



FEMINIST COLLECTIONS

A QUARTERLY OF WOMEN'S STUDIES RESOURCES

Volume 14, Number 1

Fall 1992

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(Compiled by Linda Shult)

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(Compiled by Lisa Kaiser)

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Graphics on pp.8, 22, 27, and 33 are by Tracy L. Honn of Madison. Artwork on pp.10, 14, and 21 is by Rini Templeton, from EL ARTE DE RINI TEMPLETON/THE ART OF RINI TEMPLETON: WHERE THERE IS LIFE AND STRUGGLE, ed. Alejandra Alvarez et al. (Real Comet Press, 1988). We always welcome submission of appropriate graphics for use in FEMINIST COLLECTIONS.

Feminist Collections is published by Phyllis Holman Weisbard, Acting UW System Women's Studies Librarian, 430 Memorial Library, 728 State Street, Madison, Wisconsin 53706. Phone: (608) 263-5754. Email: wiswsl@macc.wisc.edu. Editors: Phyllis Holman Weisbard, Linda Shult. Graphics: Daniel Joe. ISSN 0742-7441. Subscriptions are \$6.50 to individuals and \$12.00 to organizations affiliated with the UW System; \$12.60/year for individuals and nonprofit women's programs in Wisconsin (\$23.00 outside Wisconsin); and \$12.85/year for libraries and other organizations in Wisconsin (\$43.00 outside Wisconsin). Add \$5.00 for surface mail or \$15.00 for airmail outside the U.S. Subscriptions cover most of the publications issued by the Women's Studies Librarian, including *Feminist Collections*, *Feminist Periodicals*, and *New Books on Women & Feminism*.

FROM THE EDITORS

You may notice as you pore over the next few *Feminist Collections* you receive that we're experimenting with some "theme" issues. This one has a focus on families: one of our book reviews looks at three new works on African American families, the other takes on the topic of how families are (or are not) changing, and the "Feminist Visions" column looks at the image of single-mothers-by-choice being explored in popular television programming. (Being ahead of our time, of course, we selected the theme of families before the celebrated political convention that brought "family values" into such prominence, and the "Visions" column was planned long before the Vice President's criticism of television character Murphy Brown focused attention on the issue of single parents.) The families belonging to the women in our office are characteristically varied: two parents, single parents, single women with roommates, without roommates, or living as part of a cooperative, an

involved grandmother, and until recently we've had lesbian women with and without children as part of the staff that puts our publications together. So we're attuned to the fact that families are evolving and alert to resources that might be useful to readers looking for some different perspectives on the topic.

Our Winter issue will center on midlife and older women, with a book review on some of the many new books concerning menopause, another on books about older women, a review of some films on midlife and older women, and a survey of periodical publications on the topic. In the Spring issue we'll focus on some works by and about Japanese women. As always, we're open to suggestions for topics that you might like to see treated in *FC*, and of course we'd be delighted to have some volunteer reviewers or writers.

□ P.H.W. and L.S.

BOOK REVIEWS

AFRICAN AMERICAN FAMILIES: CONTEMPORARY ISSUES/CRITICAL RELATIONSHIPS

by Donna M. Jones

Benjamin P. Bowser, ed., *BLACK MALE ADOLESCENTS: PARENTING AND EDUCATION IN COMMUNITY CONTEXT*. New York: University Press of America, 1991. 352p. index. \$50.50, ISBN 0-8191-7975-2. LC 90-45066.

Joelle Sander, *BEFORE THEIR TIME: FOUR GENERATIONS OF TEENAGE MOTHERS*. New York: Harcourt, Brace, Jovanovich, 1991. 188p. \$19.95, ISBN 0-15-111638-5.

Patricia Bell Scott, Beverly Guy-Sheftall, Jacqueline Jones Royster, Janet Sims-Wood, Miriam DeCosta-Willis, and Lucie Fultz, eds., *DOUBLE STITCH: BLACK WOMEN WRITE ABOUT MOTHERS & DAUGHTERS*. Boston: Beacon Press, 1991. 271p. bibl. \$19.95, ISBN 0-8070-0910-5.

It is very refreshing to read three new books that seriously and sensitively address important

aspects of the African-American family. Each book is remarkable: *Double Stitch* poignantly portrays the mother-daughter relationship through the voices of Black women; *Black Male Adolescents* insistently searches for ways to improve the lives of these young men; and *Before Their Time* permits four generations of teen mothers in one family to provide personal testimonies about their experiences. These are especially refreshing works given that the African American family continues to be the subject of much discussion that too often is superficial or negative because of persistent historical or contemporary stereotypes. These images continue despite several facts. African American families have endured as sociological institutions despite historical attempts to deny, deprive, and dismantle them: they survived slavery, a system that divided families by purposely separating mothers and fathers from their children in the interest of maintaining the country's economic system; since then they have experienced other forms of economic oppression and have endured nonetheless. Many families are strong, others are weak. And finally, African American families serve the same needs as other families -- to provide love and understanding, communication, and guidance for behavior.

Double Stitch, *Black Male Adolescents*, and *Before Their Time* are as similar as they are different. They address the subject of African American families by focusing exclusively on certain family members: mothers and daughters, male adolescents, and teen mothers, respectively. They apply decidedly contemporary perspectives to their subjects, even when they examine historical events, sharing the viewpoint that it is better to understand and improve on current circumstances than to dwell on the past. This is especially true with *Black Male Adolescents* and *Before Their Time*. Each book approaches its discussion of African American families from a fresh viewpoint. *Double Stitch* addresses a subject that has been almost ignored (mother-daughter relationships); the topic of *Black Male Adolescents* has too often been represented in a slanted, crisis-oriented manner; and *Before Their Time* offers a unique first-person perspective on its subject. Their differences lie not only in their unique focuses, but in the varied writing styles they employ. *Double Stitch* uses a combination of poetry, fiction, personal narrative, and essay, with the stitchery quilt as a metaphor throughout. *Black Male Adolescents* consists exclusively of essays, which take an interdisciplinary approach to research. *Before Their Time* is told through personal testimonies from four generations.

Double Stitch is a remarkable collection of writings by African American women about mothers and daughters, which masterfully achieves its three primary goals. First, it "demonstrate[s] the development of the Black mother-daughter bond and the range of experiences and traditions which have shaped it" (p.2). Second, the collection also "introduce[s] *SAGE: A Scholarly Journal on Black Women* and its writers and editorial group to a broader audience" (p.2). Many pieces in this anthology originally appeared in *SAGE*, which is currently produced at Spelman College. Third, it "represents the culmination of a dream to place a neglected relationship in the spotlight. Despite heightened interest in the problems of Black families and the emergence of feminist social science, the mother-daughter dyad has received scant attention from scholars of any persuasion" (p.3). These goals are skillfully achieved by using the quilt as the primary metaphor for the collection -- "as an essential element of women's culture, quilts offer a framework for conceptualizing mother-daughter relations...fashioned from the materials of everyday life and associated with love and family" (p.1). Quilts have been an important tradition for the

transmission of a significant value system and skills from generation to generation. Forty-seven Black women have contributed their diverse stories -- poetry, fiction, personal narratives, and essays -- to make a beautiful, patch-quilt whole. The book is presented in six thematic parts: Threading the Needle: Beginnings; Piecing Blocks: Identities; Stitching Memories: Herstories; Fraying Edges: Tensions; Binding The Quilt: Generations; and, Loosening the Threads: Separations. Each section is framed by an introduction and the book ends with an extensive list of "Suggested Readings" and brief biographies of the contributors. Most of the essays are followed by notes.

Double Stitch indeed presents a rich and powerful collection of writings woven together into a fine literary quilt. In "Threading the Needle: Beginnings," Lucie Fultz examines "Images of Motherhood in Toni Morrison's *Beloved*" and shows that "to the extent that *Beloved* foregrounds the mental lives of a few slave women, it is a revision of the nineteenth-century slave narratives. The novel foregrounds the opposition between the slave mother's natural rights and the slaveholder's legal/economic claims" (p.34). She concludes that Morrison "presents a complex character [Sethe] who refuses to succumb to a system [slavery] designed to undermine all human feelings and negate the very notion of motherhood" (p.40). Patricia Hill Collins probes "The Meaning of Black Motherhood in Black Culture and Black Mother-Daughter Relationships" by examining 1) competing Eurocentric views and African perspectives of motherhood; 2) enduring themes of Afrocentric ideology of motherhood such as "motherhood as a symbol of power" (p. 51); and 3) implications for Black mother-daughter relationships. The delicate nature of "Piecing Blocks: Identities" is represented in "Mom de Plume," a letter from lesbian SDiane Bogus to her deceased mother. In "Ah, Momma," June Jordan shows the importance of "Stitching Memories: Herstories" when she becomes intrigued by "the little room" (p.117) where her mother kept those special private parts of herstory, not the least of which were her secrets, perfumes, and photographs of an old boyfriend. "Fraying Edges: Tensions" is represented well by Irma McClaurin's poem "Stepmother," which expresses the hunger and awkwardness shared by a stepdaughter and stepmother who, by definition, have no mutual past and are linked only by the father/husband. Bell Hooks poignantly describes a daughter's struggle with fear surrounding her mother's illness in "Reflections of a 'Good'

Daughter." "Binding The Quilt: Generations" includes Alice Walker's "In Search of Our Mothers' Gardens," in which she ponders, what did it mean "for a Black woman to be an artist in her grandmothers' time? In her great-grandmothers' day? It is a question with an answer cruel enough to stop the blood" (p.197).

In a compelling manner, *Black Male Adolescents* confronts the contemporary belief that Black men are an "endangered species" and challenges the reader to go beyond this popular, double-edged label to seriously examine "what obstacles remain and must be overcome for the Black boy to reach a dignified and productive manhood? The answers and solutions are multifaceted, and in some cases very complex; battles must be waged on many fronts" (p.15). By moving past the label that limits our perception, understanding, and appreciation of Black males, this comprehensive volume of essays represents "a strong and important interdisciplinary beginning to what must become an ongoing commitment to this national crisis by ourselves, by government, and by the community at large" (p.16). With a sense of urgency, editor Bowser exceeds mere recognition of problems such as school dropouts, unemployment, and incarceration when he squarely explains the approach used in this volume.

There is a need to give a new and hard look at young Black men within their community context and not as a social problem. What they become and what they do is intimately related to what happens to them in schools, in their immediate community and in the worlds beyond their community. Young Black men or any other group cannot be abstracted from their social context -- *to do so is to deny their humanity* [emphasis added]. To look at young Black men in social context is a way to better understand them as well as the conditions that are now shaping the Black experience in the U.S. In studying this one group in their social context, we also contribute to the more comprehensive view which [W.E.B.] Du Bois advocated. (p.26)

He continues, "It is the objective of this collection of essays to depart from victim and crisis centered thinking.... To view the crisis of Black youth from within the community and from the young people themselves is to study 'the crisis' in social context" (p.27).

This volume focuses on Black male adolescence because it is "the beginning of both real and symbolic manhood" (p.15). Eighteen essays comprise four sections: Up Against the Odds; Families and Communities - Parenting; Education for Survival; and, Development of Cultural Identity. Thirteen essays include excellent lists of references or recommended reading. The remaining five are written from personal experience. The volume begins with a foreword by Alvin Poussaint, M.D., and ends with biographical sketches as well as name and subject indices. The essayists use an interdisciplinary approach, marked by seriousness, urgency, and compassion, in providing the community context from which solutions can come to help people get beyond the current crisis. Robert Staples sets a serious tone when he addresses "Black Male Genocide" (the effects of new Jim Crow) and how it relates to "large numbers of Black people being pushed to the margins of the economy" (p.31). In "Changing the Inner City: Black Urban Reorganization," Hardy T. Frye asserts that "experts and scholars have described the social pathologies of the urban Black communities in great detail, but they have ignored attempts by Black residents to address them" (p.75). He then optimistically identifies the themes, goals, and manifestations of this new social movement, which is fueled by the question, "Should members of the black community increase their participation in self-help projects to solve their community's problems?" (p.74) The thoughtful tenor continues in essays that not only examine why Black teens fail but also how and why they succeed. "Betcha Cain't Reason with 'Em: Bad Black Boys in America" examines failure, while "Success Against the Odds: Young Black Men Tell What It Takes" and "You Can Teach Wisdom" examine accomplishment, which is all too often overlooked.

Urgency is especially conveyed in "Black Men, Black Sexuality and AIDS," in which Robert and Mindy Fullilove warn that "The AIDS epidemic places the Black community at a crossroads. Whatever the source of the epidemic, it confronts a significant number of community members with a simple, brutal choice: *change your lifestyle or die*" (p.224). "The issue is clear: AIDS prevention

messages must be developed and must be transmitted in a fashion that ensures their reception by the members of the groups at greatest risk. What is not so clear is how to develop messages that will be heard" (p.220). "Success Against the Odds" also deals with the urgency presented by the consensus among successful Black and Hispanic male students that "you either do well in school or you do drugs. There was literally no other option" (p.192).

Editor Bowser...notes that these parents "did not [and could not] anticipate that their children would face new, more subtle and more effective racism and discrimination along with diminishing opportunities."

Several essays express compassion. "Black Mothers to Sons: Juxtaposing African-American Literature with Social Practice" provides "insights into Black mother-to-son parenting from two sources, African American literature and a semi-structured group interview" (p.129) of Black mothers exploring the relevance of literature to lived experiences. This "linking the disciplines of literature and social science...[suggests] new ways in which literature might be used in teaching, counseling and parenting" (p.130). In "We are the Children of Everybody: Community Co-Parenting -- A Biographic Note," Loften Mitchell compassionately reflects upon a time (during his youth in Harlem in the 1920's and 1930's) when the entire Black community served as an extended parent in the rearing of young men. He urges contemporary Blacks to display the same kind of community responsibility. In "When Education Succeeds: The Cost of Success," community activist Tee Sweet shares her observations of the price that some young Black male professionals have paid for upward mobility. A father and mother who promote "Returning Formal Education to the Family: Experiencing the Alternatives" explain that their decision to educate their children at home was based on their conclusion "that 'cultural transmission' was as important a concern as 'the three R's'" (p.229).

Black Male Adolescents is a well-organized, comprehensive contribution to research and literature on a topic with virtually no previous written record -- the struggle that parents were experiencing in raising young Black men. Editor

Bowser's strong, insightful conclusion makes several telling points. He notes that these parents "did not [and could not] anticipate that their children would face new, more subtle and more effective racism and discrimination along with diminishing opportunities" (p.320). He also notes other unanticipated conditions that adversely affect Black children, such as their racial identity being "synonymous with failure, deprivation and inferiority" (p.320); their communities being under siege from illegal drug activity; and the irony of young Black achievers believing that the best way to achieve the "American Dream" is to not identify with Black people or their communities. Bowser adds that the solutions to these conditions "are no mystery -- [they are] jobs from which one can support a family, real opportunity and a general belief on the part of Whites that Black lives have the same intrinsic worth as theirs" (p.322). He finds an underlying optimism in the insightful advice offered by the essayists in this book.

The United States has the highest teenage pregnancy rate in the world. In *Before Their Time*, researcher and therapist Joelle Sander recognizes that this issue is increasingly marked by the "out-of-wedlock status of teenage mothers, the high abortion rates among girls who become pregnant, and the younger and younger ages at which American children become mothers" (p.xvi). In examining the topic, Sander determined that two unique perspectives were needed in order to move beyond sheer numbers and isolated vignettes toward a more complex view. First, Sander uniquely focuses on four generations of teenage mothers in one family; second, she presents each of these teenage mothers in their own words to provide "an accessible and in-depth look at teenage parenthood, not from an outsider's point of view but from those who have experienced it firsthand" (p.xv). The teenage mothers interviewed are Leticia Johnson (daughter), Denise Benjamin (mother), Rena Wilson (grandmother), and Louise Eaton (great-grandmother). Though they are African American, Sanders explains this as coincidental in that she was not specifically seeking an African American family to be the subject of this book.

Before Their Time is organized into three parts, with a foreword by Robert Coles and a final section by Sander. Coles reflects on advice he received in 1964 from Dr. Martin Luther King, Jr.: "to understand people first" by listening to them,

learning from them...." Coles continues, "What this book splendidly enables us to do [is to]: become students, as it were, of these four fellow Americans..." (p.xii). In Part I, "Becoming Young Mothers: Four Voices," each woman describes her childhood through the time she became a teenage mother. Part II, "Coping Month to Month," presents revealing interviews with the daughter, Leticia Johnson, over an extended period. In Part III, "Can Anyone Help?", her mother and grandmother discuss Leticia's uphill struggle through life. In the final section, the author gives an update on the adult lives of these teenage mothers, and relates their personal testimonies to the problem of teenage pregnancy. Sanders offers her recommendations for addressing the problem; they include improving school systems as well as providing jobs/job skills training, contraceptive services/contraceptives, sex education, and comprehensive school-based clinics.

The most valuable aspect of *Before Their Time* is how each woman's story portrays the richness of her history, which includes the economic, educational, and sociological dimensions of the period in which she became a teenage mother. The similarities and differences in their circumstances are significant. They were all teenagers in monogamous relationships who were in love, largely ignorant of contraceptives, and had planned to marry. They were also poor. In fact, in 1921, Leticia's great-grandmother married at sixteen and had her first child a year later. As she recalls, quite a few girls did this and it wasn't considered that bad. Leticia's grandmother had her first child at eighteen, in 1942. After her boyfriend's mother learned of her pregnancy, she sent him to live with relatives elsewhere, though the young couple had planned to marry. It was wartime, many young couples were getting married at seventeen, eighteen or nineteen because "getting married was very important if you wanted to keep your fellow" (p.63), since many young men went off to college or into the service. Leticia's grandmother did graduate from high school, but otherwise spent her pregnancy in isolation because it was a time when "nobody talked about childbirth or sex" (p.54) and it was very shameful to be pregnant and unmarried, so shameful that she gave birth to her child while in a home for unwed mothers.

Despite her unplanned pregnancy in 1966, Leticia's mother and her boyfriend carried out their marriage plans. He was a good, responsible person, but they had not expected the strain that would be placed on their marriage when he became ill and

subsequently unemployed. Leticia, herself, became pregnant while in the tenth grade, despite her boyfriend's objections, because she thought, "Well, this is what's in -- having a baby" (p.33). He said they should wait because he was still working and she was in school. At the time she was living with her boyfriend's family, having tried unsuccessfully to live with other members of her own family. (Her grandmother had at one point removed Leticia from her mother's house when she learned that Leticia was being sexually abused by her stepfather.)

Several significant differences in the stories of these teen mothers are not adequately addressed in the book. The first involves the relationship of marriage to pregnancy. It appears that the great-grandmother's circumstances were traditional and accepted at the time. The other three either became pregnant before marrying or did not marry the father of their first baby. Louise Eaton (the great-grandmother) grew up on a farm in the 1920's, worked hard, married a good man at sixteen, and had her first child within a year. Given the limited options available to young women at the time -- and African-American women particularly -- this does not seem unusual; moreover, it seems laudable. Although the book is about "four generations of teenage mothers," Eaton's circumstances do not seem remarkable nor objectionable by societal standards in that she married first and became pregnant later. These circumstances alone seem to set her so far apart from the other three teenage mothers that it is almost inappropriate to include her. The second significant difference is the effect that being a victim of incest, sexual abuse, and child abuse had on Leticia's life. Her stepfather sexually abused her for ten years (almost half of her young life); he would also beat her and fondle her afterwards. Yet there is no reference to her receiving (or even needing) any treatment and it is suggested that he was never dealt with by the authorities. Leticia also recalls that her mother "never beat us until she married that man" (p.20). Leticia's mother, who is very religious and still married to her stepfather, tells her to "forgive and forget" (p.20). Though the stepfather has told Leticia many times that he is sorry, as Leticia states, "I'll never forgive him. Ain't that much sorry in the world" (p.20). This incestuous experience separates Leticia markedly from the other three teenage mothers, yet it is hardly discussed in the book, a fact which is worth noting and also disappointing. By contrast, Leticia's struggle with another contemporary issue -- drug abuse -- is discussed in more than a superficial way.

In conclusion, *Double Stitch*, *Black Male Adolescents*, and *Before Their Time* are valuable contributions to the literary landscape of writings on the African American family. They leave their mark by seriously and sensitively addressing significant aspects that have seldom, if ever, been addressed. Each presents contemporary issues involving critical family relationships: mothers and daughters, parents and sons, and teen motherhood. *Double Stitch* increases exposure to the mother-daughter relationship while doing the same for *Sage Magazine*. *Black Male Adolescents* provides a wealth of insight that deserves wide readership despite its relatively high hard-cover price. And, although Sander's goal in *Before Their Time* was to examine intergenerational teen motherhood, the fact that these mothers are Black is equally prominent. These books are also necessary because they arrive "not a minute too soon" (as the saying goes) in these times

when the faces of crime and poverty are erroneously painted Black, due to stereotyping. Crime and poverty are not the rule for Black people nor are they the exception for whites and others. In fact, most who engage in criminal activity or live in poverty are not Black but members of other ethnic groups.

[Donna M. Jones earned her Bachelor of Arts and Juris Doctor degrees from the University of Wisconsin-Madison. She received her Masters degree in Public Administration from the City University of New York. Jones, a native of Chicago, is the Director of the Office of Affirmative Action and Compliance at the University of Wisconsin-Madison. She was a contributing poet to *A Confluence of Colors*, an anthology of Wisconsin minority women poets edited by Angela Lobo-Cobb (Madison: Blue Reed Arts, 1984).]



ACCOUNTING FOR FAMILY CHANGE

by Stacey Olikier

Arlene Skolnick, *EMBATTLED PARADISE: THE AMERICAN FAMILY IN AN AGE OF UNCERTAINTY*. [New York:] Basic Books, 1991. 284p. bibl. index. \$23.00, ISBN 0-465-01923-4. LC 91-70056.

Frances K. Goldscheider and Linda J. Waite, *NEW FAMILIES, NO FAMILIES? THE TRANSFORMATION OF THE AMERICAN HOME*. Berkeley: University of California Press, 1991. 303p. bibl. index. \$34.95, ISBN 0-520-07222-7. LC 91-15452.

Two new books explore contemporary changes in families and households. In a twentieth-century panorama of transition in the family, Arlene Skolnick synthesizes for the general reader the scholarship that went into two decades' editions of a textbook¹ and coedited reader² that are mainstays of sociology courses on family change. Demographic sociologists Frances K. Goldscheider and Linda J. Waite, addressing a more specialized audience, analyze longitudinal survey data to explore the dynamics of family shifts in recent decades and predict the course of future changes.

In *Embattled Paradise: The American Family in an Age of Uncertainty*, Skolnick presents the intertwined histories of family change and American economic, cultural, and political transformation. She begins with the nineteenth-century consolidation of what many think of as the age-old "traditional" family. The breadwinner/homemaker family -- characterized by "separate spheres" of work, family obligation, authority, and sensibility for men and women -- formed within the economic and cultural contours of a modernizing industrial society. New gender ideals, freer courtship, romantic love, companionate marriage, and sentimental parenthood refashioned husband-wife and parent-child relationships, as well as the relations between nuclear family and their extended kin and community. Skolnick compresses vast histories of cultural and structural transformation into her lucid account of family change in industrializing and postindustrial America.

In the same lucid manner, Skolnick identifies themes for the family changes of the postVictorian era, the "deviant" fifties, the "revolutionary" sixties, the "feminist awakenings," the "nostalgic" seventies, and the "psychologically gentrified" and increasingly "postmaterialist" eighties. Skolnick links industrial growth, consumerism, coeducation, and sexual mores in treating the 1920's sexual revolution. Her chapter

on the fifties is a valuable antidote to misperception of the "Ozzie and Harriet" decade. In it, she summarizes important demographic work that reveals how exceptional marriage and fertility patterns were in the postwar era, and teases out the cultural assumptions beneath images of suburbia created by postwar social critics. She unveils the paradoxes of this era of cultural constraint, which would become overt generational and gender conflicts in the sixties.

As the decades of social and family change approach the present, the historical materials and cultural commentary that Skolnick works with become so diverse that the author's syntheses are less incisive. Nonetheless, Skolnick selects the emerging demographic patterns, notable events, and provocative interpretations that structure a persuasive narrative of family and social transition. For the reader who has not encountered analyses that link gender and family relations with changes in economic growth and occupational structure or adaptations of individualism in civic or cultural discourse, Skolnick's book will sustain interest and teach this way of seeing. The reader who has studied family change might find this successful primer disappointing in its reluctance to identify theoretically significant dynamics of change amid the plethora of social forces shaping family life.

New Families, No Families takes a much closer and less sweeping look at family change, but aims to make sharper predictions about the future. Exploring the microdynamics of changes that unfolded in the postwar era, Goldscheider and Waite inspect longitudinal survey data to determine what kinds of experiences encourage people to form traditional families, egalitarian "new families," or nonfamily households. Their goal is to predict which forms will become more dominant in the future, given the experiences of people in families now.

Like Skolnick, Goldscheider and Waite respond to a social science and popular literature that reads a decline of the family in the unabating high rates of divorce, declining rates of marriage and fertility, and increasing childlessness and cohabitation. They trace postwar changes in family and household composition by following a cohort of young people who grew up in a period when divorce became pervasive and when many young adults began living apart from their families of origin. In this way, they examine the impact of large-scale forces through the microinfluence of individual experience. Their statistical analysis specifies how

divorce and the experience of nonfamily living later affect the attitudes of these young people toward marriage and childrearing. The authors ask how early experiences and later attitudes affect choices to marry, divorce, bear children, and divide labor force and domestic participation.

Among the more intriguing [findings] are that husbands do respond to wives' employment by increasing their share of housework, but that much of their effort substitutes for the participation of their children rather than their wives, whose share of housework remains great.

Their findings are numerous and interesting. Among the more intriguing are that husbands do respond to wives' employment by increasing their share of housework, but that much of their effort substitutes for the participation of their children rather than their wives, whose share of housework remains great. The study also finds that young women whose parents divorced, or who lived independently in young adulthood, are more likely than women without these experiences to plan lifetime work, approve of mothers working, delay marriage, and (among those who marry) delay childbearing. The "nonfamily effects" of these early experiences are stronger for women than men (only family disruption deters marriage among men, and not as strongly). In the context of women's increased education and labor force participation, and of their continued dominant responsibility of household tasks, Goldscheider and Waite argue, women's greater economic resources will buy them independence. Women will increasingly avoid marriage "unless conditions change to make it more attractive to them" (p.109), that is, until men take on a greater share of domestic roles. But the evidence they inspect to portend change in men's domestic roles is ambiguous.

The authors draw on extensive knowledge of demography and family history and sociology to fashion incisive interpretations of their survey data. Some of their interpretations, however, evince the kind of problems that often afflict survey studies, particularly the adaptive use of multipurpose surveys like those used here. Detailed though they were, the surveys provided limited data on the questions of interest to the authors. Self-reported estimates of

one's share of housework yielded findings less reliable than proportions produced from time-use diary measures. Some information most crucial for their arguments was available only for women. The authors believe men's attitudes have similar effects on their behavior. But that assumption is very bold, given a literature that shows men have changed their ideas about gender equality in the household much faster than their behaviors. The influences the authors expertly trace in their data are much too complex to justify predicting that men's behaviors respond to their attitudes in the same way women's do.

Unfortunately, this is not the only area where the authors' interpretation and speculation is not grounded in their data. In their final chapter, where they summarize their findings and predict "The Future of the Home in the Twenty-First Century," they offer some of their least warranted interpretations. For example, their finding that "new families" and young families tend to release children from household responsibility produces their "worst case" scenarios about family cohesion," although they have demonstrated no connection between adults' lack of housework experience as children and later divorce or nonmarriage. Their evident beliefs about the value of "useful" children have pushed them further than their data could.

A more insidious interpretation appears in the same chapter, when they assess "alternative family futures" and pronounce every form but two-parent egalitarian families as inadequate "overall family systems." In this unelaborated notion of family systems, the defining issue appears to be how we can produce enough children to "ensure replacement" of population without relying on immigration (a solution the authors reject without explanation). While the authors explicitly do not wish to deprecate "wonderful" "individual" mother-only, childless couple, traditional, or nonfamily households, they explain how each is inadequate as an "overall family system." A scholar, feminist, or committed single person might note immediately that nothing in the book has suggested that changes in family patterns will produce a "system" composed of one single family form. Skeptics might immediately grasp that nothing in this study supports the vivid assertions about the deleterious effects of mother-only families on boys and men or about the obstacles to intimacy among single people. They might point to a literature that contends both points. But the policymaker who has skipped the dense and difficult

arguments and often awkwardly presented data of the text for the more vivid and loosely argued conclusion may think he or she is reading warranted inferences.

The theory that formally guides interpretation in *New Families, No Families* is the economist's rational choice theory, with its focus on rational interests, resources, and "tastes." Because they emphasize material resources and alternatives, rational choice explanations seem especially appropriate to interpret men's resistance to housework. In fact, Goldscheider and Waite depart often from the power-based explanations consistent with this framework for one that emphasizes childhood socialization. Whether or not such departures are advisable, however, rational choice theories are limited in their ability to explain action in realms as ideological as family and gender. I think that the theory capable of interpreting how the data in this study portend the future will have to draw more on the kinds of cultural structures and historical events that Skolnick's book documents.

[Stacey Oliner is Assistant Professor of Sociology at University of Wisconsin-Milwaukee. Author of *Best Friends and Marriage: Exchange Among Women* (University of California Press, 1989), she is currently completing an ethnographic and documentary study of work-welfare reform.]

NOTES

¹ Arlene S. Skolnick, *The Intimate Environment: Exploring Marriage and the Family*, 5th ed. (New York: HarperCollins, 1992).

² Arlene S. Skolnick and Jerome H. Skolnick, *Family in Transition: Rethinking Marriage, Sexuality, Child Rearing, and Family Organization*, 6th ed. (Glenview, IL: Scott, Foresman, 1989).



FEMINIST VISIONS

PREGNANT WITH MEANING: ALTERNATIVE FAMILIES, RESISTANT READINGS

by Antonette Goroch

As the Fall Premiere issue of *T.V. Guide* so eloquently put it, the 1991 fall line-up had "babies coming up all over the dial". *Full House*, *Married with Children*, *Designing Women*, *Murphy Brown*, and *Sisters*, among others, featured main characters who were either pregnant or planning to become mothers. Notably, some of these shows have strayed from traditional portrayals of prospective mothers. Murphy, of *Murphy Brown*, and Teddy, of *Sisters*, both faced the situation of an unplanned, potentially unwanted, pregnancy out of wedlock. They chose to continue with their pregnancies, despite the less-than-acceptable circumstances, embracing their decisions to be "single mothers by choice." Mary Jo, of *Designing Women*, was also scheduled for single motherhood, although she was to arrive there via artificial insemination.

While it is tempting to establish a linear cause/effect relationship to account for the production of these shows, my project instead is to read them as texts in relation to the historical conditions under which they have emerged and flourished. These conditions include negotiations among competing interests at the levels of industry, text, and audience. I hope to suggest ways to see these as popular texts that allow for diverse, even critical, perspectives on the position of women within the "traditional" patriarchal family structure in a historical time period in which the material conditions of women are becoming increasingly oppressive.

The programming strategy in the 1991-92 season has been an interesting product of specific economic and social issues. For the established television industry, the growing threats of cable and the Fox network's "riskier" programming, combined with economic recession, have initiated concrete changes in the big three networks' policies. The Network Television Association in August 1991, for example, urged advertisers not to give in to special interest group pressure regarding program content, asserting that ABC, CBS, and NBC have a commitment to free expression and first amendment

rights. The implication is that the main networks plan to follow Fox's lead in more daring programming in order to reclaim some of their lost audience.

The 1991-92 season was meant to divert resources to programming for larger demographic groups that are perceived to be "big spenders" and thus more attractive to advertisers. The baby boom generation, and women, specifically, are important parts of this population. The "risks" taken to emulate Fox and cable's success, then, are those that pertain particularly to this group.

The prospective mother characters in *Murphy Brown*, *Designing Women*, and *Sisters* are women in their late thirties to early forties, from middle- to upper-middle-class backgrounds, who are financially independent.² These are shows geared toward an older group of "baby boom" generation women who comprise the same demographics. Ideally, the women watching are concerned with their biological time clocks and the mergers of unconventional motherhood and already established careers.

Teddy, in *Sisters*, becomes pregnant by her unknowing ex-husband, who is currently married to her sister. Initially Teddy decides to have an abortion; however, while sitting in the clinic waiting for her appointment, she decides not to go through with the "procedure," favoring the joys of motherhood despite her singleness. *Murphy Brown* also gets unexpectedly pregnant by her ex-husband. In the previous season there was a question about just who the father was, but by the fall her ex's paternity was well established. Murphy, too, succumbs to her innate bent towards motherhood in spite of the fact that her ex-husband does not share her desire for parenting. Mary Jo, in *Designing Women*, decides that she, likewise, craves motherhood. Because she is divorced and has no steady man in her life, she actively pursues artificial insemination, reaffirming her desire and commitment to motherhood.

At first reading, these storylines appear to address the question of single motherhood in a very noncontroversial way, exalting "motherhood" in general, but avoiding both the "abortion option" and the "adoption option" in order to circumvent confrontation from either anti- or pro-choice interest groups. However, by refusing to acknowledge the

only two options (abortion and adoption) available for an unmarried pregnant woman within the confines of patriarchal conventions, these conventions are both exposed and undermined. The existence of a single mother by choice (rather than by unavoidable circumstances such as death or divorce) challenges the status of the patriarchal family unit and denies it its status as "natural." Further, it presents a situation in which reproduction is controlled by and in the interests of the woman concerned, again exposing and undermining the conventions of women's roles and responsibilities within the patriarchal family unit.

In light of film industry shifts and the institutional context, the "single mother by choice" theme has been a logical selection for the new network strategy. It incorporates "risk" in its subject matter of an unmarried woman encountering an unplanned pregnancy. The characters appeal to a long-targeted demographic group of "baby boomers": middle- to upper-middle-class working women who see themselves as "liberated" or "feminist." Further, the strategy satisfies the usual television criteria of being topical and relevant to its target group by dealing with the current issues of reproductive choice and concerns about unconventional parenthood.

While the networks are pushing the boundaries of programming to increase their competitive status, it would be a mistake to say that they are taking any unqualified risks. Rather, one can see a process of negotiation in constructing "woman" that incorporates elements of both risk and caution. Murphy Brown, for instance, supports the pro-choice stance of the liberal feminist movement. When she discovers she is pregnant and decides to have the baby, she emphasizes her right to choose this course for her life. "This is the hardest decision I've ever had to make. I am exercising my right to *choose* to have this baby" (emphasis mine).³ In this way she advocates the *spirit* of reproductive rights without actually voicing its focal point of abortion. Balancing this riskier stance are more conservative discourses of "woman," which occupy a safer domain for the networks, less likely to generate disapproval or controversy. Perhaps the most obvious example of television convention is the fact that the word "abortion" is never spoken on any of the shows dealing with single motherhood.

While it is possible to identify elements of opposing discourses in these texts, it is obviously impossible to reconcile all of their differences and

end up with a homogenous, uncontradictory whole. In the process of textual negotiations, contradictions and ruptures are created in the text that offer possibilities for critical and diverse readings. For instance, *Designing Women's* Mary Jo is an independent, career-minded, financially stable woman in her late thirties. She does not get pregnant from promiscuous sex or what could be seen as irresponsible behavior, thus conforming to patriarchal norms of morality. She makes a conscious, rational decision to have a child.⁴ However, by identifying a character as clearly not "deviant," yet allowing her to deviate from the norm of the patriarchal family, the program offers a contradiction. No longer is it so easy to identify who is "deviant" and who is "normal." A rupture is created allowing for critical readings. These contradictions facilitate recognition and exposure of conventional representation, dislodging these representations from their stature as the "natural."



My aim is not to suggest that these readings are inherent in the text. The *conflicts* inherent in text production, however, can facilitate critical readings when they are released into the larger arena of the consumer. Yet the relationship of the consumer/reader to the text is not a pure, uninformed one, either. This relationship is influenced and determined by the larger historical context in which it takes place.

Before embarking on a discussion of a few readings engaging the "single mother by choice" text, I think it necessary to situate this theme in the context of a certain political climate towards women, reproductive rights, and "women's liberation." The networks did not choose these topics out of a vacuum; they are risky, volatile issues. They are meanings in contest and as such can be read in many different ways.

Susan Faludi, in her book *Backlash*, talks about the increasing backlash against women because of what she sees as marginal gains by the liberal women's movement.⁵ The rhetoric of backlash postulates that women have achieved their independence, but are worse off for it: they are infertile now because of the sexual freedom they have exercised thanks to birth control; families are falling apart because women insist upon working outside the home. It is suggested that the goals of equality of the liberal feminist movement have been met, but it is a shallow victory because it's not really what women wanted anyway. The distaste for the term "feminist" evidenced by frequent attitude polls testifies to the influence of this rhetoric. The social climate of conservatism and this "antifeminist backlash" is such that "woman" is a site of struggle. This struggle calls for the redefining of a woman's rights and responsibilities in regards to both the public and private spheres of the social world.

Given this social climate, I will categorize three reading strategies of the "single mother by choice" text. I have termed them the critical feminist reading, the liberal feminist reading, and the conservative reading.

The critical feminist readings come mostly from mainstream newspapers. Consistently, the articles on the "single mother by choice" texts are written by women who seem to take a critical, "feminist" stance (hence the name). The articles condemn the programs for not openly articulating the option of abortion. They see this trend as dangerous for women because it contributes to the rapidly decreasing number of choices for women and their reproductive rights. One columnist noted that "by prohibiting their characters from choosing anything but pregnancy, [the programs] reinforce the notion, all too rapidly becoming a reality, that there is no other choice."⁶ The stance seems to be that choice is useless for a woman when there are no options for her to choose from. This audience appears more sensitive to the increasingly

jeopardized status of "women's rights" and thus identifies such elements in their readings of the programs' texts.

The liberal feminist reading is a much more enthusiastic one. This reading comes mainly from popular women's magazines aimed at working women and mothers. It applauds shows like *Murphy Brown* for showing that women can do anything they want and don't need a man around to help them. The story lines are seen as radically new and innovative plots that expand options for women. These readers don't seem bothered by the fact that abortion is not clearly articulated as an option for women, but see the characters making empowering choices that truly exercise their right to determine what they want in their lives.

The liberal feminist reading also emphasizes the fact that the women characters did not get pregnant in an "immoral" fashion (i.e., a one night stand). They support a woman's right to deviate from the actual structure of the patriarchal family, but don't approve of deviations from patriarchal notions of morality. As one single mother "by choice" relates Mary Jo's (*Designing Women*) situation to her own, she emphasizes the importance of *how* one gets pregnant: "It was a real morality issue with my father: 'My God, people will think my daughter is not a virgin!' I told them I was inseminated, but I don't know if they didn't believe me or what."⁷ In this same vein, an enraged audience member on *The Donahue Show* exclaimed to one of the guests, "I think it's disgusting you just went out to find a man to have a child and never told him -- why didn't you just go to take-out!"⁸

The conservative reading comes from talk shows and more conservative women's magazines. This reading sees the shows as quite threatening, representing an amoral attempt at breaking down the "natural" family structure. The response to this perceived threat is to attack the character of the woman concerned. They consistently use terms such as "selfish" and "irresponsible" to describe the characters on the shows and any woman who would pursue this lifestyle. Invoking the "experts," they go on to cast doubt on such a woman's mental condition, moral standing, and emotional stability.

There also seems to be a pervasive fear in the conservative reading that if women have the control to both initiate and decide on the terms of their reproduction, the role of the man will become

superfluous. The necessity of having a "male role model" in a household is continually stressed. Specific qualities of this role model are not articulated -- just the "maleness" is enough. Mary Beth Weinhouse, in a 1991 *Redbook* article, related the thinking of one "expert": "Without some important relationship with a man, Dr. Mendes maintains, children may well get the message that men are not essential to family life."⁹ That message seems all too clear to some.

Stemming from the controversies surrounding these shows and the inability of their more conservative aspects to "balance" the riskier components, interesting changes have taken place. In the case of *Sisters*, the single-mother-by-choice storyline was discontinued three episodes after it was initiated. Teddy had a traumatic miscarriage, with implications that this was somehow connected to her "single" lifestyle. *Designing Women* too, did not follow through with the pregnancy. While it was implicit that Mary Jo was still pursuing artificial insemination, she did not get pregnant and the network's plans for a May baby were effectively scrapped.

Murphy Brown has been the only one to continue with the story line, although measures have been taken within the narrative to tone down her "singleness." While at the beginning of the season Murphy was planning to be very much a single mother, having rejected the male figures in her life, by the season end her platonic friend/live-in painter has assumed a "father" role for the new baby.

Despite these attempts at moderating the situation, the radical potential of *Murphy Brown* (and by extension the single-mother-by-choice text) is apparent in the controversy surrounding the show's last episode, most notably the comments by Vice President Dan Quayle that Murphy "mocked the importance of fathers, by bearing a child alone."¹⁰ While skirting the abortion issue, the focus has been shifted to the "family" and "alternative" families. Controversy has centered around the show's supposed assumption that fathers are not important/necessary to the well-being of a child.

Though 1992 has been declared by some "the year of the woman," this is a historical moment in which "woman," her roles and responsibilities, are a site of struggle. The texts of the "single mother by choice" can be seen as popular texts that allow for diverse and critical readings within this struggle.

While meaning is not inherent in the texts themselves, the large degree of controversy surrounding them and the many definitions of woman circulating make them particularly fertile sites for resistant meanings. As can be seen, the "resistant" readings are made not only by those who oppose traditional patriarchal family structures. The shows' "resistant" elements, in fact, seem to be most salient to those who support and benefit from those structures. In their retaliations, however, the power relations behind those structures are further exposed and challenged, bringing into question the assumption that television texts are essentially tools of ideological domination.

[Antonette Goroach is a freelance writer and works for WORT, a public-access radio station in Madison, Wisconsin.]

NOTES

¹ "The 1991 Fall Line Up," *T.V. Guide* (Sept. 21, 1991), pp.2-4.

² A slight exception to this is Teddy, on *Sisters*, who is not financially independent. However, she is clearly positioned within an upper-middle-class lifestyle, living with her sisters who are financially stable. Her situation, then, does not encompass any sort of financial need.

³ *Murphy Brown*, CBS Sept 22, 1991.

⁴ *Designing Women*, CBS Oct. 14, 1991.

⁵ Susan Faludi, "Blame it on Feminism," *Mother Jones* (Sept./Oct. 1991), pp.24-29.

⁶ Laura Stempel Mumford, "TV's Pregnant Pause," *Isthmus* (Oct. 23, 1991), p.13.

⁷ Beth Weinhouse, "Just the Two of Us," *Redbook* (Oct.1991), pp.68-76.

⁸ "Single Mothers by Choice," *The Donahue Show*, Oct. 2, 1991.

⁹ "Single Mothers by Choice."

¹⁰ "Murphy Brown's Quayle Show Rates High," *Wisconsin State Journal* (Sept.22, 1992), p.10A.

AFRICAN AMERICAN WOMEN'S PUBLICATIONS AT THE STATE HISTORICAL SOCIETY OF WISCONSIN

by Jacqueline Lalley

This review of African American women's publications is a result of a project in the works at the State Historical Society in Madison, Wisconsin. The project's goal is to create a bibliography of African American newspapers and periodicals that includes sources from across the country. While cataloging some of the Society's own holdings for the bibliography, I took the opportunity to investigate women's publications.

Readers will find African American women's publications to be an authentic source of dialogue on the issues of Black women. While one can easily find widely-circulating periodicals such as *Sage* and *Essence* at libraries and newsstands, the Society augments these with a number of "little" magazines. These publications are the voices of women who are clearly outside the scope of academic journals and mainstream women's magazines. They are an excellent gauge of the diversity among African American women, especially with regard to political and social views and sexuality. For these reasons, this article will highlight a group of rare magazines, rather than the more mainstream periodicals.¹

Four of the seven publications I've selected are produced by organizations and intended primarily for members. *Delta Journal*, *Miss Black U.S.A. Magazine*, *Missionary Magazine*, and *Sisterhood Newsletter* are all official organs. *Black Lace* and *Wimmin* are newsprint magazines that are devoted to Black lesbians, and *Upfront* is a newspaper edited by a collective of African American women.

Black Lace

Black Lace is a new magazine published quarterly by the BLK Publishing Company of Los Angeles. First printed in spring 1991, it is a strong voice for Black lesbians. While the magazine features explicit erotic literature, its thirty-four pages also contain photographs, poetry, articles on political and social issues, an advice column, and a tongue-in-cheek horoscope.

In its Summer 1991 issue, *Black Lace* introduced the "Bad-Ass Black Women" file, intended to laud "those bad-ass Black women -- both lesbian and non-lesbian -- in our past and present

lives who are making a positive difference in our communities" (p.23). The first column honored Azania Howse and Farcia DeToles, members of the U.S. Army who were conscientious objectors to the war in the Persian Gulf.

Black Lace is a rare gem because of its unabashed pride in Black lesbian sexuality. Through erotica, *Black Lace* seems to be chiseling away at the layers of shame imposed upon Black lesbian existence by a white heterosexist majority. Some readers will be shocked by the sexual explicitness of the magazine's fantasy/fiction. However, it is essential to see the value of this literature not only as art, but as a tool for political empowerment. *Black Lace's* message is that by embracing and taking pride in her sexuality, the reader generates the courage and energy she needs in order to confront injustice. Editor Alycee J. Lane concludes her column in the premier issue, "Let Us Celebrate," with this message:

Then let's get off our backs,
dammit, there's crack young black
kids hating themselves poverty
homelessness murdered black
children black men black women
George Bush Jesse Helms it's not
enough to fuck not enough to
search for the ultimate orgasm we
have other lives to live other lives
so wash your toys put your leather
harness away kiss your lover(s) get
up, I say, get up there's so much so
much work to do, so much power in
our erotic selves. . . . Enjoy (p.3).

Delta Journal

Delta is the official organ of Delta Sigma Theta Sorority, a service organization with membership of about 125,000.² Published in the fall, winter, and spring, *Delta* reports on the activities of members across the country. According to its statement of purpose, *Delta* "communicates the programmatic thrust of the Sorority" and "states the Sorority's position on public policies."

While the magazine is intended primarily for members, it can be useful to other readers interested in African Americans. Sampling the contents of

Delta, one can note, for example, the values the sorority impresses upon young African American women by lauding their accomplishments and by reporting on chapter activities that are seen as positive.

Editor Deborah J. Peaks reports in the winter 1990-1991 issue on "Delta Days in the Nation's Capitol," a two-day series of workshops, legislative briefings, and visits to congressional offices. The participants were urged to discuss several matters with their representatives, such as the Civil Rights Act of 1991, reauthorization of the Higher Education Act, and the Housing Initiatives bill. Other articles feature the launching of Delta Sigma Theta's AIDS education program, and the appointment of Delta Sigma Theta's national chaplain to a major church.



Miss Black U.S.A. Magazine

The Historical Society holds two issues of *Miss Black U.S.A.*, a twenty- to thirty-page magazine published between 1975 and 1976 to publicize the Miss Black U.S.A. pageant. Much of the content is promotional. There are pictorials of the contestants as they rehearse for the talent and beauty contests, and features on models who hope to become the next Miss Black U.S.A. There are also profiles of pageant staff members from various states.

But next to these items, the reader finds articles such as "Sickle Cell Anemia: Facts You Should Know," Frances M. McNeal's "The Effects of Slavery on the Development of Black Women," and "Women in the Economy: Full Freedom of Choice" by Edith Barksdale-Sloan, Esq. By including such material, editor Major Davis, who also directs the Miss Black Arizona beauty pageant, seems to have been seeking credibility for the contest. Miss Black U.S.A. demonstrates an emphasis on talent and Black pride that is not present in pageants such as Miss America. Nonetheless, crystallized notions of physical beauty remain the primary judge of a woman's worth in *Miss Black U.S.A.* The magazine's debut features a photographic section on the swimsuit segment of the pageant, accompanied by an editor's statement that reads:

In many cases our young women have hang-ups when the swimsuit segment is mentioned. . . . I'm aware that 50 percent of the people who attend pageants do so because of the swimsuits and the girls. Many are dirty old and young men, and strange women. But the young women directed by me are assured that we aren't selling sex, but a personality and they will receive as much respect as they give (pp.8-9).

The obvious question, then, is why include a swimsuit section at all? By labeling a serious complaint a "hang-up," Davis reduces it to the level of a personal problem belonging to the woman.

The Missionary Magazine

The Missionary Magazine is published by the Women's Missionary Society of the African Methodist Episcopal Church. Like *Delta Journal*, it speaks primarily to the members of its sponsoring organization, but can be informative to other readers.

Well into its thirty-eighth volume, the magazine is a solid advocate for the influence of African American women in Christianity. *The Missionary* puts forth a program that is strong in political awareness. Its November 1991 issue features a lengthy report by a member who attended the United Nations Department of Public Information's annual conference for Non-Governmental Organizations. Mary Louise Collier uses the opportunity to discuss a vast array of global

political issues such as defense spending, refugees, family planning, economic elitism, and lack of education.

Sisterhood

Published semiannually by the Sisterhood of Black Single Mothers, Inc., of Brooklyn, New York, this newsletter has provided a means of advertising the organization's events while serving as a forum for communication among Black single mothers.

The Historical Society's collection of *Sisterhood* contains news on the campaign to raise the minimum wage, congratulations to specific women for their accomplishments, announcements of conferences on violence against women and on strategies to improve prenatal care, and material on the organization's Youth Awareness Project and the Black Fatherhood Collective. The most recent issue in the Society's holdings is dated Spring 1987. A poem by Gerald W. Deas, entitled "Crackin' On Your Mother," acknowledges Mother's Day:

You forgot her love, you forgot her care.
You forgot her prayers and dreams.
You lived the life you wanted to live
became insensitive to her screams! . . .

So stop crackin' on your Mother!
She has done so much for you.
Start crackin' that book of knowledge,
to show her what you can do (p.5).

The newsletter emerged in 1972 and continued publishing until 1988, when the Sisterhood merged it with *Kyanga House News*, a bulletin on the organization's resource center and temporary home for young mothers. Founder Daphne Busby is gearing up for a new newsletter, the *Sisterhood Network News*, whose birth will celebrate the twentieth anniversary of the organization. Busby plans to print the first issue in September, and stresses that it will reach beyond the local scope of the original newsletter, connecting Black single mothers across the country, and even around the globe.

Upfront

In the words of its editorial collective, *Upfront* is "by Black women, about Black women, for everybody." The value of the editorial process to the collective comes across in the printing of a "Being Upfront" column, in which the editors communicate

directly with the readership about the goals of the newspaper:

. . . to write about how Black men oppress Black women does not make one anti-male, divisive, or lesbian, nor does it mean that one is giving up on Black men. It does mean that the problems are of such a nature and quantity that we need to devote considerable attention to dealing with them, in a straight up, upfront manner, so that we can get about the business of creating a more humane world for all of us to live in (v.1, no.3, Summer 1984, p.2).

The issues of *Upfront* that I examined contain many empowering stories of success, including Ajowa Ifateyo's "Women Ex-Offenders Help Themselves," as well as in-depth explorations of divisions among African American communities, such as "The Third Dimension: Sexism," by Loretta Ross (both in v.1, no.3, Summer 1984). Ross defines sexism as "the third dimension of [Black women's] struggle, along with race and class oppression" (p.3). She goes on to dissect the perception of Black feminists as a threat to Black manhood, and criticizes the "certificates, women's programs, and nominal leadership" that have been presented as "token gestures" in response to Black women's militancy against sexism.

The Historical Society's holdings include only two issues of this quarterly newspaper, which began publishing in Washington, D.C. in 1983. *Upfront* continued printing until the end of 1990, when matters of logistics and funding caused its editorial collective to interrupt production. In the last two and a half years, the collective has remained active in the guise of Black Women in Particular, an organization aimed at "keeping the concept of *Upfront* alive," says founder Linda Leaks. Leaks expects to resume publishing *Upfront* this fall, and hopes that fund-raising will enable the collective to rent office space.

Wimmin

Wimmin was introduced last year by BG Publishing Co. of New York, publishers of *B&G* (Black and Gay) Magazine. It provides a complement to *Black Lace*'s emphasis on erotica, by presenting more outright political analysis.

Much of *Wimmin's* February, 1991 issue was devoted to the war in the Persian Gulf, including Lynn Wilson's "Black Women in the Gulf," and Constance M. Good's account of her realization of the war's impact:

When our black men and women come home, those who aren't 'casualties' or shell-shocked, they will have to reload their weapons for the ongoing war right here in this country; the enemy being the Constitution of the United States (p.3).

In the same issue, writer Trina also questions the motives of a bar owner who has scaled up a favorite neighborhood spot to attract a richer clientele. The issue concludes with an informative article by Drs. Susan D. Cochran and Vickie M. Mays entitled "Disclosure of Sexual Preference to Physicians by Black Lesbian and Bisexual Women."

As I progressed alphabetically through the contemporary periodicals in the State Historical Society of Wisconsin, I set aside each publication that qualified for inclusion in the African American Periodicals and Newspapers Bibliography. While I catalogued forty publications from *B&G Magazine to Excellence*, I came across very few that were published for or about Black women specifically.

The high incidence of poverty and single parenthood among African American women is one obvious reason for the relative lack of publications. The staff of magazines like *Upfront* feel deeply the pressures of volunteering their time, and burnout leads to a high rate of turnover. Wisconsin's bibliography project coordinator, James Danky, adds that low income levels among the Black community in general lead to a lack of advertising capital for publications that cater to African American readerships. The long histories of consistent publication of *Delta Journal* and *Missionary Magazine* can be attributed in part to the financial security of their sponsoring organizations.

Black women also sometimes face accusations of separatism from within their communities, as the *Upfront* women discuss in their editorial. Although many women work beside men to staff the neighborhood newspapers of Chicago and Cincinnati, separation in the form of a women's

publication is sometimes seen as a threat to the solidarity of the community.

Despite the obstacles, African American women have found ways of publishing their thoughts in periodicals and newspapers. It is exciting to anticipate the arrival of *Sisterhood Network News* and the new *Upfront*, both slated for this fall. By taking control of the editing and publishing aspects, African American women claim ultimate control of content. The magazines provide a powerful avenue of communication, and a means of recording history.

[Jacqueline Lalley is a research assistant for the African American Periodicals and Newspapers Bibliography at the State Historical Society of Wisconsin. She was the recipient of a Mount Holyoke College Summer Research Fellowship for her work as an assistant at *Her Own Words, Inc.*, a venture to preserve the contributions of Wisconsin's women through audiovisual media and journalism.]

NOTES

¹ *The Barnard Occasional Papers on Women's Issues* (v.6, no.1, Spring 1991) publishes a bibliography-in-progress of materials by and about U.S. women of color from the Myra Josephs Resource Collection (3rd ed.).

² Aileen C. Hernandez, "National Women of Color Organizations: A Report to the Ford Foundation" (New York: The Ford Foundation, 1991), p.14.

Publications reviewed:

BLACK LACE

P.O. Box 83912

Los Angeles, CA 90083-0912

Published quarterly by BLK Publishing Co., Los Angeles

Edited by Alycee J. Lane

DELTA JOURNAL

1707 New Hampshire Ave., NW

Washington, DC 20009

Published three times a year by Delta Sigma Theta Sorority, Inc., Washington, DC

Edited by Deborah J. Peaks

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4228 South 37th Street

Phoenix, AZ 85040

Published quarterly by The Youth Together, Inc.
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P.O. Box 470257
 Brooklyn, NY 11257
 Published by the Sisterhood of Black Single Mothers,
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P.O. Box 2293
 Washington, DC 20013

Published quarterly by the Upfront Collective,
 Washington, DC
 Edited collectively

WIMMIN

Cooper Station, P.O. Box 1511
 New York, NY 10276
 ISSN 1054-2302
 Published monthly by BG Publishing Co., New York
 Edited by Yvette Anderson

[Editors' note: The Spring 1990 issue (v.5, no.1) of *Feminist Teacher* includes "A Bibliography of Periodicals By and About Women of Color" by Kimberly Kranich. The article surveys both current and defunct periodicals produced by Asian, Black, Hispanic, and Native American women as well as special issues that focus on one or more of these groups.]

MIDWESTERN WOMEN'S ROLE IN THE CONTEMPORARY WOMEN'S MOVEMENT: AN ORAL HISTORY PROJECT

by Linda Shult

The modern women's movement in the U.S. did not arise primarily along the East Coast, nor was it comprised only of young, middle-class, white women. For that matter, the "second wave" is something of a myth in itself. Plenty of activity on behalf of women's issues was ongoing during the 1920-1960 period. "Documenting the Midwestern Origins of the 20th Century Women's Movement," a recently completed oral history project, confirms the substantial role played by Midwestern women leaders in the continuing development of the feminist movement.

The taped interviews with twenty-two women -- trade unionists and workers, business women and professionals, politicians, women religious, African Americans -- attest to the substantial contribution made by Midwestern women toward work on women's issues this century. Dr. Gerda Lerner, Robinson-Edwards Professor of History, Emerita, was director of the project, in which the oral histories were recorded, transcribed, and time-coded. The taped histories and related papers, including full biographical information as part of the tape abstracts, are now available from the Wisconsin State

Historical Society. The papers of one of the women (Ruth Clusen) have also been donated to the Historical Society. Kathryn Clarenbach's papers are already available at the University of Wisconsin Libraries. The other women interviewed during the project are: Gene Boyer, Mary Jean Collins, Clara Day, Sr. Austin Doherty, Mary Eastwood, Arvonne Fraser, Judy Goldsmith, Martha Griffiths, Dorothy Haener, Virginia Hart, Helen Hensler, Mildred Jeffrey, Midge Miller, Sr. Joel Read, Doris Thom, Nellie Wilson, Nan Wood, and Addie L. Wyatt. Oral histories of two other Midwestern activists (Catherine Conroy and Caroline Davis), now deceased, were completed elsewhere but transcripts are available at the Historical Society.

So who are these women? Gene Boyer is one of them. Born in Milwaukee, Gene Cohen studied journalism at the University of Wisconsin before abandoning her studies to marry Burt Boyer in 1945. She followed her husband in his careers in the military and in baseball until they settled in Beaver Dam, Wisconsin, in 1951. According to abstracts of the tapes containing her interviews, Boyer's awareness of sexism developed rather early -- she resented having to stay with the women in the balcony of her synagogue instead of joining her

grandfather on the main floor. After she married and situated in Beaver Dam, she began to regularly attend Chamber of Commerce meetings with her husband, but the Chamber asked him to leave Boyer at home. That only inspired her to urge more women to attend, and she finally organized a Women's Division of the Chamber. Her organizing work led her to connections with the Women's Education Resource Division of the University of Wisconsin and the periphery of the formation of the first Wisconsin Governor's Commission on the Status of Women, with which Kathryn Clarenbach and Catherine Conroy were involved. Instrumental in prodding the mayor of Beaver Dam to form a Mayor's Commission on the Status of Women, Boyer eventually attended the National Conference of Commissions on Women in Washington, DC, in June of 1966, and it was during this meeting that various sideline strategy sessions led to the formation of the National Organization for Women. By the end of the conference, each of the primary organizers agreed to (and paid) a \$5 membership fee, and the organization was on its way.

Another key player with Wisconsin roots is Mary O. Eastwood, who grew up on a farm, doing outdoor chores -- including driving horses and tractors -- from age five. "I always thought I could do whatever I wanted to," Eastwood says in the tapes of her recollections. Backed by a family that was extremely supportive of education and independence for women, Eastwood was graduated from the UW Law School in 1955. Her social and political awareness led her to join such groups as the NAACP, CORE (Congress of Racial Equality), ACLU, and ADA (Americans for Democratic Action). She worked for many years in the Justice Department in Washington, DC. Although this position kept her from playing a high-profile role, she was intimately involved in organizing the October 1966 conference that put together the National Organization for Women. It was Eastwood who drafted the constitution and bylaws (and, wisely, recorded the proceedings for posterity). Later conflicts within the organization led her to leave NOW and join with other women in forming the alternative group, Human Rights for Women.

Labor organizer Catherine Conroy of Milwaukee was also one of the founding members of NOW. She, too, parted company with the national organization, but remained active within Wisconsin and was honored as "Woman of the Year" by the Milwaukee chapter in 1976. Her last years were spent working for the Coalition of Labor Union

Women. Her papers at the State Historical Society of Wisconsin and a transcript of the oral history interview with Conroy (conducted by the University of Michigan-Wayne State University Institute of Labor and Industrial Relations Program on Women and Work) cover her years as a telephone operator and union organizer for the Communication Workers of America, her personal experience with sex discrimination within her union, and her reflections on NOW.

The work of these women leaders ranges from local to state and national levels and cuts across the political spectrum. Their definitions of feminism don't always coincide (and a few don't even see themselves as feminists). Some have been involved in the struggle for forty to sixty years, some for between twenty and thirty, some for less than twenty, some were full-time homemakers for awhile. Their long years of activism, however, suggest that the movement for women's rights did not "die out" during the middle years of this century but was carried on by these and other women, waiting for additional voices to join in the hard work of organization, political initiative, and dedication to change that blossomed into the larger movement of the 1960's and beyond.

A conference November 20-21 in Madison will involve many of the women who were interviewed, allowing students, faculty, and the general public to meet and talk with these women's movement leaders. A public meeting at the State Historical Society will celebrate the opening of the Oral History collection, and workshops and discussions will allow for exchange in smaller, informal groups. Held under the auspices of the UW-Madison Women's Studies Research Center, the conference, as the project itself, is co-sponsored by the Women's Studies Program, the Women's History Program, the History Department, and the State Historical Society, the conference is being coordinated by Dr. Joyce Follett (608-262-9208 or 263-2053 for messages). Access to the tapes and related materials is available through the Wisconsin State Historical Society, Archives Division, 816 State St., Madison, WI 53706; the Archives Reference number is 608-264-6460.

[Editors' note: This article is based on information from project news releases, conversations with State Historical Society of Wisconsin archivists Donna Sereda and Karen Lamoree, research on the tape abstracts, and Phyllis Holman Weisbard's work on the papers of Catherine Conroy.]

ARCHIVES/LIBRARIES

A Chicana from the Texas/Mexico border region is organizing a **LATINA LESBIAN ARCHIVE** in Tuscon, Arizona, where she is working on her Ph.D. in Chicano history. Yolanda Leyva likens her work to piecing back together the dismembered Mexican goddess, Coyolxauhqui. As quoted by *Sojourner* (October 1992, p.9), Leyva says, "I'd like to see that, as Latina lesbians, we know that we are whole people. We don't have to choose one part of our identity over another." The archive is housed in a room with a mural of a desert, and will gather photographs, oral history, artwork, letters, articles, and other items related to Latina lesbian history. "I know we have long history," Leyva says. "We just didn't appear out of nowhere." To send relevant items or to find out more about the archive, contact Yolanda Leyva at 1651 N. Old Pueblo, Tuscon, AZ 85745.

The **WOMEN'S INSTITUTE FOR FREEDOM OF THE PRESS** is auctioning off its twenty-year collection of more than six hundred periodicals, looking for the most suitable location in order to make it more accessible to students, scholars, researchers, writers, and others interested in the history of the women's movement. The collection includes more than one hundred first issues, as well as many final issues of women's periodicals. Some examples: *Spokeswoman*, *off our backs*, *The Ethnic Woman*, *Women of Color Newsletter*, and *Sojourner*. To get a full list of the periodicals, send a 3-1/2" high-density, DOS-formatted diskette with a prepaid,

self-addressed disk carrier. The Institute also has several hundred extra copies of the periodicals in the main collection -- good for filling in missing issues in a library's or research center's holdings of particular journals or newsletters. A list of these additional copies is available in print or on diskette. For either list or for more information, contact the Women's Institute for Freedom of the Press, 3306 Ross Place, N.W., Washington, DC 20008 (202-966-7783) or call Chris Delboni, Archives Coordinator, at 202-363-5694.

The **FEMINIST LIBRARY RESOURCE AND INFORMATION CENTRE** of London, home to "Britain's biggest contemporary collection of women's literature" (according to *The Guardian* June 24, 1992), is threatened with closing due to the sudden demand of having to pay full commercial rent. Founded in 1975, the library lost its primary government support five years ago and has been subsisting through minimal rent (a token £1 paid to the Southwark Council that controls the building), newsletter subscriptions, and the efforts of volunteers. According to the Summer 1992 issue of the library's newsletter, a deficit of £200-£300 per year over the last two years has left virtually no resources with which to battle the latest funding decision, although volunteers are seeking support from library users. For more information, write to the library at 5 Westminster Bridge Rd., London, SE1 7XW, England.

COMPUTER TALK

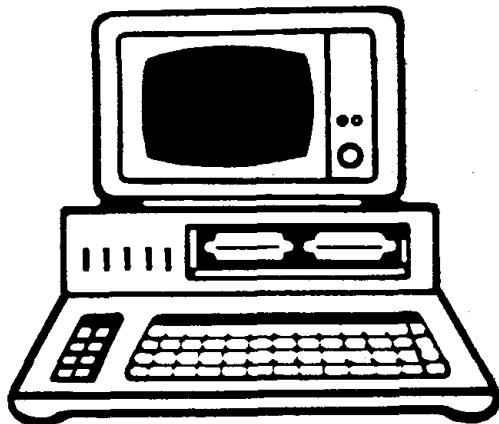
DATABASES

BASE DE DATOS MUJER/WOMEN'S DATA BASE is an operation of the Isis International Information and Documentation Center in Santiago, Chile and uses UNESCO's CDC/ISIS computer program to handle information about women worldwide, with concentration on Latin America. The Center has set up various bibliographic and reference databases and has compiled a **DIRECTORY OF PERIODICAL PUBLICATIONS**, available in print. Bibliographic and reference searches are available, as are packets on particular topics, information in support of proposal writing, and training and consulting in new information technologies. For details, contact ISIS

Internacional at Casilla 2067, Correo Central, Santiago de Chile (telephone: 490271).

WORLDWIDE INFORMATION SERVICE is a computerized database of resources on women and the environment. The goals for the database include setting up a worldwide network of women working on environmental issues, educating both the public and policymakers, pushing for women's involvement in development planning, and supporting women working in environmental programs. Contact Melissa Dann, Executive Director, WorldWIDE Network, Inc., 1331 H Street, NW, Suite 903, Washington, DC 20005.

Though not limited to women, the *AGELINE DATABASE* maintained by AARP (American Association of Retired Persons) promises to offer a wealth of information about older women. Accessible through the online services DIALOG (800-3-DIALOG) or BRS (800-289-4277), the database contains citations to thousands of books and journal articles, covering literature from 1978 to the present. Most academic, state, and corporate libraries subscribe to one of the online search services. For information about AgeLine, contact Margaret Eccles, AgeLine Database Manager, Research Information Center, AARP, 601 E St., NW, Washington, DC 20049; telephone: 202-434-6231.



WOMENET BIBLIOGRAPHIC DATABASE ON PUERTO RICAN WOMEN offers citations to an array of information published in both Spanish and English. Compiled from online and CD-ROM searches, standard indexing sources, and visits to women's studies library collections in Puerto Rico, the database is available in both print and disk versions. For information, contact Chris Bose, Director, Institute for Research on Women, University at Albany, SUNY, Albany, New York 12222.

Via the WMST-L electronic mail list comes the announcement of an Internet-accessible *WOMEN'S STUDIES DATA BASE* housed at the University of Maryland, College Park, Maryland. The information now available comes from the archives of WMST-L and includes categories such as Calls-for-Papers, Conferences, Employment, Film Reviews, Miscellaneous, Syllabi, and WMST-L, with bibliographies to be coming soon. For information, send email to: mcleod@info.umd.edu (Internet) or mcleod@umdd (Bitnet).

EMAIL LISTS

A reminder to our readers that *WMST-L* itself provides an opportunity for extensive electronic conversation for women's studies teaching, research, and program administration as well as access to these same files through the *LISTSERV* that supports *WMST-L*. Anyone with computer access to Bitnet or the Internet can subscribe at no cost, by sending the following command via email to LISTSERV@UMDD.UMD.EDU (Internet) or LISTSERV@UMDD (Bitnet): *subscribe WMST-L your name*. When you subscribe, you will receive instructions on how to obtain the *WMST-L* user guide, which includes the commands for requesting past messages and files.

FIST (FEMINISM IN/AND SCIENCE AND TECHNOLOGY) is an unmoderated list open for discussion of critiques of science, how to create feminist science, how to teach science, etc. To subscribe, send a message to FIST-REQUEST@HAMP.HAMPSHIRE.EDU. Contact person is Michelle Murrain, School of Natural Science, Hampshire College, Amherst, MA 01002; telephone: 413-549-4600 ext.688.

Another science-related list is *SAIS-L*, aimed at science awareness and promotion. Send a subscription message to LISTSERV@UNB.CA (Internet) or LISTSERV@UNBVML (Bitnet).

MEDFEM-L, a discussion forum sponsored by the Society for Medievalist Feminist Studies, is open to "any aspect of medieval studies that touches on, or might touch on, feminist studies/women's studies/gay and lesbian studies." To subscribe, send a message to LISTSERV@INDYCMS.IUPUI.EDU (Internet) or LISTSERV@INDYCMS (Bitnet). List owner is Jennifer Rondeau, Department of History, Indiana University-Indianapolis, who may be reached at IULG100@INDYVAX.IUPUI.EDU (Internet) or IULG100@INDYVAX (Bitnet).

DIVERS-L is meant for discussions of diversity among people of all backgrounds, including African American, Asian Pacific American, Hispanic/Latino American, Alaskan Native/American Indian, Caucasian American, and others. List owners are hoping for "representative ethnic inputs into various academic programs." To subscribe, send email to LISTSERV@PSUVM.PSU.EDU (Internet) or LISTSERV@PSUVM (Bitnet) with the message

sub divers-l your name. List owner is Howard Lawrence (HRL@PSUARCH on Bitnet).

KOL-ISHA is a moderated list geared to "Halachic questions and issues concerning women's roles in Judaism." A moderated list, it "encourages Achdut Yisrael and so is open to a member of any group, so long as other group members' positions are respected." To subscribe, send a message to LISTSERV@ISRAEL.NYSERNET.ORG (Internet).

A **PRO-FEMINIST MEN'S ISSUES LIST** is now offered out of Hampshire College, Amherst, Massachusetts. To join, send email to JYANOWITZ@HAMP.HAMPSHIRE.EDU (Internet). The founder requests "no feminist bashing" and "would like to see discussions on strategies for interrupting sexist behavior in the home, at school, at work, at play, in oneself, in one's kids...."

The intent of **CHOICE-MAIL**, a pro-choice mailing list that is privately managed, is "to provide information such as legislative updates, other news, boycott information, humor (sometimes), etc." Since the owner is trying to keep the list size down, subscribers are encouraged to forward entries from CHOICE-MAIL to colleagues and friends. To subscribe, send email to TORI@FALCON.AAMRL.WPAFB.AF.MIL.

ELECTRONIC NEWSLETTERS

AMAZONS INTERNATIONAL focuses on "physically and psychologically strong, assertive women who don't like or fit in with femininity as weakness, wimpiness and subordination." Concentration is on the image of the female hero in art, literature, and athletics, and in sexual values and practices. To subscribe, contact THOMAS@SMAUG.UIO.NO.

FEMINIST PUBLISHING

CROSSING PRESS, begun in 1972 in Trumansburg, New York, is celebrating twenty years of publishing and has also recently won the Editor/Publisher Award from the Before Columbus Foundation. Though the press originally published only poetry and feminist titles, their list now includes mysteries, science fiction, cookbooks, and works on health care, recovery, lesbians and gays, and spirituality. Of 300 titles published, 180 are still in print. The thirteen fulltime workers produce sales expected to top \$2 million this year. For more information, contact the press at P.O. Box 1048, Freedom, CA 95019; 408-722-0711. (Information from *Feminist Bookstore News* July/August 1992, p.11)

The **FIFTH INTERNATIONAL FEMINIST BOOK FAIR** continued the tradition of networking and promotion of feminist books this summer in Amsterdam. According to fairgoers, nearly three hundred publishers from Africa, Asia, Latin America, Europe, North America, Australia, and New Zealand displayed their wares and some fifteen hundred women participated in the "trade days" portion of the fair. A good portion of the Fair's budget went to helping women writers and publishers from non-Western nations attend the gathering. Writers, booksellers, and publishers make valuable connections at each fair, through formal workshops, informal get-togethers, and person-to-person conversations. The 1994 Fair will be held in



Australia, with the theme "Indigenous Women Writing Worldwide" and focusing on writers and publishers in Asia and the Pacific. Address for the 1994 Fair is P.O. Box 212, North Melbourne, Victoria 3051, Australia; telephone and Fax is 061-3-329-6088 (for Fax, press * after the number). Brazil is a possible site for the 1996 Book Fair. (From *Feminist Bookstore News* July/August 1992, pp.27-34; *Wiplash* August 1992, p.6)

NEW REFERENCE WORKS IN WOMEN'S STUDIES

DIRECTORIES

WIP: A DIRECTORY OF WORK IN PROGRESS & RECENT PUBLICATIONS, compiled by the National Council for Research on Women; project coordinator: Debra L. Schultz, ed. by Susan A. Hallgarth and Tina Kraskow. New York: The Council, 1992. 439p. indexes. ISBN 1-880547-10-6.

Here's a resource that can be put to many purposes, some suggested by the compilers, others to be discovered by creative readers. The *Directory* lists information on over 1,000 women-specific projects entered into the Research Libraries Information Network's (RLIN) Research-In Progress Database (RIPD). One obvious use, therefore, is to make the information accessible to people unable to easily access the database itself. By publishing the *Directory*, the compilers also hope to entice more researchers into submitting information on an even greater variety of works-in-progress for subsequent annual editions. Most of the current volume contains entries for books and articles either in progress or recently published, but the potential is there to include more performance art in progress, curriculum guides, organizational material, and other work expanding the traditional definition of "research."

The *Directory* is arranged by researcher/investigator, but includes indexes by geographical area, type of work, funding source, publisher/distributor, and keyword. The networking possibilities are clear: locate others doing research similar to something you are pursuing or considering, find people in your state or in a place to which you may be relocating, see who has received support from which funding source and for what. As the database and print versions evolve, one could imagine using them to chart the popularity of various topics for research as well as the development of works-in-progress. Perhaps the most satisfying use of the volume is simply to take delight in the sheer number of projects and breadth of ongoing women-focused research.



WOMEN'S MUSIC PLUS: 1992 DIRECTORY OF RESOURCES IN WOMEN'S MUSIC & CULTURE, compiled by Toni Armstrong, Jr., and others. Chicago: Empty Closet Enterprises, 1992. 74p. \$12 plus \$2 postage and handling, lower for bulk orders (ten or more). index.

While likening their task to counting a sidewalk full of moving ants, the editors have nonetheless succeeded in compiling an impressive list of over three thousand "woman-identified women who are creative," considerably updating their 1987 listing. They provide names and addresses of individuals and organizations in some twenty-three categories, including performers, composers, cartoonists, producers of live events, writers' resources, and sources of financial aid. Alphabetization is by first name, which at first may be disconcerting, but makes more sense when searching for groups, or unfamiliar names that could be either individuals or groups (ex.: artisans Lofty Notions and Healing Crystals).

Some mainstream women are included -- such as Sally Field, Vanna White, and Susan Dey -- "not because they're presently involved in any network, but because some of us might want to contact them" (Introduction). *Women's Music Plus* also contains a name index as well as photographs and other illustrations by women listed.

Despite the many categories, if you are looking for a particular type of artist, the *Directory* still does not differentiate sufficiently among various types within the categories. A long section of "performers" includes storytellers, comedians, lecturers, ritualists, and others without further identification. A detailed subject index by specialty would enhance the usefulness of the *Directory*.

The 1992 edition added a one-page "Libraries and Archives" category, listing collections specializing in the preservation of feminist and/or lesbian materials. The compilers would like to expand this section in future editions and are soliciting additions. More detailed descriptions would be helpful, too, particularly for collections of materials relating to women's music and culture.

Overall, this is a useful resource for women's centers, organizations, program planners, and fans of women performers, writers, and artists.

BIOGRAPHY

NOTABLE BLACK AMERICAN WOMEN, ed. by Jessie Carney Smith. Detroit: Gale Research, Inc., 1992. 1334p. index. \$49.95, ISBN 0-8103-4749-0. LC 91-35074.

From nursing administrator Clara Leach Adams-Ender through teacher, journalist, clubwoman Josephine Silone Yates, this massive compendium recovers the herstory of five hundred African-American women, living and dead. This is a truly groundbreaking work, because many of these women have received no previous scholarly biographical treatment whatsoever. As a result, the editor concedes that some of the information in the available sources was contradictory or elliptical, and she welcomes additions and corrections for a planned second edition.

Women selected for initial inclusion satisfied one or more of these criteria: pioneer in a particular endeavor, important entrepreneur, leading businesswoman, literary or creative figure of stature, leader for social or human justice, major governmental or organizational official, creative figure in the performing arts, noted orator, distinguished educator, noted scholar, or leader, pioneer or contributor in other fields or areas. The final list also attempts to represent a wide range geographically, historically, and professionally.

The entries run from about twelve hundred to thirty-five hundred words each, followed by source references. The 179 photographs enhance the presentation, as do frequent quotations from the women. Arrangement is alphabetical by last name, with subject access by area of endeavor. Besides the expected "educator," "governmental official," and the like, one also finds listings for "culinary anthropologist" (Verta Mae Grosvenor), "elocutionist" (Hallie Brown, Henrietta Vinton Davis and Frances E.L. Preston), and "research collection founder" (Camille Billops, co-founder of the Hatch-Billops Collection of Black cultural history). Some of the distinctions made in this index seemed a bit too finely drawn, such as that among "civil rights reformer" (Daisy Lampkin), "civil rights leader" (Juanita Mitchell and Margaret Bush Wilson), and "civil rights activist" (thirty-four women including Fannie Lou Hamer, Florynce Kennedy, and Coretta Scott King). But this does not seriously hamper access to the material.

Notable Black American Women is a tribute to the editor, the Advisory Board, the many contributing scholars, and most of all, to the rich contributions to American life made by the biographees themselves.

EDUCATION

IMPROVED VISIBILITY: AN INTERNATIONAL BIBLIOGRAPHY ON THE EDUCATION OF WOMEN AND GIRLS 1978-1989, compiled by M.C. Britton. Leeds, Eng.: Librarians of Institutes and Schools of Education, 1991. 380p. index. £16 U.K.; £21 elsewhere. Available from Education Library, Brotherton Library, University of Leeds, Leeds, LS2 9JT, U.K.

Dale Spender's *Invisible Women: The Schooling Scandal* (1982) inspired librarian Margaret Britton's choice of title. Britton found that issues concerning the education of girls and women have become much more visible since she last compiled such a listing in 1978, as measured by a dramatic increase in the number of books and articles addressing the subject during the 1980's. The book covers educational organization and administration, the stages of education, the curriculum, theoretical, social, and psychological background factors, and education outside Britain. Contributions from feminist pedagogy are found in the "Women's Studies" division of the curriculum section and scattered by topic throughout the rest of the bibliography.

The book is arranged according to a classification system used at the University of Leeds, which is a heavily modified version of the Dewey Decimal System, and has no subject index. This means that the user will need to spend a few minutes browsing first through the detailed table of contents in order to find a relevant category, and will then need to read through the category in its entirety. Many categories are quite specific and should pose no problem. The curriculum section's mathematics division, for example, has six parts: "General," "Historical and Psychological Aspects," "Sex Differences in Mathematics Learning," "Mathematics at Primary level," "Mathematics at Post-School Level," and "Motivational Strategies and Teaching Methods." Other categories pertain only to Britain, including Section C, "The State of Education in Britain," covering "Preschool Education," "Vocational Education," "Higher Education," etc. However, most of the entries in Section E, "Education Overseas"

(i.e., outside Britain), relate to these topics, too. There is no easy way to find them besides reading through this entire seventy-four-page section. The arrangement within each category is chronological, then alphabetical by author within each year. Such a system helps track the development of a field or the influence of a particular article, but is somewhat harder to scan for various works by an author on the same topic. An author index points to all entries by a given author throughout the bibliography.

Improved Visibility is a particularly good source for international citations from Britain and elsewhere. As such, it will be very useful for educators and educational researchers.

HEALTH

THE NEW OUR BODIES, OURSELVES: A BOOK BY AND FOR WOMEN: UPDATED AND EXPANDED FOR THE 1990s, by the Boston Women's Health Collective. New York: Simon & Schuster, 1992. 751p. index. \$20.00, ISBN 0-671-79176-1.

It's out, it's here. It's bigger, it's newer. Can there be anyone reading this who is not intimately familiar with *Our Bodies, Ourselves* from the 1970's or *The New Our Bodies, Ourselves* from 1984? Does it need a "review," or is it enough to announce that it is (some would say, finally) out? While by and large I think that announcing is sufficient, I would like to remind readers of the many features of *OB,OS* and point out some of the changes in this edition.

In the original edition, the general self-care section -- "Taking Care of Ourselves" -- followed discussions of anatomy and sexuality. In both the 1984 edition and this one, maintaining healthy bodies and healthy relationships is given more prominence by being placed first. Individual chapters cover body image, food, alcohol/mood-altering drugs /smoking, exercise, holistic practices, psychotherapy, environmental and occupational health, and violence against women. Heterosexual and lesbian relationships have a chapter each. Throughout the book, women's voices are heard, interspersed with expository writing.

This is still the book to consult to find clear drawings and pictures of female anatomy and to compare the advantages and disadvantages of various methods of birth control. A discussion of Norplant has been added to the birth control chapter. The

abortion chapter provides pros and cons of RU-486 plus prostaglandin as an abortifacient and carries a two-page statement from sixteen African-American women for reproductive freedom.

The chapter on sexually transmitted diseases has new recommendations on prevention. Latex condoms used during vaginal, oral, and anal intercourse are now recommended as the best method of prevention, with the new female condom listed as second choice, especially useful for women whose male partners can't or won't use a condom. Vaginal spermicides moved from preferred method number one to number three, with no brand names mentioned this time. Brand names for antibiotics have also been dropped, and mention of barrier methods for mouth-to-vagina or mouth-to-anus contact have been added. A new chapter is devoted to AIDS, HIV infection, and women.

With all the attention they have received in the intervening years, new reproductive technologies might be expected to fill a longer chapter in this edition, but that's not the case. The chapter is, however, updated, particularly in terminology. Discussion of artificial parthenogenesis, egg fusion, and cloning has been deleted (too much within the realm of fantasy?). *In vitro* fertilization is now subsumed under the category *assisted reproductive technologies*, with some specifics added on *gamete intrafallopian transfer* (GIFT) and *zygote intrafallopian transfer* (ZIFT). The tone remains disapproving of the techniques described, with the exception of donor insemination. While still using the term *surrogate motherhood*, chapter authors say it is more appropriately called *contract motherhood*, which they refer to as extremely controversial. They reprint the strong statement against commercial surrogacy issued by the National Women's Health Network in 1987, but stop just short of endorsing the statement by adding the sentence, "Other feminists disagree, arguing that paid surrogacy enhances choices for all parties involved" (p.389).

Other changes: attention is now paid to conditions more common in women, such as chronic fatigue syndrome as well as interstitial cystitis and trichotillomania (compulsive hair pulling) in the chapter on "Some Common and Uncommon Health and Medical Problems." "Alternatives to Medical Care" has given way to "Holistic Practices and Systems," in what seems to be a further shift away from regarding health care as synonymous with biomedical healing.

As in prior editions, *OB, OS* serves as a topical reference guide listing additional resources, from books and audiovisual material to concerned organizations. The bibliographic citations have been updated through 1991, with an occasional listing from 1992. Photographs are the familiar ones from earlier editions -- perhaps next time some new ones can offer more variety.

This edition will be welcomed by women's centers, college collections, clinics, collectives, and women of all ages, shapes, and sexual orientations.

SEARCHING FOR WOMEN: A LITERATURE REVIEW ON WOMEN, HIV AND AIDS IN THE UNITED STATES, ed. by Nancy Kohn et al.; sponsored by the Law Center and the Collaborative for Community Service and Development, College of Public and Community Service, University of Massachusetts, Boston, and the Multicultural AIDS Coalition. Boston: Multicultural AIDS Coalition, "Third Edition, A Work in Progress," March, 1992. 164p. \$8.50, plus \$3.00 shipping and handling, from the Multicultural AIDS Coalition, 566 Columbus Avenue, Boston, MA 02118. OCLC 25574506.

By the year 2000, most new cases of HIV infection worldwide will be among women.¹ Already 4.7 million women are known to have been infected with HIV since 1981. While the number for North American women is "only" 100,000, women constitute the fastest growing group of people with AIDS.² It is, therefore, critically important for accurate information to be collected and made available to women.

Searching For Women developed from a desire on the part of an AIDS activist group, the Multicultural AIDS Coalition, to determine policy directions that would be most supportive of women in general and, in particular, women of color and low-income women. The Coalition hopes by disseminating accurate information to improve both the prevention of HIV infection and access to appropriate care. The literature search was conducted by a multicultural group of women associated with the College of Community Service at University of Massachusetts-Boston and the Coalition. They approached the study by seeing the problem of women and HIV/AIDS in a hierarchical societal context, which puts white (heterosexual) males on top and women of color on the very bottom. Society's attention to HIV infection in

women, as in other health areas, lags far behind the heed given to men's health problems. As the compilers put it, "The natural history of HIV/AIDS in women can best be summarized by the phrase 'late detection, early death' " (Introduction, p.2).

Already in its third edition since 1991, *Searching for Women* is a work-in-progress that can inexpensively keep a non-technical library collection reasonably current on AIDS and women.

Originally conceived as an annotated bibliography, the project grew into a well-conceived, organized bibliographic survey of the published literature (and occasional personal communications or newspaper accounts) on women and HIV/AIDS. Divided into seven sections followed by concluding commentary, *Searching for Women* first sets women in the context of the pandemic and in comparison to men, then looks at epidemiologic data to date, examines prevention strategies, and follows with information on the natural course of the infection in women. Section five, say the compilers, would have been about treatment alternatives if the data had indicated that most infected women were receiving medical care (p.4). Since they were not, the fifth section is instead a discussion of access barriers to social support mechanisms including health care. The sixth section describes what is known about medical treatment for women, and the seventh summarizes counseling and testing issues unique to women. The concluding chapter returns to the policy issues discussed in section one, focusing in particular on two debates: the impact on women of the proposed change in the definition of what constitutes an AIDS case; and the controversy over national health insurance. Each section concludes with full bibliographic citations to works mentioned.

Already in its third edition since 1991, *Searching for Women* is a work-in-progress that can inexpensively keep a non-technical library collection reasonably current on AIDS and women. With its emphasis on barriers to access and to use of accurate AIDS information by the women most at risk, it serves as a useful, policy-directed guide to the subject. It complements rather than replaces the excellent *Sourcebook on AIDS and Women* compiled by Sarah Barbara Watstein and Robert Anthony Laurich (Phoenix: Oryx, 1991), which describes

methods and materials for conducting literature research and provides statistical tables, lists of audiovisual resources, a state-by-state directory of organizations, a glossary, and full indexes.³

HISTORY

AN ANNOTATED INDEX OF MEDIEVAL WOMEN, by Anne Echols and Marty Williams. Princeton: Markus Wiener; and Oxford: Berg Publishers, 1992. 635p. index. \$69.50, ISBN 0-910129-27-4. LC 90-39810.

Herstory begins with restoring the names and life stories of women to the record of human existence. Anne Echols and Marty Williams have done just that for almost 1,500 women who lived in Europe between 800 and 1500 C.E. In order to flesh out real women from casual identifications like "the heiress of X" or the "countess of Y" for their companion history of women in the Middle Ages (*Between Pit and Pedestal*, Markus Wiener, 1992), they consulted hundreds of sources, now listed in an impressive thirty-six-page section of the *Annotated Index*. The book provides names, brief biographies, sources, and several indexes: geographical/last name, date, and biographical category.

The biographical category index allows the reader to find women by trade and professions as well as by factors associated with how they are remembered, such as "miscreants," "orphans," "relics" (women who owned, collected, or donated relics of saints), "unmarried," "virginity" (women who were forced into chastity or who took chastity vows, or who were especially diligent protectors thereof), and "less-affluent" women (since most of the named women were in the upper classes.) Some of the occupations indexed are doctors, alewives, builders, artists, barbers, astronomers, apothecaries, poets/troubadors, tanners, teachers, and writers.

This was not an easy book to compile. Echols and Williams often had to evaluate conflicting accounts and sort out confusion between individuals with the same name. They decided to list together all variant forms of a name (ex: Jean, Joan, Giovanna, Jeanne, Jehanne, Joanne, Joanna, Johanna, Juana) alphabetically by next significant element in the name. Joan of Arc therefore is listed before Jeanne de Belleville. Users looking up a particular individual may think there is no entry for that person if they have not noted first the list of names with variant spellings in the "Reader's Guide to Using the Index."

But the compilers shouldn't be faulted for this choice -- the same individual's name is also spelled in various ways in different sources.

The biographical sketches often provide just enough information to make you want to find out more about the women. According to her entry, Grazida Lizier lived in France from 1298 through some time in the 1320's. When young, Grazida was seduced by a preacher and continued the affair with him following her marriage to someone else. She testified before the Inquisition about her beliefs and her lack of guilt over sexual "wrongdoing" (p.204). Grazida seems to have died in her twenties. Was she put to death by the Inquisition? Was her seducer punished? Four source references promise more information about her. Another adulterer, Tanglost (c.1480-1500), was accused of practicing wax image magic, home-wrecking, and adultery. She was supposed to have killed her lover's wife by witchcraft. Ousted from the community by her bishop, Tanglost then hired Margaret Hackett to help make wax images to kill the bishop (p.395). How did she learn wax image magic? Who was Margaret Hackett (who has no entry in the index)? What was Tanglost's fate and that of her lover? Four references listed on witchcraft and religion might provide more details.

Sometimes the entries contain usages unfamiliar to non-medievalists. The entry for Elena Baroun (fl. 1292-1313) from the village of Wistow, England reads: "...she was constantly in trouble; cited for adultery, brewing, butchering infractions, forestalling, etc. She was finally *prohibited the vill* for her incorrigible behavior..." (emphasis mine). From the context, I assume this means she was banished from her village.

Because of the wide range of sources and indexes provided, both scholars and students will find this book very useful in tracing information on individuals and classes of medieval women.

SOURCES OF THE HISTORY OF WOMEN'S MAGAZINES, 1792-1960: AN ANNOTATED BIBLIOGRAPHY, compiled by Mary Ellen Zuckerman. New York: Greenwood, 1991. 297p. indexes. ISBN 0-313-26378-7.

Some writers set out to compile bibliographies; others discover they have the basis for a separate bibliographic work as a by-product of research on a particular topic. The second path is the

one Mary Ellen Zuckerman⁴ took in compiling *Sources on the History of Women's Magazines*.

The bibliography opens with an overview of the history of popular women's magazines in the United States, introducing the chronological and thematic divisions of the volume: magazines up to the end of the Civil War, those which followed through 1960, the portrayal of women in the media, content analyses, works about individuals associated with the magazines, advertising, market research and promotion, the business side of the magazines, and critiques of women's magazines. The citations themselves follow, with succinct annotations (about two sentences each). Very useful for researchers is Zuckerman's inclusion of a chapter describing relevant archival and manuscript collections. The last section lists citations pertaining to individual magazines.

Researchers are also fortunate because this is now the second major bibliographic work in the field. Nancy K. Humphreys' *American Women's Magazines: An Annotated Historical Guide* (New York: Garland, 1989) is another helpful resource, especially for feminist periodicals, women's pages in newspapers, and confession/romance magazines.⁵ Both works can assist persons interested in women's history, social history, popular culture, the history of publishing, journalism, advertising, and career development.

INTERNATIONAL STUDIES

WOMEN AND WRITING IN RUSSIA AND THE USSR: A BIBLIOGRAPHY OF ENGLISH-LANGUAGE SOURCES, by Diane M. Nemec Ignashev and Sarah Krive. New York: Garland, 1992. 328p. index. ISBN 0-8240-3647-6. LC 92-9246.

The division of "Russia" and "USSR" in this title should be taken as reflective of pre- and post-1917 rather than the recent break-up of the USSR, since the research was completed in 1990, with a few citations added in 1991 (missing, for example, Marina Ledkovsky's *Russia According to Women: Literary Anthology* [Tenaflly, NJ: Hermitage, 1991]). A short (three-page) supplementary section -- "National Identity and Ethnic Definition" -- lists secondary sources on women in the various republics, by republic, as do brief sub-sections under other critical source headings, but no ethnic clues are provided for the literary authors and memoir-writers who constitute a large chunk of the bibliography.

Were a work such as this to be started in 1992, one suspects attention would need to be paid to the ethnic identity of the writers, but the lack of such identification does not seriously detract from the work.

Finding sources on short stories and other short pieces in translation is a headache for professors and librarians alike, and the compilers provide a much-needed service by listing works that have appeared in various periodicals and anthologies. The arrangement is by author, with the works listed in reverse chronology (latest ones first). Ignashev and Krive make no distinction among creative writing of all genres, memoirs, and non-fiction. Though they say this is intentional, they do not explain their reasons.



The second of the three main sections of the book is devoted to biographical and critical sources, again arranged by person (or "personalia," as Ignashev and Krive call them), followed by material on women's art, arranged by century, and images of women in oral and written works, arranged primarily by writer. Here are citations to articles and dissertations analyzing the great Russian male novelists' attitudes toward women. The third section lists supplementary secondary sources on women and women's experience, arranged by topic (ex: education, childrearing, etc.); related useful bibliographies are found in the fourth and final section.

The careful organization of the material makes the lack of annotations barely noticeable. This is a work which will be welcomed by college libraries, teachers, and (in all likelihood) struggling Russian language and literature students.

WOMEN IN SOUTHERN AFRICA: A BIBLIOGRAPHY, compiled by Louise Torr, Heather Hughes, Judith Shier, and Chantelle Wylie. Revised ed. Durban, South Africa: Durban Women's Bibliography Group, University of Natal, 1991. 181p. ISBN 0-620-15474-8. Available from the Durban Women's Bibliography Group, c/o Department of Politics, University of Natal, King George V Avenue, Durban 4001, South Africa.

The first thing I wanted to know when I looked at this volume was which women in Southern Africa are covered -- whites and/or Blacks? Just those who dwell in South Africa or other countries as well? The second question was easily answered by the introduction, which defines southern Africa as Botswana, Lesotho, Swaziland, Namibia, and South Africa. But the answer to the first could only be inferred from examining the entries themselves, which are arranged entirely by subject -- social status, growing up female, politics and resistance, work and workplace organization (distinct from a section on migrant labor), etc., without respect to group. It became apparent from the individual entries that both white women and Black women are included, with many of the entries being specific to particular tribes. I spotted, for example, numerous citations pertaining to Zulu and Bantu women. Since the bibliography provides neither subdivisions by affiliation or country, nor a general index, researchers seeking material on a particular group or country will have to review all relevant subject categories in their entirety. Nevertheless, this bibliography pulls together a wealth of citations to English-language and Afrikaans books, dissertations, and articles with a social science or humanities focus.

This edition of the bibliography adds over six hundred new entries to the original, published in 1985. Most of the new citations were culled from SABINET, the South African national bibliographic network, others from a catalog of theses done at South African universities, African-oriented indexes, and a manual search of the major journals pertaining to southern Africa. If the compilers produce a third edition, I hope they will include an index and more explanation for users outside southern Africa. What, for example, is *lobolo*, which the compilers mention dominates the "love, marriage and divorce" section? What are the points of view of the various journals cited? A short, select list of academic and activist publications covering women's issues in southern Africa is appended, giving the place of publication and name of the publishing body. Perhaps that list

could be expanded to include more of the journals actually surveyed in the bibliography.

This work will be very useful to researchers interested in women of Southern Africa and should keep interlibrary loan staff busy retrieving the entries cited.

PHILOSOPHY

WOMEN PHILOSOPHERS: A BIBLIOGRAPHY OF BOOKS THROUGH 1990, by Else M. Barth. Bowling Green, Ohio: Philosophical Documentation Center, Bowling Green State University, 1992. 236p. index. ISBN 0-912632-91-7.

In 1976, Else Barth told a gathering of the Women's Group in the Philosophy Department of Catholic University, Nijmegen, that one could, if one wanted, set up a complete doctoral program in philosophy using only books and articles by women. In fact, she continued, this could be done without lowering the standard of the programs then in existence, and could conceivably raise it. The response of the group and others like it elsewhere in the Netherlands, in Finland, and in Sweden encouraged Barth to compile this bibliography in order to overwhelmingly validate her statements. With sixteen more years of work by women philosophers to draw on, her bibliography makes an even more convincing statement today, at least in quantity. English-language and Western European books and dissertations are covered well, with an occasional citation from elsewhere. There are no annotations in *Women Philosophers*, and Barth explicitly states that "as befits a bibliography, quality of the referenced document has not been made a criterion for inclusion" (p.3).

All fields within philosophy are included, arranged in a classification system compatible with procedures followed in the Netherlands, where Barth lives and teaches. Rather than segregate a section on "feminist philosophy," Barth deliberately incorporated such works into her classification framework by subject, demonstrating the existence and applicability of these works to each branch of philosophy. For example, feminist works on abortion and procreation are found under "Practical Philosophy, Ethics and Morality." Similarly, feminist works on individual philosophers are listed alongside other works on individual philosophers. Barth's definitions of philosophy include one that classifies a problem or field of interest as "philosophy" as long as it has not

reached a stage of development that warrants the term "scientific" (pp.2-3). Thus, the bibliography contains speculative material from a variety of disciplines.

One problem in compiling a multilingual resource on women is not stated, but must have posed a difficulty now and then: identifying female names in a variety of languages. I'm not sure I would have recognized "Toril" and "Hjordis" and "Railli" as names of women. The European practice of listing authors solely by initials is even more problematic. Ms. Barth and her assistants apparently knew that C.J. de Vogel, E.J. Ashworth, and C.J.C. Rutenfrans are all women. One wonders if there are even more women philosophers -- hidden by initials -- whose identities were unverifiable to the compiler. Slip-ups are also possible in the other direction: Merle Curti, a male historian of American thought (and esteemed emeritus member of the University of Wisconsin faculty) has two listings, for example.

Women Philosophers is a major resource for philosophy teachers eager to include women philosophers in their courses, as well as for persons in other disciplines -- from anthropology, biology, and psychology to language, literature, and mathematics -- who include philosophical dimensions in their teaching and research.

STATISTICS ON WOMEN

PROFESSIONAL WOMEN AND MINORITIES: A TOTAL HUMAN RESOURCE DATA COMPENDIUM, TENTH EDITION, by the Commission on Professionals in Science and Technology (Betty M. Vetter, Executive Director). Washington, DC: The Commission, 1992. 280p. index. \$100.00. ISSN 0190-1796.

I'm often asked for statistical information such as the number of women Ph.D.'s, the percentage of women professors in various fields, and the changes and trends over time for these figures. This annual *Compendium*, updated between editions by the Commission's *Scientific, Engineering, Technical Manpower Comments* nine times per year, is an excellent source of answers to these questions. The latest edition includes figures through 1991. We can learn, for example, that women received 36.7 percent of doctoral degrees across all fields in the United States in 1991. Not surprisingly, there is wide variation in percentages from discipline to discipline. Only 8.67 percent of engineering doctorates and 10.7

percent of those in physics and astronomy went to women, compared with 60 percent of the foreign language and literature Ph.D.'s and 61.2 percent for psychology. This gap between the number of physical sciences degrees and the number of social science or humanities degrees is even more pronounced when one excludes non-U.S. citizens from the numbers of recipients. Detailed breakdowns of sub-specialty statistics are also provided for several fields, including psychology and education. *Professional Women and Minorities* provides the sources for each table and includes a subject index.

Some other interesting statistics I learned when thumbing through the *Compendium*: 64.7 percent of students enrolled in Veterinary Medicine in 1991-92 were women, up from 9 percent in 1968-69. Of all academically employed humanities Ph.D.'s in 1989 age 46 and older, 83.7 percent of the men but only 63 percent of the women were tenured.

The publisher, the Commission on Professionals in Science and Technology, is a participating organization of the American Association for the Advancement of Science and is charged with collecting, analyzing, and disseminating information about the human resources of the United States in science and technology. Analyzing statistics compiled from numerous sources has many pitfalls, which are pointed out in the introduction. Data from one survey does not correlate exactly with that from another because each survey uses its own definitions, sampling techniques, and methods of analysis. Surveys that look at minority status often do not consider sex, and vice versa. Few statistics assess the actual workforce participation of women and minorities in the arts, humanities, and education; people with degrees in these areas work in a variety of occupations, but are generally classified in their degree fields only when they hold academic positions.

WOMEN'S STUDIES/FEMINIST RESEARCH

THE KNOWLEDGE EXPLOSION: GENERATIONS OF FEMINIST SCHOLARSHIP, ed. by Cheris Kramarae and Dale Spender. New York: Teachers College Press Athene Series, 1992. 533p., index.

Bursting at the seams with more than five hundred pages, this collection celebrates the achievements of women's studies in challenging traditional knowledge-making practices, and at the

same time recognizes the continued resistance of "malestream critics" in all disciplines. This dual-edged approach was also seen in *The Impact of Feminist Research in the Academy*, edited by Christie Farnham (Bloomington: Indiana University Press, 1987). Farnham considered the neglect of feminist research findings by the establishment as supportive of Thomas Kuhn's view that (scientific) revolutions require a new generation to arise before being fully accepted.⁶ It is interesting that Kramarae and Spender use *generations* of feminist scholarship in their subtitle, emphasizing that women's studies itself has now moved through more than one generation. If Kuhn is right, we should be seeing incorporation of the findings of the first generation into the disciplines. In large measure, this is happening. As Kramarae and Spender point out -- along with most of the contributors -- many insights about the nature of knowledge, female experience, difference, dominance, and the politics of research have been "appropriated" by the academy.⁷ The remaining challenge, according to Kramarae and Spender, is overcoming the power, dominance, and privilege of academic men.

The Knowledge Explosion would be valuable if all it contained were the bibliographies at the end of each contribution, which provide capsule summaries of feminist research.

This task, by rights, should belong to the next generation of women. Yet, in a frank assessment of the omissions from the volume, the editors note a virtual absence of young women. They ask the right questions: "Where are all the young women? What does this mean about ageism? About social movements and time frames? About the transmission of information to the next generation?" (p.15). These questions linger, to be addressed in future works, but in no way take away from the achievement of *The Knowledge Explosion* itself.

Again, a comparison with *The Impact of Feminist Research in the Academy* is instructive. *Impact* -- a book of immense value for its analysis of the meaning of the paradigmatic shift in understanding created by feminist research -- contains eleven thorough articles on anthropology, history, religion, human development and psychology, science, economics, political socialization, Black

women writers and the literary canon, sociology, and literature. *Knowledge Explosion* contains twenty-eight somewhat shorter assessments of disciplines and sixteen "debates" on issues that transcend disciplines and academia, such as sexual violence, pornography, the conditions of patriarchy, sisterhood and friendship, and the personal cost of the feminist knowledge explosion. Reflecting the increasing attention to scientific and technological fields, whereas *Impact* let Ruth Bleier's excellent article speak for feminism and all of science, *Knowledge Explosion* offers separate contributions on physics and mathematics, engineering, natural science, home economics, architecture, geography, medicine, and nursing, as well as debates on information technology, ecofeminism, reproductive technology, and women inventors. Additional disciplines addressed in *The Knowledge Explosion* include peace studies, Black studies, cultural studies, philosophy, sport studies, mass communication, law, library science, linguistics, education, and music. Another article discusses multicultural approaches to women's studies.

The Knowledge Explosion would be valuable if all it contained were the bibliographies at the end of each contribution, which provide capsule summaries of feminist research. Furthermore, information in the book is made highly accessible by a substantial (twenty-eight-page, triple-column) subject index, a feature found in few anthologies. It would have been a nice touch to have given credit to the indexer.

As mentioned above, Kramarae and Spender help the reviewer by pointing out the omissions in the volume due to space constraints, submissions not received, oversights, and developments too recent to incorporate. In addition to the lack of information on transmission of feminist values to coming generations, the editors mention insufficient coverage of social work, history of science, the impact of feminist publishing, the backlash phenomenon, modes of feminist discourse, and global concerns. I would add to their list an analysis of the meaning of "gender studies" (men's studies is covered in this volume). Anyone for starting work on volume two?

The Knowledge Explosion is a major resource on feminist scholarship to date. It belongs in libraries, women's centers, and personal collections.

□ P.H.W.

NOTES

¹ Lawrence K. Altman in "Women Worldwide Nearing Higher Rate for AIDS than Men," *The New York Times* July 21, 1992, Section C, p.3; reporting on the international AIDS Conference then in progress.

² Estimates on the number of infected women are from the World Health Organization Global Programme on AIDS, quoted in the text, p.5. The growth statement is based on Center for Disease Control figures cited on p.6.

³ Reviewed by Susan Searing in *Feminist Collections* v.12, no.3 (Spring 1991), p.22.

⁴ The result is her forthcoming *Women's Magazines and the American Woman* from Columbia University Press.

⁵ Reviewed by Susan Searing in *Feminist Collections* v.10, no.1 (Spring 1989), p.8.

⁶ Thomas Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1962); discussed by Farnham in *The Impact of Feminist Research in the Academy*, p.2.

⁷ See discussion in the introduction, p.2.

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

ARISE 1991- . Editorial board. 4/yr. \$20/year (outside Uganda). ACFODE, Acfode House, Bukoto, P.O. Box 16729, Kampala, Uganda. (Issues examined: No.4, Oct.-Dec. 1991, No.5, Jan.-Mar. 1992)

Published by Action for Development, "a women's indigenous, charitable NGO [non-governmental organization] based in Kampala" (p.1), this quarterly features regular departments such as health, development, networking, and a youth forum. Issue No.5 carries a special section on technology, with descriptions of women-centered technologies and how they have been used. Letters, resources listings, conference announcements, and the like fill the remainder of each issue's thirty-two pages.

BAKUD 1991- . 4/yr. Donation suggested. Women's Resource Center of Cebu, Rm. 5A J. King Building, corner Balintawah and P. Lopez Streets, Cebu City, Philippines 6000. (Issue examined: v.2, no.3, April-June 1992)

Though small-sized and somewhat difficult to read, this "Official Publication of the Women's Resource Center of Cebu" carries a lot of information. The eighteen-page sample issue discusses women's employment (at home and elsewhere), looks back at the 1991 founding of the Women's Center, and includes articles on "Feminism in the Philippine Context" and the Philippine education system.

CHANGING THE WORLD 1992?- . 4/yr. 20 pounds/US \$36 (indiv.); 10 pounds/US \$18 (student/unemployed). Change, P.O. Box 824, London SE24 9JS, England. (Issue examined: No.2, 1992)

"A news bulletin on women's movements around the world, and Change's activities" is how this four-page quarterly describes itself. Published by Change, an organization founded in 1979 to study and report on conditions of women everywhere, the sample issue summarizes several reports, actions, and conferences (such as the Earth Summit) focused on women.

COLOR LIFE! 1992- . Ed.: Cairo Collective. 10/yr. \$15 (indiv.); \$25 (inst.). 2840 Broadway #297, New York, NY 10025. (Issue examined: Premier issue, June 1992)

Dedicated to "the commemoration and celebration of 500 years of survival and resistance of Indigenous people," this newsprint, magazine-format monthly is published for lesbian and gay, twospirit, and bisexual people of color located mainly in New York City. Included are information on a variety of gay and lesbian organizations for people of color, international news, commentary on the Rodney King beating, columns on family, health, art, and more.

COMMON GROUND 1987- . Ed.: Lilith Quinlan. 1/yr. \$7 (indiv., U.S.); \$10 (international); \$15 (inst.). 1017 Abington Pike, Richmond, IN 47374. (Issue examined: No. VI, 1992)

Subtitled "A journal where grassroots women speak from the heart," this substantial (seventy-page)

publication is filled with the words -- either written or via interview -- of numbers of Indigenous women from tribes all around the U.S. -- Lakota Sioux, Apache, Dine Navajo, Creek, and others. Their words tell of the decimation of the original inhabitants of North America and their stubborn ways of survival. The next issue will focus on farmworkers. This annual publication is supplemented by a semi-annual newsletter, *Groundings*, which is more for networking and sharing personal stories and creative work.

THE HEALING WOMAN 1992- . Ed.: Margot Silk Forrest. 12/yr. \$25; \$15 (low-income). P.O. Box 3038, Moss Beach, CA 94038. (Issue examined: v.1, no.5, September 1992)

Within its eleven pages, this "monthly newsletter for women survivors of childhood sexual abuse" offers the stories of several incest survivors, including former Miss America Marilyn Van Derbur and the editor herself, and provides "healing words," information on dissociation and grief work, a book review, and resources.

ISOLATED WOMAN 1992- . Ed.: Ruth W. Stidger. 6/yr. \$36. Single copy: \$6. In-Print Publishing, P.O. Box 140710, Dallas, TX 75214-0710. (Issues examined: v.1, no.1, September/October 1992; v.1, no.2, November/December 1992)

An eclectic variety of articles fills this "newsletter of idea sharing, humor, and caring friendship," from "Making Family Jewels from Family Junk" to "How to Enjoy Crying" to "Four Ways to Cook a Turkey." Each fifteen-page sample issue includes an advice column, a book review, music review, an item on cats, and information on using computers.

LAYA: FEMINIST QUARTERLY 1992- . 4/yr. U.S. \$35 (indiv.); \$50 (inst.). Laya Women's Collective, 35 Scout Delgado St., Quezon, Philippines. (Issues examined: v.1, no.1, March 1992)

With the premise that "the Philippine feminist movement has developed into one of the strongest, most militant and most vibrant in the world," (p.2, editorial), the collective plans to publish articles on women's experience, liberation theory, political analysis, and the visual and literary arts. Some pieces are in Tagalog, an interview with peasant leader Ka Lita is partly translated, and a substantial English feature discusses "The Women's Movement in the '90's."

LESBIAN UPRISINGS! \$20. Single copy: \$2. P.O. Box 423555, San Francisco, CA 94142. (Issue examined: July 1992)

Though focused largely on California activities, this calendar/newsletter carries a host of announcements, festival reviews, letters, briefs on relevant legal actions, demonstrations, and other news items from around the country.

OUT 1992- . Ed.: Michael Goff. 4/yr. \$11.95 (charter subsc., 3 issues); \$14.95 (Canada); \$18.95 (other foreign). Single copy: \$4.95. ISSN 1062-7928. Out Publishing, Inc., 594 Broadway, Suite 804, New York, NY 10012. (Issue examined: No.1, Summer 1992)

"This magazine is about being out there as we are. No apologies.... We want to push your buttons, explore the world, advise your life, challenge your ideas, and offer an entertaining few hours" (p.3). Departments include Soapbox, Work, Trips, Design, Escapes, Food, Accessories, and Horoscope. This slick, 104-page publication is largely gay-centered, but carries a feature on film-producer Christine Vachon, a piece on designing a lesbian pleasure dome, and a photography section on high-fashion lesbians.

REVIEW OF WOMEN'S STUDIES 1990- . Ed.: Thelma B. Kintanar. 2/yr. \$15. Single copy: \$10. Rm. 110, Alumni Center, University of the Philippines, Diliman, Quezon City, Philippines. (Issues examined: v.1, no.2, 1990-91; v.2, no.1, 1991)

This substantial journal from the University of the Philippines carries analytical articles (on topics from psychology of Filipino women to theory in the women's movement, the political rights of women, and curriculum integration), plus such sections as "Life History," "Poetry," "Legislative Advocacy," "Research Reports," "Book Reviews," and abstracts of working papers, dissertations, and the like. Sample issues are 141 and 123 pages.

SPEAK OUT/TAURA/KHULUMANI 1988?- . Ed.: Everjoyce Win. 4/yr. Z\$4 (in Zimbabwe); U.S.\$23 (United States). Women's Action Group, P.O. Box 135, Harare, Zimbabwe. (Issue examined: No.20, 1992)

Published in Shona, Ndebele, and English, this quarterly focuses on "translating the law to make it accessible," "providing simplified information on women's personal health," and "questioning and trying to change society's attitudes towards women." The thirty-six-page sample issue includes a letters section (with responses to many), articles with

specific advice about where to get information and help, and is enhanced by a variety of black-and-white drawings.

TEEN VOICES 1991?- . 4/yr. \$5 ("Teens on Tight Budgets" rate). Single copy: \$2.50 (discount for multiple copies). Women Express, Inc., P.O. Box 6009 JFK, Boston, MA 02114. (Issue examined: Vol.3)

The sixteen pages of this tabloid-size periodical display the energy, originality, and personal expression of teens concerned with a variety of issues, from AIDS to sexual abuse and sexual harassment to anorexia. A number of contributions from readers center on racism, life as a teenage mother, love and friendship. Resources are offered on most topics, and the editors urge teens to contribute "poems, pictures, arts, opinions."

WAVES 1990?- . 4/yr. All Women's Action Society (AWAM) 43C, Jalan SS6/12, 47301 Petaling Jaya, Malaysia. (Issue examined: No.9, June-August 1992)

With a mission of reporting on "the issues that affect the dignity, equality and freedom of women" and attempting to bring about the necessary changes in society, this eight-page quarterly includes poetry, resource reviews, news on social and legal actions, and a letters section.

WOMEN AND MONEY 1992- . Ed.: Flo McLaughlin. \$9.90. F.J. McLaughlin Associates, The Information Mavens, 1346 Joan Dr., Southampton, PA 18966-4341. (Issue examined: v.1, no.3, Summer 1992)

Desktop-published with bare-bones layout, this newsletter offers to be "a common-sense guide to making, saving, and spending money wisely -- for people who want easily understood information on realistic money management" (subtitle). Topics within the eight pages include myths about being an entrepreneur, getting higher yields for savings, saving money in the kitchen, homeowners insurance, plus other informational items.

WOMEN IN BLACK 1991?- . Ed.: Gila Svirsky. \$20 (abroad); NIS20 (Israelis). POB 61128, Jerusalem, Israel 91060. (Issue examined: No.3, Fall 1992)

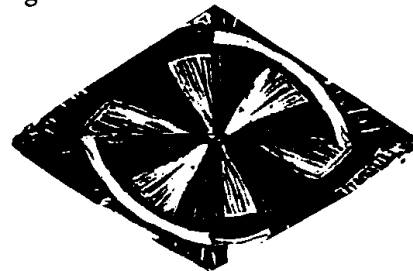
The sixteen pages of this corner-stapled publication carry news of Women in Black protest vigils by Israeli women and supporters against the Israeli occupation and attendant violence. The sample issue includes comments by Palestinian Hanan Ashrawi, differing opinions on feminism's role in the demonstrations, and news of protests outside Israel.

WOMEN IN PUBLIC SERVICE 1991- . 4/yr. Center for Women in Government, University at Albany, SUNY, Draper Hall 310, Albany, NY 12222. (Issues examined: v.1, no.1, Summer 1991; v.1, no.2, Winter 1991/1992)

The two sample issues offer statistics (and graphs, in some cases) on women's rising rate of employment in the government sector. Tables detail women as a percent of state and local government agencies, and as a percent of state and local officials/administrators, both by state and by race/national origin.

WOMYN'S BARTER NETWORK 1991- . 4/yr. \$2 suggested. P.O. Box 29, 3543 18th St., San Francisco, CA 94110. (Issue examined: No.4, Summer 1992)

The twelve pages of this newsletter-type publication carry the names and phone numbers of some seventy women (mostly in the San Francisco area) who offer a product, service, or skill in exchange for something that they, in turn, need or want. Articles take on the idea of a lesbian economy (such as in Adelaide, South Australia), how to value the work exchanged, and suggestions for how to use bartering.



SPECIAL ISSUES OF PERIODICALS

THE ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE v.523, September 1992: "Affirmative Action Revisited." Guest eds.: Harold Orlans and June O'Neill. \$42 (indiv., paper ed., with membership); \$132 (inst., paper). Single copy: \$17 (indiv., paper); \$24 (inst., paper). ISSN 0002-7162. c/o Sage Publications, 2455 Teller Rd., Newbury Park, CA 91320. (Issue examined)

Though all articles touch on the implications of affirmative action for women, four speak more directly to the topic: "Affirmative Action in Government Employment" (J. Edward Kellough); "Affirmative Action in Higher Education" (Harold Orlans); "Positive Action for Women in Britain" (Margery Povall); and "Affirmative Action at Harvard" (John B. Williams).

DIALECTICAL ANTHROPOLOGY v.15, nos.2-3, 1990: "Women and Revolution." Ed.: Stanley Diamond. Dfl.230 + Dfl.28 (postage/handling); US\$130.50 approx. Kluwer Academic Publishers Group, P.O. Box 322, 3300 AH Dordrecht, The Netherlands or P.O. Box 358, Accord Station, Hingham, MA 02018-0358. (Issue examined)

Partial contents of this 176-page double issue: "Olympe de Gouges and the French Revolution: The Construction of Gender as Critique" (Marie Josephine Diamond); "Women and the Russian Revolution" (Ziva Galili); "Reflections on Women in the Chinese Revolution" (Marilyn Young); "Women in the Welfare Rights Movement: Reform or Revolution?" (Guida West); "Black Women Freedom Fighters in South Africa and in the United States: A Comparative Analysis" (Rosalyn Terborg-Penn); "Women and the Iranian Revolution: A Village Case Study" (Mary Elaine Hegland); "Women and Political Violence in Contemporary Peru" (Juan Lázaro); and "Community and Resistance in Women's Political Cultures" (Temma Kaplan).

ENVIRONMENTAL ACTION v.24, no.2, Summer 1992: special section on "Women and the Environment." Eds.: Barbara Ruben, Hawley Truax. \$25 (membership). Single copy: \$2.50 for postage/handling. 6930 Carroll Ave., Suite 600, Takoma Park, MD 20912. (Issue examined)

"Can We Learn to Nurture Nature?" is the title article of this sixteen-page special section. Articles on women's occupational health, ecofeminism, population, national and grassroots leadership are complemented by a listing of resources, several book reviews, and an interview with Bella Abzug on women in policy making.

EUROPEAN SOCIOLOGICAL REVIEW v.8, no.1, May 1992: special issue on women, family, and work. Ed.: Hans-Peter Blossfeld. £52 (UK and Europe); \$104 (elsewhere). Single copy £21 (UK and Europe); \$42 (elsewhere). ISSN 0266-7215. Journals Subscription Dept., Oxford University Press, Pinkhill House, Southfield Rd., Eynsham, Oxford OX8 1JJ, UK. (Issue examined)

Contents: "Europe's Poor Women? Gender in Research on Poverty" (Mary Daly); "The Separation of Work and the Family: Attitudes Towards Women's Labour-Force Participation in Germany, Great Britain, and the United States" (Duane F. Alwin, et al.); "Modernization and Subordination: Arab Women in the Israeli Labour-Force" (Noah Lewin-Epstein and Moshe Semyonov);

plus two articles on divorce, one focused on the Netherlands (Eric Klijzing) and one on Italy (Alessandra de Rose).

EXTRA! Special Issue 1992: "Missing Voices: Women & the U.S. News Media." Ed.: Jim Naureckas. \$30 (indiv.); \$40 (inst.). Single copy: \$3. ISSN 0895-2310. Fairness and Accuracy in Reporting (FAIR), 130 West 25th St., New York, NY 10001. (Issue examined)

Articles in this thirty-five-page issue cover a range of topics on women's relationship to media, from Susan Faludi on media's part in the backlash against women, to the William Kennedy Smith rape trial, welfare stereotypes, treatment of battered women, Norplant, abortion coverage, mothers as soldiers, gender bias in televised sports, teen magazines, the absence of women in radio, and more.

ANNIVERSARY ISSUES

BROADSHEET is celebrating twenty years of feminist publishing in New Zealand. Their "20th Birthday Issue" features thoughts by some of those who worked on the first issue, a pictorial essay, and one reprinted article. The rest of the issue forges ahead into the 1990's, with topics such as the backlash (an interview with author Susan Faludi), cross-cultural body image, domestic violence and the justice system, single heterosexual women, how economics affects women, electoral reform, and international feminism, plus the usual round of book, theater, art, and music reviews. A book-length compendium of twenty years of writing from *Broadsheet* has been compiled by Pat Rosier: *Been Around for Quite A While*. This special Spring 1992 issue of *Broadsheet* is available for \$7.50 from WomanFile, P.O. Box 56 147, Auckland, New Zealand.

□ L.S.

[**ERRATA:** On p.20 ("Research Exchange" column) of *Feminist Collections*, v.13, no.4, Summer 1992, we gave the wrong zip code for *Sinister Wisdom*. The correct zip code is 94703.

On p.28 of the same issue ("Periodical Notes" column), we incorrectly gave the address for the Center for Women Policy Studies as 200 P St., NW; it should read 2000 rather than 200. We regret any inconvenience these errors may have caused.]

ITEMS OF NOTE

WOMEN, INK., a new project created by the United Nations Development Fund for Women (UNIFEM), will distribute materials published by UNIFEM and other organizations dealing with women and development issues. Women, Ink. has already published two titles from a former Overseas Education Fund series: "Freedom From Violence" and "Legal Literacy." For a listing of present and forthcoming publications, contact Women, Ink. at the International Women's Tribune Centre, 777 United Nations Plaza, New York, NY 10017.

The National Women's History Project offers a booklet/display set, **LAS MUJERES: MEXICAN-AMERICAN/CHICANA WOMEN**, a forty-page publication with seventeen 8"x11" photos of women active in the public realm or in their immediate communities. The set can be kept intact or taken apart for display; English/Spanish biographies and descriptions accompany each photo. Cost is \$7.50, plus \$3.50 for shipping and handling. To order, contact the Project at 7738 Bell Road, Windsor, CA 95492 or phone 707-838-6000 to order with a credit card.

Planning for the 1994 meeting of the **INTERNATIONAL SYMPOSIUM OF WOMEN'S LIBRARIES** is already underway. (The group last met in 1991 in Istanbul, Turkey.) For more information contact Patricia King, Schlesinger Library, Radcliffe College, 10 Garden St., Cambridge, MA 02138, or Marieke Kramer, IIAV, Keizersgracht 10, 1015 cn Amsterdam, the Netherlands.

The **WORKING PAPERS OF THE STONE CENTER AT WELLESLEY COLLEGE** concern women's psychological well-being and services for those who suffer from emotional distress. The Center currently offers fifty-five works-in-progress to stimulate dialog and to exchange ideas while they are developing. The series includes papers by Judith Jordan, Jean Baker Miller, and Alexandra Kaplan on such subjects as lesbian identity disclosure, mother-daughter relationships, women's development, women and violence, etc. Cost is \$5 each. The Center also offers thirty-three audio tapes, three books, interim project reports, and videotapes. To obtain an order form, write to the Stone Center, Wellesley College, 106 Central St., Wellesley, MA 02181-8268; phone: 617-235-0320, ext. 2838.

The **NATIONAL COMMISSION ON THE ROLE OF FILIPINO WOMEN'S OCCASIONAL PAPER SERIES** includes titles on women and development, feminism and its relevance in South Asia, and gender as social construction. The series was created primarily for distribution to members of the President's Cabinet, legislators, policymakers, and women's groups. Also available from the National Commission is **HIGHLIGHTS OF THE PHILIPPINE DEVELOPMENT PLAN FOR WOMEN, 1989-1992**. Contact the NCRFW Media Unit, 1145 J.P. Laurel St., San Miguel, Manila, the Philippines. (A token contribution to cover printing and mailing costs is requested.)

The Feminist Women's Health Center of Atlanta, Georgia is sponsoring an **AIDS HOTLINE FOR WOMEN**, staffed by trained counselors. The number is 404-888-9991, and lines are open Monday through Friday, 5:30 p.m.-9:30 p.m., and on Saturday, 10:30 a.m.-2:00 p.m. (all times are eastern).

The **TITLE IX TOOLBOX** from the National Association for Girls and Women in Sports includes a history of the law (part of the Education Acts of 1972, prohibiting sex discrimination in any educational program or activity receiving federal funds), provides methods for evaluation of an institution's compliance, and cites support services and reference materials. Cost is \$12.95. Phone 800-321-0789; stock number is 0-88314-536-7.

Some new publications from the Association of American Colleges include **SUCCESS AND SURVIVAL STRATEGIES FOR WOMEN FACULTY MEMBERS** (cost: \$5) and **TEACHING FACULTY MEMBERS TO BE BETTER TEACHERS: A GUIDE TO EQUITABLE AND EFFECTIVE CLASSROOM TECHNIQUES**, a workshop guide (cost: \$10). The AAC also offers the Executive Summary from **THE COURAGE TO QUESTION: WOMEN'S STUDIES AND STUDENT LEARNING**, the conclusions from a three-year study of seven university and college-level women's studies courses (cost: \$7). The study focused on students' learning, thinking, and life choices. **STUDENTS AT THE CENTER: FEMINIST ASSESSMENT** offers advice and designs for campus assessment projects (cost: \$12). A complete list of publications is available from the Publications Desk, AAC, 1818 R St., NW, Washington, D.C. 20009.

LESBIAN MOTHERS' NATIONAL DEFENSE FUND RESOURCE LIST includes materials on lesbian families, custody and visitation, adoption and foster parenting, alternative conception, and children's books. For a free copy, send SASE to LMNDF, P.O. Box 21567, Seattle, WA 98111; phone: 206-325-2543.

The Alternative Press Center announces the first publication of an annual **CUMULATIVE INDEX** to the *Alternative Press Index*. This first edition indexes Volume 23, 1991, providing a guide to 216 non-mainstream publications, and including over 36,000 citations and 5,000 subject headings. The cost is \$50 through December 1992, and individual, non-profit, and movement groups receive a discount. Contact the Center at P.O. Box 33109, Baltimore, MD 21218; phone: 410-243-2471.

The **NATIONAL COMMITTEE ON PAY EQUITY'S 1992 RESOURCE LIST** includes bibliographies, data, strategies, publicity materials, and historical analyses on pay equity. For information on ordering and cost, contact the Committee at 1126 16th St., N.W., Suite 411, Washington, DC 20036. Phone: 202-331-7343.

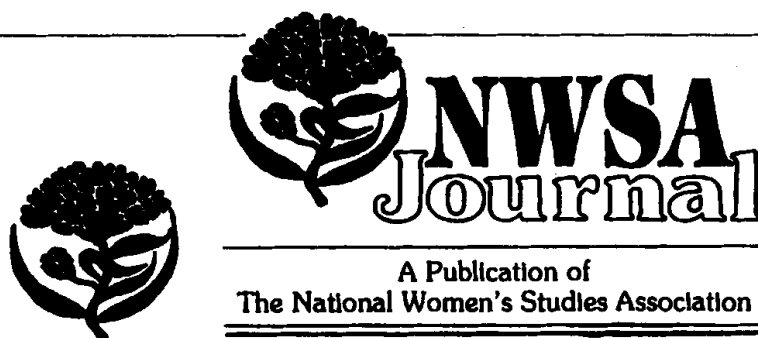
WOMEN ON THE ADVANCE: HIGHLIGHTS OF A NATIONAL CONFERENCE ON WOMEN AND ORGANIZING documents the issues addressed by an assembly of fifty women organizers. Produced by the Women Organizers's Project, the cost is \$12. The

Project also offers a thirty-page bibliography titled **WOMEN ORGANIZERS: A BEGINNING COLLECTION OF REFERENCES AND RESOURCES**, which lists relevant books, articles, manuals, and films. Cost is \$10. Contact the Project at the Education Center for Community Organizing, Hunter College School of Social Work, 129 E. 79th St., New York, NY 10021. Phone: 212-452-7112.

The new, updated **A WOMEN'S YELLOW BOOK** is available from the Federation of Organizations for Professional Women. The cost of this directory of women's organizations is \$25, plus \$2.90 for postage. Write to FOPW, 2001 S St., N.W., Suite 500, Washington, DC 20009.

The Marshall Cavendish Corporation has made available the first of three sets of **WOMEN IN SOCIETY**, a book series focusing on women around the world and the differences in women's realities and the politics of their native countries. The five volumes in the first set cover Japan, Australia, Israel, South Africa, and Egypt, and include color photographs, a glossary, and an index. The remaining two sets (ten volumes) will be available in 1993. Contact the Marshall Cavendish Corporation, 2415 Jerusalem Ave., P.O. Box 587, N. Bellmore, NY 11710 for more information.

□ L.K.



Call for Papers

NWSA Journal
is planning a series of articles on the following topics

- The Reproductive Rights Debate
 - Sexual Harassment
- Diversity, Multiculturalism, and "Political Correctness"
- The Politics of Health Care

The Philosophical, Political, and Cultural Implications
of an Ethic of Care

Articles should be 25-35 pages long, and conform to the MLA Manual of Style (1985). Each article must be accompanied by an abstract and submitted in duplicate to: Patrocinio P. Schweickart, Editor, NWSA Journal, English Department, The University of New Hampshire, Durham, NH 03824; (603) 862-0019.

Published three times a year, the Journal presents scholarly articles, reviews of books, films, and teaching materials, essays On Learning and Teaching, Research Notes, Biographical Portraits, Observations and Reports. Order from Ablex Publishing Corporation, 355 Chestnut St., Norwood, NJ 07648. Special NWSA member rate: \$24.00; non-member personal rate: \$39.50; institutional special NWSA member rate: \$45.00; non-member institutional rate: \$105.00

BOOKS RECENTLY RECEIVED

- AIDS. (The Information Series on Current Topics)** Ed. by Carol D. Foster, et al. Wylie, TX: Information Plus, 1990.
- Anatomiya Ng Korupsyon: Anatomy of Corruption.** By Maylou Leviste Jacob. Manila: Babaylan Women's Publishing Collective, 1992. (Address: Institute of Women's Studies, St. Scholastica's College, 931 Estrada St., Malate, P.O. Box 3153, Manila, Philippines)
- Ang Lipad Ay Awit Sa Apat Na Hangin.** By Merlinda C. Bobis. Manila: Babaylan Women's Publishing Collective, 1990. (Address: see above)
- Ang Pagiging Babae Ay Pamumuhay Sa Panahon Ng Digma: To Be A Woman Is To Live At A Time Of War.** By Joi Barrios. Manila: Babaylan Women's Publishing Collective, 1991? (Address: see above)
- An Annotated Index of Medieval Women.** By Anne Echols & Marty Williams. New York: Markus Wiener, 1992.
- Begining To See the Light: Sex, Hope, and Rock-and-Roll.** By Ellen Willis. Hanover, NH: University Press of New England, 1992 (orig. 1967).
- The Bias-Free Word Finder: A Dictionary of Nondiscriminatory Language.** By Rosalie Maggio. Boston, MA: Beacon Press, 1992.
- Black Women's Blues: A Literary Anthology, 1934-1988.** By Rita B. Dandridge. New York: G.K. Hall, 1992.
- British Columbia Reconsidered: Essays on Women.** Ed. by Gillian Creese & Veronica Strong-Boag. Vancouver, BC: Press Gang, 1992.
- Business Women's Directory: A Listing of Women-Owned Businesses in the Bay Area.** Ed. by Marianne Robinson. Oakland, CA: On Your Marks Publications, 1992.
- But She Said: Feminist Practices of Biblical Interpretation.** By Elisabeth Schussler Fiorenza. Boston, MA: Beacon, 1992.
- City of Eros: New York City, Prostitution, and the Commercialization of Sex, 1790-1920.** By Timothy J. Gilfoyle. New York: Norton, 1992.
- Dancing with the Doe: New and Selected Poems 1986-1991.** By Margaret Randall. Albuquerque, NM: West End Press, 1992.
- Decisions Without Hierarchy: Feminist Interventions in Organization Theory and Practice.** By Kathleen P. Iannello. New York: Routledge, 1992.
- Eulogy for a Brown Angel: A Mystery Novel.** By Lucha Corpi. Houston, TX: Arte Publico Press, 1992.
- Everything You Have Is Mine.** By Sandra Scoppettone. New York: Ballantine, 1991.
- The Everywoman Directory 1992-1993: Women's Businesses, Networks and Campaigns.** London: Everywoman Publishing Ltd., 1992.
- Femicide: The Politics of Woman Killing.** Ed. by Jill Radford & Diana E. H. Russell. New York: Twayne, 1992.
- Feminism and the Women's Movement: Dynamics of Change in Social Movement, Ideology and Activism.** By Barbara Ryan. New York: Routledge, 1992.
- Feminisms and Critical Pedagogy.** Ed. by Carmen Luke & Jennifer Gore. New York: Routledge, 1992.
- Filipino Housewives Speak.** By Delia D. Aguilar. Manila: Institute of Women's Studies, St. Scholastica's College, 1991. (Address: 931 Estrada St., Malate, P.O. Box 3153, Manila, Philippines)
- For Lesbians Only: A Separatist Anthology.** Ed. by Sarah Lucia-Hoagland & Julia Penelope. London: Onlywomen Press, 1988. (Address: 38 Mount Pleasant, London WC1X 0AP U.K.)
- Gendered Spaces.** By Daphne Spain. Chapel Hill, NC: University of North Carolina Press, 1992.
- Heroic with Grace: Legendary Women of Japan.** Ed. by Chieko Irie Mulhern. Armonk, NY: M.E. Sharpe, 1991. (Address: 80 Business Park Dr., Armonk, NY 10504)
- Herstory.** By Rosario Cruz Lucero. Manila: Babaylan Women's Publishing Collective, 1990. (Address: Institute of Women's Studies, St. Scholastica's College, 931 Estrada St., Malate, P.O. Box 3153, Manila, Philippines)
- Improved Visibility: An International Bibliography on the Education of Women & Girls.** Comp. by Margaret C. Britton. Leeds, U.K.: Education Library, 1991. (Address: Brotherton Library, University of Leeds, Leeds LS2 9JT U.K.)
- In the Moon When the Deer Lose Their Horns.** By Susan Clements. Midland Park, NJ: Chantry Press, 1993. (Address: P.O. Box 144, Midland Park, NJ 07432)
- Journal of a Solitude.** By May Sarton; ed. and trans. by Freda Ahenekaw and H.C. Wolfart. New York: Norton, 1992.
- Kohkominawak Otacimowiniwawa: Our Grandmothers' Lives as Told in Their Own Words.** Saskatoon, Saskatchewan: Fifth House, 1992. (Address: 620 Duchess St., Saskatoon, Saskatchewan, Canada S7K 0R1)
- Labor Market Segmentation and Its Implications: Inequality, Deprivation, and Entitlement.** By Dahlia Moore. New York: Garland, 1992.

- Life Savings: A Novel.* By Linnea A. Due. San Francisco: Spinsters, 1992.
- The Long Stag Party.* By Dolores Stephens Feria. Manila: Babaylan Women's Publishing Collective, 1991. (Address: Institute of Women's Studies, St. Scholastica's College, 931 Estrada St., Malate, P.O. Box 3153, Manila, Philippines)
- Marie Stopes and the Sexual Revolution.* By June Rose. Winchester, MA: Faber & Faber, 1992. (Address: 50 Cross St., Winchester, MA 01890)
- Misogyny in Literature: An Essay Collection.* Ed. by Katherine Anne Ackley. New York: Garland, 1992.
- Morton River Valley.* By Lee Lynch. Tallahassee, FL: Naiad Press, 1992.
- Mothers and Other Clowns: The Stories of Alice Munro.* By Magdalene Redekop. New York: Routledge, 1992.
- Natural Menopause: The Complete Guide to a Woman's Most Misunderstood Passage.* By Susan Perry & Katharine O'Hanlan, M.D. Reading, MA: Addison-Wesley, 1992.
- New Feminist Discourses: Essays in Literature, Criticism, and Theory.* Ed. by Isobel Armstrong. New York: Routledge, 1992.
- The New Our Bodies Ourselves: A Book By and For Women: Updated and Expanded for the 1990's.* By the Boston Women's Health Collective. New York: Simon & Schuster, 1992.
- Notable Black American Women.* Ed. by Jesse Carney Smith. Detroit: Gale Research, 1992.
- Nothing Mat(t)ers: A Feminist Critique of Postmodernism.* By Somer Brodribb. Victoria, Australia: Spinifex; distr. by New York University Press, 1992.
- Paperback Romance.* By Karin Kallmaker. Tallahassee, FL: Naiad Press, 1992.
- Positive Women: Voices of Women Living With AIDS.* Ed. by Andrea Rudd & Darien Taylor. Buffalo, NY: Second Story Press, 1992. (Address: 340 Nagel Dr., Buffalo, NY 14225)
- Positively Women: Living with AIDS.* Ed. by Sue O'Sullivan & Kate Thompson. London: Sheba Feminist Press, 1992. (Address: 10A Bradbury St., London N16 8JN U.K.)
- Prairie Fire: An Autobiography.* By Olive Conran Westhues. Waterloo, Ontario: K.&A. Westhues, 1992. (Address: 585 Erb St. West, Waterloo, Ontario N2T 1H4 Canada)
- Recreating Japanese Women, 1600-1945.* Ed. by Gail Lee Bernstein. Berkeley, CA: University of California Press, 1991.
- Remembered Lives: The Work of Ritual, Storytelling, and Growing Older.* By Barbara Myerhoff. Ann Arbor, MI: University of Michigan Press, 1992.
- Reproducing the Future: Anthropology, Kinship, and the New Reproductive Technologies.* By Marilyn Strathern. New York: Routledge, 1992.
- Revenge of the Apple/Venganza de la Manzana.* By Alicia Partnoy. Pittsburgh, PA: Cleis Press, 1992.
- Rewriting the Victorians: Theory, History, and the Politics of Gender.* Ed. by Linda Shires. New York: Routledge, 1992.
- Roses Are Dead, or, Divorce Means Never Having to Say I Love You: Light Verse.* By Joyce McWilliams. Castro Valley, CA: Primrose Press, 1991.
- Running Fiercely Toward a High Thin Sound.* By Judith Katz. Ithaca, NY: Firebrand Books, 1992.
- Searching for Women: A Literature Review on Women, HIV and AIDS in the United States, 3rd ed.* Ed. by Nancy Kohn et al. Boston: Law Center and the Collaborative for Community Services & Development, 1992. (Address: College of Public & Community Service, University of Massachusetts-Boston, William T. Morrissey Blvd., Boston, MA 02125)
- Sex Equity and Sexuality in Education.* Ed. by Susan Shurberg Klein. Albany, NY: SUNY Press, 1992.
- Sexual Sameness: Textual Differences in Lesbian and Gay Writing.* By Josef Bristow. New York: Routledge, 1992.
- The Silent Passage: Menopause.* By Gail Sheehy. New York: Random House, 1992.
- Situating the Self: Gender, Community and Postmodernism in Contemporary Ethics.* By Seyla Benhabib. New York: Routledge, 1992.
- Still Loved by the Sun: A Rape Survivor's Journal.* By Migael Sherer. New York: Simon & Schuster, 1992.
- That Alluring Land: Slovak Stories by Timrava.* Ed. and trans. by Norma L. Rudinsky. Pittsburgh, PA: University of Pittsburgh Press, 1992.
- A Tiger's Heart.* By Lauren Wright Douglas. Tallahassee, FL: Naiad Press, 1992.
- The Two-bit Tango.* By Elizabeth Pincus. San Francisco: Spinsters, 1992.
- Uncertain Terms: Negotiating Gender in American Culture.* Ed. by Faye Ginsburg & Anna Lowenhaupt Tsing. Boston: Beacon Press, 1992.
- The Very Rich Hours: Travels in Orkney, Belize, the Everglades, and Greece.* By Emily Hiestand. Boston: Beacon Press, 1992.
- W.I.P.: A Directory of Work-in-Progress and Recently Published Resources.* Ed. by Susan A. Hallgarth &

Tina Kraskow. New York: National Council for Research on Women, 1992. (Address: Sara Delano Roosevelt Memorial House, 47-49 East 65th St., New York, NY 10021)

We Say We Love Each Other. By Minnie Bruce Pratt. Ithaca, NY: Firebrand Books, 1992 (repr. of 1985 ed.).

What a Lesbian Looks Like: Writings by Lesbians on Their Lives and Lifestyles. By the National Lesbian and Gay Survey. New York: Routledge, 1992.

White, Male, and Middle Class: Explorations in Feminism and History. By Catherine Hall. New York: Routledge, 1992.

Wild Card. By Assumpta Margenat; trans. by Sheila McIntosh. Seattle: Women in Translation, 1992. (Address: 3131 Western Ave., Suite 410, Seattle, WA 98121-1028.)

Willful Virgin: Essays in Feminism. By Marilyn Frye. Freedom, CA: Crossing Press, 1992.

WorldWIDE Directory of Women in Environment. Washington, D.C.: WorldWIDE Network, 1992. (Address: 1331 H Street, NW, Suite 903, Washington, DC 20005)

The Woman. Comp. by Isidoro Loi. New York: Vantage Press, 1992.

Women, AIDS, & Communities: A Guide for Action. By Gerry Pearlberg. New York: Random House, 1991.

Women and Aging: Celebrating Ourselves. By Ruth Raymond Thone. Binghamton, NY: Haworth Press, 1992.

Women and Public Administration: International Perspectives. Ed. by Jan H. Bayes. Binghamton, NY: Harrington Park Press, 1992.

Women and the Family in Post-famine Ireland: Status and Opportunity in a Patriarchal Society. By Rita M. Rhodes. New York: Garland, 1992.

Women and Writing in Russia and the USSR: A Bibliography of English-language Sources. By Diane M. Nemec Ignashev & Sarah Krive. New York: Garland, 1992.

Women in Japanese Society: An Annotated Bibliography of Selected English Language Materials. By Kristina Ruth Huber. Westport, CT: Greenwood Press, 1992.

Women Philosophers: A Bibliography of Books Through 1990. By Else M. Barth. Bowling Green, OH: Philosophy Documentation Center, Bowling Green State University, 1992. (Address: Bowling Green, OH 43403-0189)

Women's Glibber: State-of-the-Art Women's Humor. Ed. by Roz Warren. Freedom, CA: Crossing Press, 1992.

Women's Sexuality After Childhood Incest. By Elaine Westerlund. New York: Norton, 1992.

Women's Voices on Africa: A Century of Travel Writings. Ed. by Patricia W. Romero. New York: Markus Wiener, 1992. (Address: 225 West 34th St., New York, NY 10001)

World War II Envelope Art of Cecile Cowdery. By Robin Berg. Lakeville, MN: USM, 1992. (Address: P.O. Box 810, Lakeville, MN 55044-0810)

Write From the Heart: Lesbians Healing from Heartache: An Anthology. Ed. by Anita L. Pace. Beaverton, OR: Baby Steps Press, 1992. (Address: P.O. Box 1917, Beaverton, OR 97075)

Alternative Cataloging in Publication Data

Feminist collections: a quarterly of women's studies resources. Madison, WI: UW System Women's Studies Librarian.

quarterly.

Began publication 1980.

Includes articles, reviews, directories, bibliographies, interviews, and "items of note."

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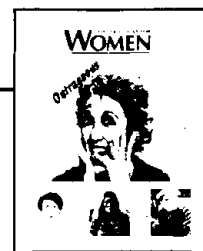
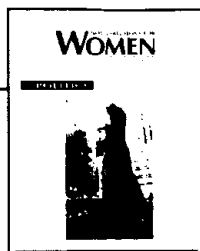
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