

Volume 19, No. 2, Winter 1998

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# FEMINIST COLLECTIONS

A Quarterly of Women's Studies  
Resources

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*Gender, Bisexuality,*  
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# **Feminist Collections**

## **A Quarterly of Women's Studies Resources**

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Numerous bibliographies and other informational files are available on the Women's Studies Librarian's World Wide Web site. The URL: <http://www.library.wisc.edu/libraries/WomensStudies/> You'll find information about the office, tables of contents and selected full-text articles from recent issues of *Feminist Collections*, many *Core Lists in Women's Studies* on such topics as aging, feminist pedagogy, film studies, health, lesbian studies, mass media, and women of color in the U.S., a listing of *Wisconsin Bibliographies in Women's Studies*, including full text of a number of them, a catalog of films and videos in the UW System Women's Studies Audiovisual Collection, and links to other selected websites on women and gender as well as to search engines and general databases.

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# Feminist Collections

## A Quarterly of Women's Studies Resources

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## **FROM THE EDITORS:**

**S**o what IS this thing called "gender" anyway? By the mid to late 1980s our office decided we had to deal with this term that was cropping up more and more often in the titles we were indexing for *New Books on Women & Feminism* and reviewing in *Feminist Collections*. We needed to shift our subject terms to allow for this broadened concept of social and environmental influences that often had more to do with the way we experienced ourselves than did our biological sex. "Sex roles" often seemed to actually mean "gender roles."

Anchored somewhere within this concept of gender, though, were also issues having to do with gays, lesbians, bisexuals, and transsexuals. There's something threatening to the status quo, to the either/or dichotomy of male and female, if one chooses to be intimate with, to select as a partner, someone of one's own sex. Could there be something about power relations here? Yet even feminist lesbians, who critique the dualism that negates their existence, can get shakey when dealing with the idea of bisexuality. How can people have partners of *either* sex? Another boundary line seems to have been crossed.

While some of us continue to wrestle with these questions, another issue eventually reaches our consciousness. There are those who actually want to change from one sexual identity to another, or who define themselves as neither male nor female. How can this be, and can we learn to view such people as unique but equal human beings?

The revolution may or may not be as big as the one that determined the Earth was no longer center of the universe, but revolution it is, and is unlikely to be halted. Rethinking sexuality in terms of gender – and gender roles and behaviors – has stretched our minds (and bodies) toward understanding ourselves in whole new ways. What IS it that actually makes us male or female – or transgender, straight, lesbian, or bi? What relation does that have to the way we live our lives? To the ways we view other people, in our own culture and other cultures?

We ask you to consider some of these thoughts and questions as you read the review essays in this special issue. Read critically, but with an open mind, and check out a book if it challenges you specifically. We'd be glad to hear (and publish) your comments and reactions.

\*\* L.S.

### ***NEXT ISSUE:***

#### ***Reviews on:***

***Caribbean women's literature  
and social issues***

***Alcohol abuse in women***

***Women's patterns of drug abuse***

***A feature on women's poetry  
presses***

***Web reviews on women's poetry  
and on women's human rights***

***plus all the regular columns:***

***New Reference Works, Com-  
puter Talk, Periodical Notes,  
Items of Note, and more.***

# BOOK REVIEWS

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## Plain Talk About Gender

by Merry Wiesner-Hanks

Nancy Hewitt et al., eds., *TALKING GENDER: PUBLIC IMAGES, PERSONAL JOURNEYS, AND POLITICAL CRITIQUES*. Chapel Hill and London: University of North Carolina, 1996. 205p. index. \$39.95, ISBN 0-8078-2288-4; pap., \$16.95, ISBN 0-8078-4597-3.

Louise Lamphere et al., *SITUATED LIVES: GENDER AND CULTURE IN EVERYDAY LIFE*. New York and London: Routledge, 1997. 493p. bibl. index. \$65.00, ISBN 0-415-91806-5; pap., \$27.95, ISBN 0-415-91807-3.

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At a time when cute and catchy titles are all the rage (at least for the portion preceding the colon in academic books), it is refreshing to find two collections whose titles are completely accurate reflections of their contents. Most of the articles in *Talking Gender* are in one way or another about talk, and they are all about gender (not just about women and calling it gender); almost all of the articles in *Situated Lives* investigate the ways distinct groups of people create meaning in their lives within a social and political context.

*Talking Gender* brings together nine articles plus an introduction and afterword by scholars in a range of disciplines - history, political science, women's studies, media studies, classics, sociology, literature, medicine - who explore a similarly wide range of topics: Roman oratory, images in pornography, the body in cultures of trauma, identity in contemporary Israel, African American women leaders in the early twentieth century, stereotypes of HIV-positive women, men's studies, the role of voice for women writers and students, how women around the world are connected as pro-

ducers and consumers in global industry. The collection also presents a range of writing styles and approaches - personal, polemical, analytical, descriptive. In a number of the essays, such as Kathy Ferguson's discussion of her "kibbutz journal," the authors provide a personal narrative about why they chose to investigate the topic or write the way they did, and several, such as Kristine Stiles' discussion of young women objecting to her analysis of shaved heads, discuss reactions to earlier presentation of the work.

A few of the authors, such as Stiles, occasionally lapse into post-modern jargon, but generally the essays are engagingly written and sometimes very funny. (Mandy Merck's discussion of the parallels between dogs and men in anti-porn discussions is one of these.) This would be an excellent collection for use in Introduction to Women's Studies courses, as students will be able to relate to many of the topics; Cynthia Enloe's discussion of the links between women in global industry focuses on sneakers, for example, and Amy Richlin's on Roman oratory points out the roots in Roman schools of both romance nov-

els and contemporary law school teaching methods. Many of the issues central in both women's studies and gender analysis today, such as voice, borders, diversity, the body, self-presentation, and representation, emerge in several of the essays, allowing for fruitful comparisons across topics, times, and cultures. The only essay that did not really fit was Michael Kimmel's on what women's studies has taught him and why more men should be interested and should develop a parallel men's studies; his points are valid, but they aren't new to us or most of our students, and a more topical piece on masculinity - especially that from a perspective other than European- or African-American - would have made the collection even better. (Because this was a collection drawn from a lecture series held at Duke University, an alternative may not have been possible.)

The one thing that *Talking Gender* lacks is there in spades in *Situated Lives*, a much longer collection (twenty-six essays) largely by anthropologists. Three of the essays deal with Hispanic/Latino/Chicano/Spanish American men, and five others focus on Hispanic/Latina/Chicana/Spanish American women. (In their explorations of ways of creating identity, many of these essays directly address the issue of what this particular group chooses to call itself; hence my slashes.) Other essays talk about African-American women, men, and families, and gender issues in many countries around the world, including Malaysia, South Africa, Liberia, Mexico, and Jamaica. Focusing on geography and ethnicity misrepresents this collection, however, for it is organized topically, with sections on representation and ethnographic practice; representations of the body, conception, and birth; family, household,

and community; consciousness and resistance at work; gender and sexuality in colonial and postcolonial societies.

Almost a quarter-century ago Louise Lamphere and Michelle Zimbalist Rosaldo published *Women, Culture and Society* (Stanford: Stanford University Press, 1974) which is still required reading on many women's studies lists, with a number of its essays reprinted in readers and their insights showing up in many disciplines. That may be part of the reason the editors of *Situated Lives* boldly state that this collection "brings together the most important recent feminist and critical research" (my emphasis), though only time will tell if this collection also becomes a classic. Many of the essays - all of which focus on the period after the mid-nineteenth century, and most on very contemporary cultures - do demonstrate why anthropology is such an important branch of feminist analysis, and will be of interest to readers in many fields, in the same way that *Women, Culture and Society* was.

The sections vary in their appeal across disciplinary lines. The section on "reproducing the body" would be wonderful to use with students on any level, presenting cultural analysis from a postmodern perspective clearly grounded in specific political and economic contexts. Here we are encouraged to pay attention to the language surrounding the egg and sperm in biological textbooks and articles for spe-

cialists (the sperm "penetrates" with "strong lurches," the egg "drifts," "awaiting her mate"), or that used for in vitro fertilization, surrogate motherhood, amniocentesis, sterilization, and abortion. In all of these articles, the authors demonstrate not only how general cultural gender stereotypes affect (or "infect") medical understandings of specific processes, but also how these in turn shape discussions of women and men as well as of their organs and processes.

The section entitled "constructing family" is much more narrative, focusing largely on identity and community among African- and Hispanic-Americans and among lesbian mothers; many of the essays in the section on work also center on issues of identity, here often expressed in specific strategies of resistance ranging from union organizing to spirit possession. The essays on colonialism foreground current economic and political trends, providing specific examples of the ways people negotiate and resist economic restructuring, at times reaffirming and at times transforming previous notions of gender.

Though most of the essays explicitly interrogate gender, a few do not, which perhaps reflects the book's title as a collection on gender and culture, as well as demonstrating how imbedded gender analysis has become. Because this is such a large collection, there is something for everyone. Fans of anthropology's focus on objects will

find fascinating illustrated essays, including one on pueblo potteries and one on dress in colonial South Africa. The material world comes through in other essays as well, sometimes graphically or even gruesomely; I will not easily forget the description of the killing floor in a modern meatpacking plant or the smell of grilling innards in south Texas. Many of the essays focus on groups within the United States, in part because cuts in research funding now keep U.S. anthropologists closer to home and in part because of a redefinition of anthropology itself; many of the authors are to some extent "members" of the groups they study, and the boundaries of their status as "natives" is explicitly discussed in a number of the essays. Like *Talking Gender, Situated Lives* can be used with students at all levels, and both provide ample evidence that feminist scholarship can be simultaneously theoretically sophisticated and jargon-free, materially grounded and comprehensive, funny and thought-provoking.

[Merry Wiesner-Hanks is a Professor of History and former Director of the Center for Women's Studies at the University of Wisconsin-Milwaukee. She is the author of several books and a number of articles on women and gender, including some specifically for students and non-specialists.]



# Resisting and Negotiating: Gender Roles and Rules in Patriarchy

by Jami Carlacio

Sherry B. Ortner, *MAKING GENDER: THE POLITICS AND EROTICS OF CULTURE*. Boston: Beacon Press, 1996. 262p. bibl. index. \$25.00, ISBN 0-8070-4632-9.

Allan G. Johnson, *THE GENDER KNOT: UNRAVELING OUR PATRIARCHAL LEGACY*. Philadelphia: Temple University Press, 1997. 294p. index. \$59.95, ISBN 1-56639-518-6; pap., \$19.95, ISBN 1-56639-519-4.

Sherry Ortner's *Making Gender* and Allan Johnson's *The Gender Knot* are two important books that expose the gendered games we play and demystify the patriarchal system in which we play them. Ortner, an anthropologist, employs this image as she traces women's and men's constantly shifting positions of agency and subjectivity through cultural, social, and historical contexts where power and inequality complicate the rules (p.12). Johnson, a sociologist, works to unravel the seemingly impossible juggernaut called patriarchy - a social and cultural system so firmly embedded in our collective conscious that its difficult-to-locate origins and diffuse effects mask men's and women's complicity in it. The two authors approach the "problem" of gendered roles by examining the ever-changing rules according to which the games are played, and while Ortner and Johnson offer practical insights into their execution, neither promises a quick and easy insight into winning strategies for overcoming the persistence of gender inequality.

Ortner urges readers to remember that gender games are complex, with players occupying disjunctive positions. Her collection of essays, spanning twenty-five years of research, sets for itself the formidable task of explaining both the *constructedness* of and the *making* of gender in a world

governed by patriarchy. Arguing that agency has been excluded from structuralist, determinist, and poststructuralist theories of the subject, Ortner proposes a subaltern, feminist dialectical model of practice theory that restores the intentionality of agency. This analytic model understands gender, therefore, not only as *passively* constructed but also as *actively* made (pp.2-8). Questions of how power relations are reproduced, how agency as a mode of practical action produces change, and how unequal power structures can be changed *in practice* drive Ortner's work. The seven essays following the introductory chapter work to complicate our understanding of agency and to demystify gendered roles and positions. In all, Ortner has not only produced a significant collection representing key moments in her work but also an insightful way of understanding the shifting relations of power and hegemony as women and men exchange places, occupying either dominant or egalitarian roles in different cultural and historical contexts.

Covering a diverse range of cultures from Polynesia to Nepal, the essays clearly illustrate the complexity of gender games. Two in particular represent a significant shift in Ortner's thinking. Her 1972 essay, "Is Female to Male as Nature is to Culture?" claims the universality of women's

subordination based on a nature/culture dichotomy in which women are associated with nature and men with culture. Ortner blurs this nature/culture binary distinction in her 1995 essay, "So, Is Female to Male as Nature is to Culture?" She admits that not only must we understand how the term 'culture' is disjunctive, contradictory, and inconsistent, but also that gender need not be a primary category for consideration (p.175). For example, her research on Polynesian societies' ranking systems (in "Rank and Gender") indicates that rank is based on *kinship* rather than gender, and women are generally regarded as having high status (pp.63,103).

Ortner in other chapters traces the rise of patriarchy and the "shifting hegemonies" resulting from differing patterns of domination or egalitarianism in "The Virgin and the State" and "Gender Hegemonies," respectively, (pp.145-6). "The Problem of 'Women' as an Analytic Category" illustrates the critical nature of gender games. An ethnography of the Sherpa culture of Nepal, this chapter is an exemplar of women's and men's relational experience that is not based solely on gender. Ortner concludes the book with "Borderland Politics and Erotics," an ethnographic account of a borderland culture (Nepal) where a dialectic between First and Third World women and men - and where "relations of difference, power, and struggle" - are played out as serious gender games (p.211).

Allan Johnson, like Ortner, complicates gender roles, arguing that they are culturally constructed. His chief purpose is to convince readers that patriarchy is a system in which *all* individuals participate: it is counterproductive to blame all men for being dominant and controlling and to blame all women for allowing such behavior. Johnson references a significant though not exhaustive canon of literature on patriarchy, pointing out that most of it only scratches the

surface - namely, the *symptoms* and *effects* of patriarchy - without examining the entire complex social system. He aims his most stringent critiques at texts celebrating the men's movement and those articulating a liberal understanding of feminism: the former for primarily co-opting women's oppression and the work feminists have done to eradicate it, and the latter for its superficial analysis of gender equality that ignores the roots of gender oppression.

Covering a significant amount of territory in three sections, Johnson begins part one by defining key terms associated with patriarchy and exploring how texts and bodies become inscribed onto these terms. Patriarchy as a male-controlled, male-identified, and male-centered system conceals men's fear of other men and their subsequent need for domination, thus perpetuating the system. In the second part, arguably the heart of the book, Johnson examines the real and imagined barriers to changing the system, particularly patriarchy's invisibility. Society, he says, is plagued by a "selective invisibility [that] shapes how we perceive and think about gender issues" including sexual harassment, discrimination, and rape, which are considered simply "women's issues,"

rather than everyone's concern (p.157). Johnson concludes the book with practical ways of "unraveling the gender knot" (p.232). He offers concrete, local suggestions as a start in changing the system, including interrupting the flow of business as usual by making it difficult for people to follow the path of least resistance (p.245); and sharing our knowledge and reading about it from every available source (p.250). This is particularly important, and Johnson provides a significant number of bibliographic resources on patriarchy, including books, periodicals, a website guide, and addresses of local and international support groups.

*The Gender Knot* is a useful, accessible text that will undoubtedly appeal to a non-academic audience (Johnson dispenses with the usual critical jargon to write clear prose unencumbered by psychoanalytic, Marxian, or feminist critical terminologies). He has certainly given readers much to consider in his careful deconstruction of such a complex issue, particularly, as he acknowledges, where so many feminists have already contributed to the canon of literature on the subject. As a feminist who has read much feminist literature on patriarchy, I was disappointed to

find the section on feminism(s) relatively short (thirty-two pages). Significantly, Johnson admits women's position under patriarchy has given feminism(s) critical tools for better understanding the system (pp.101,129), yet curiously his discussion of the history of feminist theories and their work to explain patriarchy remains the weakest part of the book. And while one might reasonably question Johnson's purpose in writing *The Gender Knot* given the gendered politics surrounding male scholarship on traditionally feminist issues, we can easily acknowledge the book's valuable contribution to the conversation of patriarchy, especially as it is aimed for a broad audience.

Together, Ortner's and Johnson's texts draw a complex picture of patriarchal society mediated by the gendered games we play. Such games, we learn, resist static notions of what it means to fulfill our gender roles.

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## Men, Women, and the Construction of Nationhood

by Ivette Valdés

Anne McClintock et al., eds., *DANGEROUS LIAISONS: GENDER, NATIONS, AND POSTCOLONIAL PERSPECTIVES*. Minneapolis: University of Minnesota, 1997. 560p. bibl. index. \$62.95, ISBN 0-8166-2648-0; pap., \$24.95, ISBN 0-8166-2649-9.

Lois A. West, ed., *FEMINIST NATIONALISM*. New York: Routledge, 1997. 294p. index. \$69.95, ISBN 0-415-91617-8; pap., \$18.95, ISBN 0-415-91618-6.

Nira Yuval-Davis, *GENDER AND NATION*. Thousand Oaks, CA: Sage, 1997. 157p. bibl. index. \$65.00, ISBN 0-8039-8663-7; pap., \$23.95, ISBN 0-8039-8664-5.

In *Three Guineas* Virginia Woolf wrote, "As a woman, I have no country. As a woman I want no country. As a woman my country is the whole world" (p.109). These words quite accurately describe the realities, tensions, and contradictions that still exist in the relationship between women and their homeland, country, or nation. As the staggering total of eighteen million (forty-three million if including those internally displaced) exiles, immigrants, and refugees today attests, the loss of home, and by extension nation, is a fundamental condition for millions in the world today. Furthermore, since eighty percent of exiles, immigrants,

and refugees are women and children,<sup>1</sup> how much more pressing the questions and issues of nation and nationalism for women. Yet, this is one of the least written about topics I have come across in women's studies. I've begun to think of it as the "final frontier" where few scholars have gone before. Several books recently published have taken up the challenge of probing this heretofore unexplored territory of the relationship between women and nation: *Dangerous Liaisons: Gender, Nation and Postcolonial Perspectives* and *Feminist Nationalism*, both collections of essays, and *Gender & Nation* by Nira Yuval-Davis.

*Dangerous Liaisons: Gender, Nation and Postcolonial Perspectives*, edited by Anne McClintock, Aamir Mufti, and Ella Shohat, is presented as an "essential intervention" and a "guidebook for those concerned with understanding postcoloniality at the moment when it is becoming more and more widely discussed" (back cover). In the Introduction, Mufti locates the volume within a "transitional moment in the history of 'center-periphery' relations" (p.2). The essays then seek to address the structure of inequalities inherent in the present moment and, according to Mufti, "represent an attempt at grappling with the meaning of location and belonging, of communities of interpretation and praxis, of home, in the increasingly diasporic panoramas of the contemporary world" (p.2). Mufti further points out that in the Third World the powerful framework of nationalism that held enormous liberationist promise even twenty years ago has begun to fall apart. The slogans of nationalism and the myths of hearth/home have become the property of national elites who have revealed themselves to be corrupt, capitulationist, undemocratic, patriarchal, and homophobic. Looking at the aftermath of colonialism as a global

condition and the day-to-day lives of those whose past history defines them as colonized peoples, this volume sets out to address issues of nationhood, history, gender, and identity from an interdisciplinary perspective. The volume took as its starting point intervention around these issues in the journal *Social Text*, all three of the editors being members of the journal's editorial collective. The four areas of concern correspond to the four sections of the volume: 1) colonial discourses and the question of the nation, 2) diasporic identities and multicultural agendas, 3) the intertwined politics of gender/sexuality and race within the double context of both nationalism and feminism, 4) the debate about "post-colonial" as conjuncture and perspective.

I will confess that I ignored conventional wisdom and judged this book by its cover, or rather by its sexy title, and I was sadly disappointed. While "gender" and "nation" appear in the title, they rarely are to be found together as the primary focus within a single essay. The list of contributors reads like a Who's Who of poco theoretical discourse, from Appiah and Bhabha to Said and Spivak, and the book is not for the fainthearted or the neophyte in postcolonial studies, as the parameters of the debate, the terms in use, etc. are never defined. However, to my complete surprise and delight, there's a gem of an essay written by Audre Lorde, "Age, Race, Class, and Sex: Women Redefining Difference." In the section on gender, the title "Gender and the Politics of Race" underscores that the emphasis is on the connection between gender and race rather than on gender and nation. In the section "Contesting Nations," the only essay mentioning gender is Anne McClintock's "'No Longer in a Future Heaven': Gender, Race, and Nationalism," which begins with the provocative statement that "All nationalisms

are gendered; all are invented; and all are dangerous" (p.89). This essay is the introduction from McClintock's 1995 book *Imperial Leather: Race, Gender, and Sexuality in the Colonial Context*. Its inclusion underscores another problem I had with this volume. The vast majority of essays (all but two) have been previously published. There is little room for unheard voices, new approaches, fresh insights, or even contesting old ones. Far from groundbreaking, this volume serves as a most handy reader collecting in one convenient place all the "must reads" of postcolonial theory.

Lois A. West does not develop or propose the need for a theory of gender and nationalism. Her volume can be read as a collection of case studies which might be used as "data" in developing such a theory. Arguing for a cross-cultural, global phenomena which she calls "feminist nationalism," West sets out to demonstrate how feminism is redefining nationalism. She attempts to achieve this goal by presenting case studies from Africa, the Americas, Asia, Europe, and the Middle East. Each of the twelve essays presents the argument that, consisting of social movements and cultural ideologies, feminist nationalism links struggles for women's rights with struggles for group identity rights and/or national sovereignty in their goals for self-determination.

The essays on Europe focus on how feminist nationalist movements such as that of Catalan women managed to avoid the mine fields of European traditions, how the feminist nationalist activism that emerged in Ireland incorporated cross-religious coalitions, and how feminism challenged nationalism in Yugoslavia by linking women's groups across republic lines and by critiquing the manipulation of reproductive rights for nationalistic demographic purposes.



Miriam Greenwald

The case studies of the Middle East, Africa, and Asia provide interesting contrasts based on the role and relationship of the state to civil society. "Because of the strength of patriarchal customs, social change for women's rights has frequently developed through government reforms by modernizing elites, and struggles over women's rights have been particularly contentious" (p.xxiv), states the introduction. In Afghanistan, feminism became submerged in nationalism when the mujahideen took power, while in Palestine grassroots organizing and the political involvement of women during the intifada helped promote a feminist consciousness that has survived despite the contentious discourse among feminist groups with differing political viewpoints. In the essays on the Philippines, Korea, and Hawaii, what is clear is the centrality of a non-separatist, holistic, grassroots activism combining local interests with women's concerns. The situation in the Americas ranges from the position posited by Norma Stoltz Chinchilla in her essay on Latin America that "There [are] no social leftists who are not convinced radical nationalists" (p.206) to that put forward by the essays on Quebec and Chicana feminism, which focus on nationalism in the relationships of minorities to majority societies and the problem of internal colonialism.

In my opinion this volume falls way short of its mark. At the core of its problem is the fact that the reader is never provided with a working definition of either "nationalism" or

"feminism." Neither are these terms problematized. West gives the most cursory of definitions in her introduction. Feminism is defined as "women's equal rights" and nationalism as "territorial integrity, political independence, sovereignty" (p.xii). The volume begins with the premise that "women are constituted as citizens differently than men" (p.xii). West aims to focus on lived daily realities rather than on academic discourses on the subject, arguing that nationalism and feminism are constructed in the processes of ongoing enterprises and of daily social interactions between women and men. Because women have been creating social movement organizations and working in international solidarity networks, they have been reconstructing words such as feminism and nationalism in new contexts. Further, academia needs to catch up because there is a tendency to lag behind lived daily realities.

Yet the vast majority of contributors are academics. Should we take this as an indication that their work contributes to the lag or is West holding these academics up as the ones pushing to catch up? While I agree with her underlying assumptions, I think she does a cursory job of laying the groundwork for her argument. Likewise, the articles themselves attempt to provide historical overviews that neglect many of the finer points and subtleties of their arguments. Because they overextend themselves by being too broad in scope, they leave the reader with a very superficial take on the situation. Furthermore, infuriat-

ingly frustrating editorial errors such as the ones in Norma Stoltz Chinchilla's essay, "Nationalism, Feminism, and Revolution in Central America," made my reading less than enjoyable. The Cuban revolution did not take place in 1969 as stated on page 202 but rather a decade earlier. Another is a misquote of Murguialday and Vasquez on page 208 where a crucial "not" is left out: "... if women did (NOT) reach the highest levels of decision-making in the military and party structures, it was not because they were not qualified, but because sexist prejudice still predominated in the FMLN." While West raises the following provocative question at the end of her introduction – "Now that feminism has become globalized, could it become nationalized as an ideology without borders?" – her volume fails not only to propose any form of an answer, but to even address the question.

The basic argument of *Gender & Nation* is that nationalist projects cannot be understood without reference to gender. If this statement seems too obvious to bear mentioning, the fact is that gender is rarely taken into consideration in political science analyses and theorizations of nations, nationalisms, and nationality. Nira Yuval-Davis points out the irony of the 1994 Oxford University Press reader *Nationalism*, which situates the only essay on gender within the last section of the book, entitled "Beyond Nationalism." Yuval Davis states as the aim of her book "to promote this analytical project of a

gendered understanding of nations and nationalism, by examining systematically the crucial contribution of gender relations into several major dimensions of nationalist projects" (p.3). These include national reproduction, national culture, national citizenship, and national conflicts and wars. Yuval-Davis's goal is to introduce a framework for discussing and analyzing how discourses on gender and nation intersect and are constructed by each other.

For Yuval-Davis, the impetus for the book arose from studying gender relations in Israel and the ways they have related to the Zionist settlement project and the Israeli-Arab conflict. Work leading up to the present volume included the 1984 international workshop *Women and National Reproduction*, her 1989 volume *Woman-Nation-State* (Yuval-Davis and Anthias), and *Women, Citizenship and Difference*, a special issue of *Feminist Review* (Autumn 1997), which she coedited with Pnina Werbner. It is clear that Yuval-Davis's current volume builds upon and brings together the different threads of her previous work in order to provide a well-thought-out, clear, and understandable theoretical framework for considering issues of gender and nation.

Beginning with an epistemological framework based on the recognition that knowledge is situated, in her opening chapter "Theorizing Gender and Nation" Yuval-Davis states that one of the main arguments of the book is that "constructions of nationhood usually involve specific notions of both 'manhood' and 'womanhood'" (p.1). Another key argument is that women have not just recently entered the national arena but have always been present and active participants in the reproduction and construction of nations. Drawing on the reality and metaphor of women as reproductive agents, Yuval-Davis explores women's roles as biological, cultural, and symbolic reproducers of nations. In Chapter Two, "Women and the Biological Reproduction of the Nation," Yuval Davis addresses

reproductive rights by exploring issues of blood and belonging (the eugenics versus the Malthusian debates or quality versus quantity of a nation's population). She links reproductive rights, national reproduction, and feminist politics, arguing "'reproductive rights' should be seen as a vital part of the more general struggle for women's emancipation. This in turn, should be seen as a vital part of the more general struggle for the democratization of society, which should take into account the different positioning of people in the society" (p.38). In her third chapter, "Cultural Reproduction and Gender Relations," Yuval-Davis argues that "gender relations are at the heart of cultural constructions of social identities and collectivities as well as in most cultural conflicts and contestations" (p.39) as she explores notions of culture and difference, assimilation and separatism, multiculturalism and identity politics, cultural change, fundamentalism, modernity, and globalization. She concludes that women are often constructed as cultural symbols of a collectivity, its "borderguards." Chapter Four, "Citizenship and Difference," explores dimensions of active/passive and public/private citizenship along with the relationship of these dichotomies to the divisions between family, civil society, and the state. Yuval-Davis's conclusion here is that, "Transversal politics which are based on knowledge acquired by dialogue carried out by people who are differentially positioned, using the technique of rooting and shifting, should be the political guidelines for all political activism, whether at the grass-roots level or in state and supra-state power centres" (p.92). Transversal politics is the subject of the book's last chapter, which explores the connections between feminism and nationalism. Yuval Davis ends by adding a postscript to Emma Goldman's "If I can't dance to it, it's not my revolution": "If you can talk, you can sing; if you can walk, you can dance" (p.133). The question is no longer whether it is our revolution or

not, but what are we going to do about it.

The three volumes reviewed here demonstrate that while gender and nationalism are beginning to receive scholarly attention, this is a field in need of serious and rigorous scholarly study and much work is still to be done. Anyone out there looking for a dissertation topic?

#### NOTES

1 Beatrice Nied Hackett, *Pray God and Keep Walking: Stories of Women Refugees*. Jefferson, NC: McFarland, 1996.

[Ivette Valdés is completing a Ph.D. in French at the University of Wisconsin-Madison.]

## Bisexual Identities and Theories

by Joanne Oud

Beth A. Firestone, ed., *BISEXUALITY: THE PSYCHOLOGY AND POLITICS OF AN INVISIBLE MINORITY*. Sage, 1996. 329p. \$55.00, ISBN 0803972733; pap., \$25.95, ISBN 0803972741.

Donald E. Hall and Maria Pramaggiore, eds., *REPRESENTING BISEXUALITIES: SUBJECTS AND CULTURES OF FLUID DESIRE*. New York University Press, 1996. 305p. \$55.00, ISBN 814766331; pap., \$18.95, ISBN 081476634X.

In the twentieth century, our society has defined two mutually exclusive types of sexuality, heterosexuality and homosexuality. This polarized understanding has made bisexuality - a form of sexuality that includes both of the other possibilities rather than simply one or the other - largely invisible. When it has been recognized, bisexuality has often been viewed with suspicion by both the heterosexual and homosexual communities.

In recent years, however, bisexuality has gained visibility in society through the efforts of bisexuals within the bisexual and the gay and lesbian movements and the writings of academics and activists. The two collections of essays reviewed here make important contributions to scholarship on bisexuality in the social sciences and the humanities. Although they are rooted in different disciplines and take different approaches, both books show us how bisexuality allows a new, less restrictive way of looking at sexuality and gender. The books share a number of concerns, including examination of how bisexuality has been constructed and erased by our traditional, binary ways of viewing sexuality, the development of new ways to think about bisexual identities without using these old, binary ideas, and the complex relationships between gay/lesbian and bisexual theories and movements.

*Bisexuality: The Psychology and Politics of an Invisible Minority* presents social science research on bisexuality in a clear, accessible way to assist counselors and clinicians working with bisexual clients. The first essay, Ronald C. Fox's "Bisexuality in Perspective: A Review of Theory and Research," presents a concise overview of past and present work on bisexuality that provides an excellent introduction for newcomers to the topic. Other essays, such as Robyn Ochs' "Biphobia: It Goes More Than Two Ways," discuss the effects of "double discrimination" that bisexuals face, distrusted by members of the gay and lesbian community and enduring homophobic and biphobic attitudes from the heterosexual community. Several authors examine the social and political contexts that influence bisexual identities, point out the counseling issues that arise from these contexts, and show how they relate to gay and lesbian issues.

One of the major strengths of this collection is its focus on the differences among bisexuals and the variety of factors that contribute to formation of bisexual identities. As several essays make clear, defining a single bisexual identity is difficult because bisexuality involves combining a number of different sexualities, relationship modes, and gender identities

rather than choosing between clear-cut categories such as gay/straight. In Paula Rust's "Managing Multiple Identities: Diversity Among Bisexual Women and Men," sexual identity is shown to be a culturally specific concept, affected by cultural and ethnic backgrounds. Sexuality is not considered a source of identity in some cultures as it is for white middle-class Americans; emphasis on the importance of the family, respect for elders, a clear distinction between public and private spheres, and different ideas about gender roles are all factors that can contribute to an individual's sense of sexual identity. Bisexual identities are shown to be open-ended, complex, and multiple in construction.

*Representing Bisexualities: Subjects and Cultures Of Fluid Desire* also searches for ways of thinking about bisexual identity that go beyond binary categories. The collection of essays critically examines and draws on concepts from queer theory, an academic theory influenced by post-modernism and psychoanalysis that has become important in gay and lesbian studies in the humanities. Queer theory focuses on the social mechanisms that create binary views of sexuality and gender identity, and attempts to instead look at identity as multiple, shifting, and nonexclusive. As coeditor Donald Hall says in his introduction, "This collection takes as one of its foundational premises that BISEXUALITY cannot be definitively REPRESENTED" (p.9). By reacting to and using concepts drawn from queer theory, the essays in this volume show how bisexuality disrupts traditional models of identity and examine the relationships between gay, lesbian, queer, and bisexual studies and politics.

The three sections of the book attempt to create new, specifically bisexual theories about identity, bisexual ways of reading literature, and

bisexual modes of viewing visual culture. Various essays offer reinterpretations and readings of literature, film, and popular images. These readings, although different in approach, share a concern with how bisexual identities are constructed and erased, how these identities are culturally expressed, and how bisexuality can be made more visible.

Many of the essays in the collection also attempt to show how we can think and read bisexually. The first section, "Unthinking Queer/Theorizing Bisexually," engages queer theory in attempting to find specifically bisexual ways of looking at the world. In "From Performativity to Interpretation: Toward a Social Semiotic Account of Bisexuality," Ki Namaste critically examines the theoretical foundations of queer theory and finds that "it does not offer an adequate framework for theorizing the sociopolitical circumstances which govern the inscription of sexualities and genders" (p.81). Namaste advocates development instead of a "social semiotic methodology" based on a Peircian theory of signs that resists binary constructions of mean-

ing. This methodology would focus on the dynamic process of creation of meaning in order to examine connections between discourse and society, and would be sensitive to the fluid, open-ended nature of bisexual identities and politics.

Other essays create a bisexual mode of reading and interpreting, one that views a multiplicity of possibilities and refuses to define things rigidly. In an interesting reading of H.D.'s novel *HERmione*, "Loving Dora: Rereading Freud through H.D.'s *Her*," Lidia Yukman shows how H.D. creates an alternative to Freud's theories of bisexual identity. Through refusal to commit to binary concepts of masculine/feminine in syntax and narrative, H.D. allows space for bisexuality by not foreclosing possibilities and shows us what a bisexual literary text might look like. Maria Pramaggiore's "Straddling the Screen: Bisexual Spectatorship and Contemporary Narrative Film" examines three films with bisexual romantic triangles (*The Crying Game*, *Three of Hearts*, and *The Hunger*), discussing what a bi-

sexual film theory would be like and the conditions necessary to perform such a reading.

**T**hese two books provide an excellent interdisciplinary introduction to bisexuality for readers new to the subject, and contribute new theoretical concerns and directions that will be of interest to specialists. Although they differ in approach and practical concerns, both collections attempt to create a way of looking at bisexuality that takes into account the diverse, multiple, unfixed nature of bisexual reality. Both books are important additions in their disciplines to the growing bisexual literature, and make valuable and innovative contributions to broader scholarship on gender, identity, and sexuality.

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## Babies, Bathwater, and Bisexuality

by Deb Hoskins

Jan Clausen, *BEYOND GAY OR STRAIGHT: UNDERSTANDING SEXUAL ORIENTATION*. Philadelphia: Chelsea House, 1997. 149p. bibl. index. (Issues in lesbian and gay life series). \$24.95, ISBN 0-7910-2606-X; pap., \$12.95, ISBN 0-7910-2956-5.

Lynne Harne and Elaine Miller, eds., *ALL THE RAGE: REASSERTING RADICAL LESBIAN FEMINISM*. New York: Teachers College Press, 1996. (Athene series). 260p. bibl. index. \$42.00, ISBN 0-8077-6285-7; pap., \$16.95, ISBN 0-8077-6284-9.

**A**s its subtitle suggests, *Beyond Gay or Straight* is intended primarily to educate the baffled. Clausen writes particularly to readers who are questioning their own sexual orientation or that of a friend or family member. As she puts it, "I imagine you [the reader] as many different people, all having in common a personal as well as an intellectual interest in my topic" (p.13). This book might be used in an Introduction to Women's Studies course or in introductory undergraduate courses on gay, lesbian, and bisexual history or

issues, organized around the U.S. experience. *All the Rage*, centered around radical lesbian feminist thought in Britain and the United States, responds to what it views as the permeation of postmodernism and queer theory throughout the academy, into "lesbigay" organizations and activism, and into the daily lives and cultures of lesbians. Examining a broad array of cultural products and practices, from Alison Bechdel's *Dykes to Watch Out For* and Lillian Faderman's *Odd Girls and Twilight Lovers* to sadomasochism, lipstick lesbianism, and bisexuality, the authors agree that they are witnessing a backlash against radical lesbian feminist thought. Demanding of its readers some prior knowledge of issues, ideas, and theoretical developments, as well as some understanding of the British context, this anthology would be more appropriate for an upper-level undergraduate or graduate level course in feminist thought, or GLB issues or history.

While these two books differ in purpose, focus, and intended audience, considering them side by side offers perspective on the state of theory, politics, practice, and discourse about sexual orientation, feminist movement, and lesbian theory. *All the Rage* criticizes postmodernism; *Beyond Gay or Straight* IS postmodern "queer." The theoretical weaknesses in each book provide clues for understanding why radical feminists and queer theorists talk *past*, rather than *to*, one another. According to *Beyond Gay or Straight*, some superior persons make what they *individually* make out of the culture in which we all live, ignoring cultural messages and resulting in something "beyond" gay or straight – bisexuality. In *All the Rage*, we all seem to be entirely and exclusively political creatures, products of or co-opted by the dominant culture's messages *unless* we have made the political choice to be saved by radical lesbian feminism. In

both cases, the impact of political activism on the construction of desire is the underlying yet unanalyzed issue.

The authors in *All the Rage* argue – correctly, I think – that lesbians need connection to feminist thinking and movement in order to understand themselves and their lives and to determine what kinds of community or political change will serve their needs. They also argue, again correctly in my opinion, that feminist movements "need to be well-grounded in the material world" (Jill Radford, "Backlash: Or New Variations on an Old Exclusionary Theme," p.198), meaning that theory and practice must continually be checked against the real lives of real women living in a broad range of realities. They argue, and again I agree, that queer theory and the cultural products and practices influenced by it lack these groundings. Yet this anthology suffers from over-generalization, lack of evidence, and undersubstantiation in virtually every essay.

Such problems result from three fundamental weaknesses. Writing style, especially in organizing a logical argument, is the least distressing of the three. The second is a disconcerting tendency to throw the baby out with the bathwater. For example, an essay critiquing feminist therapy implies that current therapeutic theory and practice is entirely destructive, (Celia Kitzinger and Rachel Perkins, "Shrinking Lesbian Feminism: The Dangers of Psychology for Lesbian-Feminist Politics"). The third weakness is extensive use of a voice that sounds passionate, yet ignores complexity, explanation, and analysis, and therefore, any reason for its passion.

Exploring the coming-to-consciousness of a group of young radical lesbian feminists (perhaps the most interesting essay in this collection), Lynne Harne exposes the effects of the dichotomy between an un-

grounded lesbianism and an ungrounded feminism. As one young woman puts it,

I was a liberal feminist in a lefty sort of way. I thought rape was an individual thing -- what individual men did to individual women [--] and that pornography was an individual right. I could see things going on which I didn't agree with but I didn't have a framework apart from an individualised one in which to understand it (Lynne Harne, "Valuing Women: Young Lesbians Talk," p.239).

Although *All the Rage* implies it, lacking a larger framework than individualism is not a function of age.

Worse yet when a self-identified feminist can readily apply a structural framework, yet argues its irrelevance to her own life. Jan Clausen's social constructionism does not extend to her bisexuality. Issues of social power get lost here.

The most valuable section of *Beyond Gay or Straight* is its highly readable history, summary, and critique of biological and social scientific research on sexual orientation. Clausen agrees with many peer reviewers that the overwhelming majority of recent research seeking a biological explanation for (homo)sexual – read gay male – orientation is bad science. She also exposes how dramatically researchers and the media overextend inconclusive evidence, especially outside scientific circles. *Beyond Gay or Straight* signals its agenda, however, in the title: bisexuality is the sexual orientation that lies "beyond" gay or straight in Clausen's apparent hierarchy of sexualities.

To her credit, Clausen tells readers in her introduction that, "If you are going to spend an entire book with me, you deserve some sense of who I am," and notes that she once

considered myself a lesbian pure and simple, even though I realised that I had never completely shed my capacity for physical attraction to men.... Then, in 1987, I fell in love with a man, and my identity as a woman-loving woman seemed to shatter. (p.17)

To Clausen, this "transition . . . has made me profoundly suspicious of the adequacy of any labels, including bisexual, for my own sexuality" (p.19) How very postmodern: heavenforbid that we label! Why can't we all just be individuals? Never mind that the institutions of the dominant society do not grant all of us the luxury of being viewed first, let alone always, as individuals, because of our race, sex, class, or sexual orientation.

*Beyond Gay or Straight* is not a defense of bisexuality; it truly is an argument for the superiority of bisexuality over other sexual orientations. Clausen couches that argument in rank individualism, supported by a study arguing that "bisexuals possess an 'open gender schema' that disconnects the individual's own gender from sexual desire and makes it possible to act on early lessons about the desirability of both men and women" (p.133). According to Clausen,

I live by gender codes as much as anybody else, but in my heart I don't believe that gender is real in any but a social sense. How could it be, when it so often switches on me? . . . I think [I am bisexual] because I've practiced seeing the arbitrariness of gender in the communities of lesbians and gay men where playing with the possibilities is part of the culture of desire. (p.130)

Clausen lives in an incredibly privileged arena, and *that* constructs her sexual orientation. She does not see it.

The book rationalizes individualism, as if it is appropriate – nay, *smart* – to ignore cultural contexts, material inequalities, and political realities to view oneself as a superior-because-disconnected individual. How utterly patriarchal. Since we are social animals, however, who live in a patriarchal society, how can gender not have real meaning unless we live in a rarefied atmosphere that allows us *safely* to toy with gender? Most of us don't. If our destinies truly are intertwined, those rarefied atmospheres need scrutiny and analysis, and consciousness-raising reconnection to other lives.

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Miriam Greenwald

# Affirming Lesbian Identity and Experience

by Suzanne Griffith

Rachel Rosenbloom, ed., *UNSPOKEN RULES: SEXUAL ORIENTATION AND WOMEN'S RIGHTS*. London: Cassell, 1996. 257p. \$69.95, ISBN 0-304-337633; pap., \$21.95, ISBN 0-304-337641.

Kristen Esterberg, *LESBIAN AND BISEXUAL IDENTITIES: CONSTRUCTING COMMUNITIES, CONSTRUCTING IDENTITIES*. Philadelphia: Temple University Press, 1997. 216p. \$49.95, ISBN 1-56639-509-7; pap., \$18.95, ISBN 1-56639-510-0.

Ellen Lewin, ed., *INVENTING LESBIAN CULTURES IN AMERICA*. Boston: Beacon Press, 1996. 232p. \$35.00, ISBN 0-8070-7942-1; pap., \$16.00, ISBN 0-8070-7943-X.

These are three quite different books on the lesbian experience and on lesbian identity development. Together they speak to the multiplicity of voices, indeed, to the growing chorus of women's voices. Not that they speak or sing as one! No, we have here as diverse a gathering as we might call together in 1997. *Unspoken Rules* documents (the lack of) human rights for lesbians around the globe; from thirty countries come thirty examples of less than full human rights. *Lesbian and Bisexual Identities*, in contrast, focuses on a small community of lesbians nestled in the comparative privilege and safety of a Northeast U.S. academic town in the late 1980s - early 1990s, where they are comfortable enough to fracture into cliques. *Inventing Lesbian Cultures in America* provides short glimpses into a rich history of lesbian experiences across the twentieth-century U.S. Each book provides the contextual backdrop that shows how individual and group identities are "tentative, constructed, but historically real" (Lewin, p.3).

In a house in Zimbabwe, a woman is raped repeatedly with the knowledge and consent of her family so that she will become pregnant, get married, and cease to have relationships with women.

In a psychiatric institution in the United States, a teenage girl is subjected to coercive "treatment" to "cure" her of her lesbianism.

In a courtroom in Germany, a woman loses custody of her child because the court finds that her lesbianism disqualifies her as a parent.

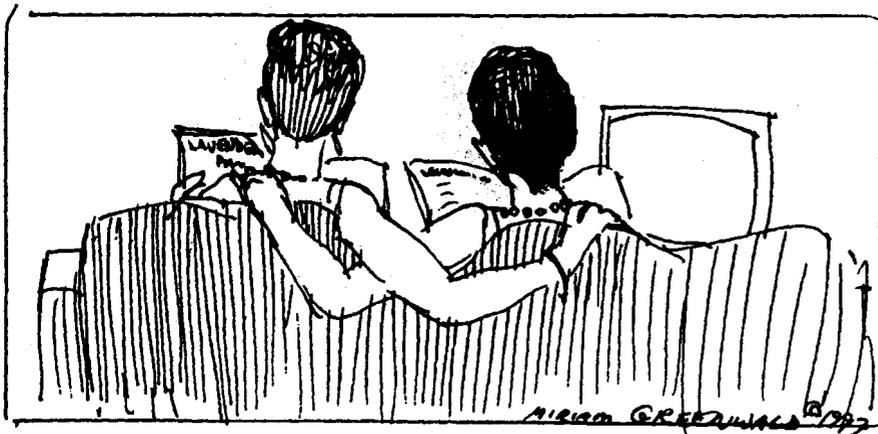
In a prison in Uruguay, a woman is isolated in a cell because her captors know that she is a lesbian.

(Rosenbloom, p.ix)

*Unspoken Rules* is both sobering and inspiring. We need to hear the stories of those still beaten into submission, lest we become complacent with our own progress. We can only guess at the stories of those still silenced. In documenting the weight of oppression, the shackles of silence and invisibility, the less than human condition, Rosenbloom hopes we will understand that "the defense of lesbian rights is integral to the defense of all women's rights to determine their own sexuality, to work the jobs they prefer, and to live as they choose.... Homophobia and fear of lesbianism are used to keep women in line - accepting their society's assigned gender roles and limitations" (p.vi).

Violence against women, in public or private, is a violation of our human rights; it also keeps us invisible, silent, and fearful. The report testifies to the global reach of compulsory heterosexuality, the coercion by states, institutions, cultures, even by our families to stay in our places. Few countries outlaw discrimination on the basis of sexual orientation, but even there, enforcement is another question.

The inspiring part of this report is the determination, the spirit of women that will not be repressed but rises up, again and again. It reminds us that unless we raise our voices and our fists in solidarity with these voices from around the world we are not part of the solution but still part of the problem. We have been witnessing firsthand how our own rights (affirmative action, reproductive rights, etc.) can be whittled away, how tentative they are. The recommendations made by the International Gay and Lesbian Human Rights Commission for the 4th World Conference On Women (for example: "Promulgate laws to protect citizens from discrimination on the basis of



sexual orientation or marital status in all realms of life, including employment, housing, health care, and education" [p.xxx]) are a reminder of what we are struggling for, what our goal is. This is no longer an isolated movement; this is a global one, and our response must be global.

*Lesbian and Bisexual Identities* lends itself to a Sociology course or Women's/Lesbian Studies course, with its introductory chapter on current theories of identity development followed by the qualitative findings and analysis of Esterberg's interviews with the women of a Northeastern U.S. town. Developmental theories are quickly dismissed and Esterberg pulls in social constructionism, postmodernism, queer theory, and essentialism. Her point is that identities are developed in a social context of interactions between the individual and her society. The process comes across as dynamic, transactional, and ongoing. Constructed in context, labels (such as lesbian) carry social meaning relative to their historical and cultural era. "To speak about sexual identity - lesbian identity, or gay identity - implies a unity that betrays the very real differences (of race, class, style, sexual practice) embodied by individuals in diverse social locations and in different moments" (p.23). As such, labels can open doors or close them. In considering identity as difference, Esterberg warns that to deconstruct significant categories that structure

the context of our lives could be politically paralyzing," leaving us without necessary grounding.

However, the women in this study defy a unitary label; they speak from varied experiences within the same community, their identities in flux. "Far more important are the real and varied accounts that women tell about whom they are and how they came to be that way - and the implications of these accounts for building social networks and political alliances" (p.29). These stories leave one with the impression that there are a multiplicity of identities and accounts of change and fluidity in women's life stories" (p.29). Sexuality is just one part of that identity and being lesbian is so much more than that; it is a continuum of relationships, behaviors, and emotions.

If there were a sense twenty to thirty years ago that as lesbians "we must stand together" and defend "our communities" from outside attack, such a romantic notion is banished within this setting. The larger community, while not free of repression, provides sufficient safety for these women to disagree openly, to rearrange and to re-form the dynamics of their lives as the players change. While refusal to conform to heterosexual ideals may identify this group to outsiders, inside there is also resistance to conformity, sometimes with a price to pay.

Bisexuals are given a voice in this narrative. They remain nonconform-

ist, not neatly identified, and therefore not to be trusted by either the gay/lesbian community or society at large. They are seen as too free-floating, not well grounded; they remain enigmas. Some women seem to revel in this stand, but it can mean exclusion from both worlds and calls for a strong sense of self that is simultaneously in flux and comfortable with this fluidity.

"In a rapidly changing world, how useful are identities? In a very real sense identities are coercive, they pin people down in both intended and unintended ways" (p.170). Yet, if we intend to persevere against attacks from the Right and from a global system of compulsory heterosexuality, we will need to maintain some of these identities, not rigidly, but in a proactive sense that allies us against intolerance.

*Inventing Lesbian Cultures in America* is by far the most "entertaining" of the books. Lewin brings together a rather peculiar and engaging group of stories and essays, each providing a different look at how cultures and identities were constructed at different points in time, in different contexts. Lewin approaches the idea of identity and community development through social constructionist lenses and is interested in identity politics as a shaper of lesbian culture.

Not that Lewin buys the idea that lesbian identities "all spring from resistance and subversion of hegemonic gender politics and that corresponding forms of 'identity politics' may thus be understood to have revolutionary implications" (p.6). Such views, she believes, "suffer from a failure to engage with the meanings real people attach to their real-life experiences" (p.7). Lewin is interested in the personal as political - how women actually conceptualize themselves and how this imparts meaning to their lives as they construct themselves and their world.

There is a great deal to discuss between the first story, which looks

at lesbian life in South Dakota 1928-33 (Elizabeth Kennedy) and the last, Esther Newton's "'Dick(less) Tracy' and the Homecoming Queen: Lesbian Power and Representation in Gay-Male Cherry Grove." The richness of the stories provides a backdrop against which to chart the move from invisibility and silence to pride and power. Race, class, and sex, straight-gay, lesbian-gay, lesbian-dyke-fem-bisexual issues, all are presented in contexts that help us grasp the unique identity development. My favorite is Alissa Kinger's coverage of the role of the feminist presses in waking up and uniting America's isolated and disorganized lesbians. The transformative ability of connecting broadly with unknown others, hearing one's voice in their declarations, is tremendously political. "Lesbian narratives of political enlightenment thus work locally to bring about justice," says Kinger. "Quite literally, they [the narratives] inspired readers to take action while

training them how to be activists" (pp.75-76). The multiracial, multi-ethnic qualities of many chapters in this book were truly phenomenal. They provide examples of how such "continuous efforts to find affirmative representations of their identities and to construct an empowering lesbian cultural history" (p.79) resulted in the production of "self-knowledge" that nurtured both the writers and their readers.

In closing, I have two thoughts about these books. They reminded me of how isolated we can each feel, of the ways we, as women, are kept divided and apart, with our own questions and doubts about whose reality we are living. The written word has the power to bridge large distances of time and culture, to touch us deeply, to sanction those doubts, and to connect us to one another. The printing press has served as a revolutionizing tool for oppressed groups for

centuries. It now offers support to lesbians, giving voice to experiences and to desire. The presence in bookstores of sections on Sexuality and Gay/Lesbian/Bisexual Studies acknowledges not only demand but existence, creativity, visibility, and voice. I am reminded of the first time I read a feminist piece and heard my story, of the first time I read herstory and celebrated women's role/my role in the development of cultures. I am also reminded that there are still places where females cannot read, or are restricted in what they can read. They remain cut off from all the other women, half of humanity, who might connect with them across the distance.

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## Transgender: From the Personal to the Political

by Jamison Green

Pat Califia, *SEX CHANGES: THE POLITICS OF TRANSGENDERISM*. San Francisco: Cleis Press, 1997. 310p. bibl. resource list. index. pap., \$16.95, ISBN 1-57344-072-8.

Randi Ettner, *CONFESSIONS OF A GENDER DEFENDER: A PSYCHOLOGIST'S REFLECTIONS ON LIFE AMONG THE TRANSGENDERED*. Evanston, IL.: Chicago Spectrum Press, 1996. 160p. bibl. pap., \$14.95, ISBN 1-886094-51-9.

Zachary I. Nataf, *LESBIANS TALK TRANSGENDER*. London: Scarlet Press, 1996. 64p. bibl. pap., \$8.95, ISBN 1-85727-008-8.

Jennifer Spry, *ORLANDO'S SLEEP: AN AUTOBIOGRAPHY OF GENDER*. Norwich, VT: New Victoria Publishers, 1997. 186p. photos. pap., \$12.95, ISBN 0-934678-80-4.

Transgender issues have become the cutting edge of gender theory. In both the queer world and the straight, transgender images are proliferating as people try to make sense of the social structure that is gender, and the phenomenon of transgendered and transsexual people coming out of their closets. Breaking down the barriers of gender, going across gender, trans-ing gender, or transgendering, people who either change sex, or who temporarily change the markers of their sex, are moving from TV talk shows to the printed page. Yet mainstream publishers are still reluctant to invest in books or authors who are exploring this territory.

Transpeople are a small minority, struggling to be heard and understood, and larger publishers than those represented by the selections for this

review seem to believe that the only people who are interested in books on this topic are transpeople themselves. But gender issues affect everyone, and there are many universals applying to the human condition that are revealed in transpeople's stories. As Pat Califia notes: "To be differently gendered is to live within a discourse where other people are always investigating you, describing you, and speaking for you; and putting as much distance as possible between the expert speaker and the deviant and therefore deficient subject." She also states: "The claim that anybody is objective about transgenderism should be met with profound skepticism" (p.2).

**O**f the four books presented here, none pretends to achieve objectivity. They comprise a fair sampling of major categories of points of view concerning the topic of transgender, yet they reflect a new acceptance and compassion for those who live transgendered lives.

The most familiar type of book about transgendered people is the professional commentary or analysis. The subcategories in this genre are books written by academic theorists and those written by scientists (both medical and social). The opposite camp is made up of the autobiographies and the memoirs of transsexual and transgendered people themselves. Among the four titles at hand, there is only one, Spry's autobiography, that is true to its form. The others are various types of hybrid, moving across boundaries, "transgendered" offerings that herald a new kind of subjectivism concerning this previously invisible population.

**R**andi Ettner's *Confessions* is, unfortunately, the weakest of the lot. Dr. Ettner is a talented and compassionate psychotherapist who has worked with predominantly Male-To-Female (MTF) transgendered and

transsexual people for over twenty years. She knows the medical and psychotherapeutic constructs, and she argues that transsexual people are born, not made. There is considerable excellent information in her book, but her brief, episodic, present-tense style and heavy reliance on client letters and journal excerpts seems somewhat voyeuristic. She attempts to create a panorama of the transsexual experience from the position of the "helping professional" who at first is confused by the transpeople she meets, but soon comes to champion them, and this approach may be comforting for people who are unfamiliar with the topic. For me, though, the net result is a feeling of distance, and the sense of transsexuals as needy "others" (necessitated by the context in which Dr. Ettner relates to their situations) grows tedious. The "confessions" of the title seem less those of Dr. Ettner and more those of the transpeople she uses to make valid points about the conditions with which these people grapple.

**J**ust as experiential in method, but very different in style and focus, Zachary Nataf's *Lesbians Talk Transgender* is a slim volume that focuses more on the concepts of gender as performance, and on how gender is expressed and interpreted through a lesbian lens. Nataf, who is an FTM (Female-To-Male) transperson, also employs numerous excerpts from other writers, but here the voices are stronger, more analytical, taking positions rather than explaining or asking for help. This book assumes an awareness of lesbian and queer politics on the part of its readers, as much as Dr. Ettner assumes an inquiring but mainstream perspective from hers. Nataf also gives his overview of the issues a more international flavor, citing historical references from many countries, and outlining the relatively current state of British law regarding transsexual people. In a book this small,

the inaccuracies concerning the costs of FTM genital reconstruction in the U.S. leapt out at me: Gilbert's radial forearm flap phalloplasty, which enjoyed a brief vogue in 1993-94, has fallen out of favor, comparable phalloplasties can be had in the range of \$40,000 to \$150,000 (not the flat \$200,000 stated), metoidioplasties cost more like \$10,000 to \$20,000 (not the \$25,000 to \$30,000 stated), and Dr. Biber is only one of several highly competent surgeons in the U.S. specializing in MTF procedures. Still, Nataf's book is the tip of a new iceberg, first revealed by Kate Bornstein and Leslie Feinberg (both of whom are quoted liberally), in which transpeople themselves engage in the analysis of the culture they are part of, rather than plead for assistance or acceptance.

**T**aking this further, Pat Califia's *Sex Changes* follows the same format of commentary and liberal, lengthy quotations from other transgendered and transsexual sources (as well as from old-school medical/psychiatric pundits), but Califia straddles the line between transperson and psychotherapist herself, so we have yet another angle of perspective. Califia is also the author of numerous books on SM and other sex-related topics, as well as feminist subjects, and her attitude is bound to be forceful. Here she provides an excellent overview of the history of the transgender political movement in the U.S., interspersed with pithy analyses from both an outsider's and insider's point of view, her position swinging from inside to outside depending on the subject at hand. Califia brings together most of the best-known sources of trans activism and trans theory all in one place, and for this her book should be regarded as an important resource, as well as for its direct, queer-positive, and politically alert commentary. At the same time, readers must remember this book is still an introduction to the



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topic, touching nowhere near the depth and breadth of research and analysis that has been published in many disciplines, from anthropology to zoology, on the nature of gender and sex. Notes at the end of each chapter that often contain a page or more of "ibid's" are a bit disconcerting, and the book never answers the questions Califia poses in her introduction or in her final chapter, such as, "What would it be like to grow up in a society where gender was truly consensual?" (p.276). This book is destined to be a point of departure for further analysis of gender and the transgender "movement."

images of a specific life. There are some tedious passages describing events of significance only to the writer, and there are some wonderfully deft passages that capture the emotion of particular moments. There is also stark honesty and a clear intelligence in this book. What makes Spry's story stand out is that it is not the standard "please understand what I have gone through just to be normal" autobiography. Spry identifies clearly as a lesbian and understands feminist values. She acknowledges that she is not just like any other woman, but has a specific, unique history that is informed by her consistently feminine gender and her struggle with her body-

That leaves Spry's *Orlando's Sleep*, the autobiography, the traditional form of transgender/transsexual one-sided discourse. This is not great literature, it is not terribly compelling, it is not masterfully written. It is workmanlike prose that tries to explain transsexualism through verbal

gender nonconformance. She does touch on virtually all of the major social issues that transsexual people face, regardless of their sexual orientation.

There will be more transgender literature published in the coming months and years. This is not a fad, not a flash-in-the-pan phenomenon, but representative of a genuine cultural transition that I believe is evolving in our midst. We are trying to get our collective hands around the concepts of sex and gender, one of the last (as far as we know now) psychological and social frontiers, and if we can grasp it, understand it, and learn to live with it, I believe we can ultimately be freed from the yoke of sex and gender oppression. The definitive books on transgender and transsexual subjects may never be written, but the increasing number of publications addressing these topics is leading us in the right direction.

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# Celebrating, Deconstructing, Historicizing and Theorizing Transgenderism and the Transgendered

by Eleanor M. Miller

Bonnie Bullough, Vern L. Bullough and James Elias, eds., *GENDER BLENDING*. Amherst, New York: Prometheus Books, 1997. 504p. \$34.95, ISBN 1-57392-124-6.

Leslie Feinberg, *TRANSGENDER WARRIORS: MAKING HISTORY FROM JOAN OF ARC TO RUPAUL*. Boston: Beacon Press, 1996. 193p. bibl. photogs. index. \$27.50, ISBN 0-8070-7940-5.<sup>1</sup>

Marianne van den Wijngaard, *REINVENTING THE SEXES: THE BIOMEDICAL CONSTRUCTION OF FEMININITY AND MASCULINITY*. Bloomington: Indiana University Press, 1997. 161p. index. \$29.95, ISBN 0-253-33250-8; pap., \$12.95, ISBN 0-253-21087-9.

The three books reviewed here are a provocative gloss on the state of transgender theory and politics at this point in history. They demonstrate that although feminist and non-feminist scholars in the humanities and social and biological sciences have studied and theorized transgenderism to further their own personal and disciplinary goals, the time for transgender to receive attention simply because transgendered people need and deserve it is long overdue. This is not to say that transgenderism in all its complexity isn't a sort of intellectual treasure trove for scientists and queer and feminist theorists alike, nor is it to deny that feminists, transgenderists and gays, lesbians, and bisexuals don't share many political goals and aren't, in fact, often one and the same people, but to acknowledge that the history of the academic study of transgenderism is so undeniably the history of appropriation, distortion, and silencing.

The most important book of the three politically and the one that makes

this point most forcefully, in my opinion, is Leslie Feinberg's *Transgender Warriors*. Anyone who has read Feinberg's *Stone Butch Blues* is aware that s/he is someone who knows the art of reader seduction.<sup>2</sup> The narrative form s/he uses to structure *Transgender Warriors* is central to the book's allure. Feinberg uses her/his own search for a meaningful way to live her/his life as a Jewish, working-class, transgendered lesbian as the backdrop for what is a celebratory history of the transgendered.

It was at an exhibit of clay figures at the Museum of the American Indian in New York City that Feinberg found her/his first clue that transgendered people had not always been hated. The discovery of the "Two-Spirited" (what European colonizers derogatorily labeled "berdache") led her/him to seek other evidence of this sort and to try to piece together an historical account of the origin of the hatred that transgendered people seemed to have come so universally to experience, and their resistance to it.

Beginning with prehistory, Feinberg presents all the historical evidence s/he could unearth on transgenderism, its social meaning and status. The evidence, including some never-before-published photographs and illustrations, is fascinating. Feinberg argues from this evidence, taken in its totality, that the appearance of rigidly enforced sex/gender boundaries emerges "at the intersection of the overthrow of mother-right and the rise of patriarchal class-divided societies" (p.52).

The interpretation of the evidence is where this work falls short as a piece of scholarship. Feinberg tends to read historical descriptions of transgenderism and its social status through the lens of a contemporary transgender activist. Thus, she often ignores the historically specific social meanings that transgendered people and the societies they were part of might have attributed to their appearance, feelings, and behavior. Moreover, Feinberg's use of doctrinaire Marxism as an explanatory frame is simplistic and unconvincing, if suggestive.

Despite these problems – and they are serious ones – I found this book impossible to put down. I was profoundly moved by the thoughtfulness, care, and ultimate humanity of Feinberg herself/himself as s/he explores her/his own history, the historical and contemporary situations of specific transgendered people, and political strategies and lines of argument that the transgendered and those who support them might employ to further their cause. Most importantly, the book suggests that a cross-cultural rereading of the historical meaning of transgenderism is a massive and valuable project yet to be undertaken.

Marianne van den Wijngaard's account of how the study of transgendered people has been used by biomedical science to construct femininity and masculinity and vice versa puts the historical shortcomings of Feinberg's work in perspective. For

if van den Wijngaard's interpretation of behavioral neuroendocrinology's role in creating and sustaining gender dimorphism is correct, the objectivity of what passed for science in this case is quite suspect. At least Feinberg makes no attempt to present herself/himself as anything but partisan. S/he states explicitly: "... this book is not aimed at defining but at defending the diverse [transgender] communities that are coalescing" (p.ix).

The argument van den Wijngaard develops in *Reinventing the Sexes: The Biomedical Construction of Femininity and Masculinity* is a complicated and technically sophisticated one and transgenderism per se is not at its heart. The most important piece of technical information needed to understand her story has to do with "the organization theory" postulated in 1959 by Phoenix et al.<sup>3</sup> It is based on the assumption that "the sexual organs bathe an embryo with hormones in the womb, resulting in the birth of an individual with a male or a female brain" (p.4). One reason the theory was scientifically appealing was because it brought together the ideas of two different fields, psychology and embryology. It was important for the direction of future research because it legitimated study of the permanent effects of hormones on early brain development as expressed in a variety of behaviors, especially sexual behavior. By observing gender-specific behavior, scientists could now "legitimately" assume they were measuring brain differentiation by gender.

In 1955, before the introduction of the organization theory, John Money and his colleagues, who studied what was then referred to as "intersexes," viewed masculinity and femininity in behavior as the result of socialization. By 1972 the influential Money and his colleague Ehrhardt had modified their position. Based on their study of prenatal hormones' effects on the behavioral development of pseudohermaphrodites, they now argued that male or female behavior resulted at least partly from the presence of

androgens that "masculinized" the brain prenatally, or their absence, which resulted in an undifferentiated or female brain.

The introduction of the organization theory, van den Wijngaard argues, was followed by three historical periods during which it underwent interesting revisions. As she analyzes and interprets scientific discovery during these periods, the questions this neuroendocrinologist asks are: "How did scientists and physicians construct dualistic images of femininity and masculinity by producing knowledge based on the organization theory? How did feminism help stabilize or change these images?" (p.20).

Van den Wijngaard concludes that sometimes because of researchers' desire to maintain their status within a specialty, sometimes because of the dominance of males in laboratory sciences – even, ironically, when women became integrated into the research enterprise and began to question both theory and method, and, most surprisingly, even when confronted with disconfirming evidence – biomedical science created, discovered, and rediscovered gender dimorphism. The explanatory paradigm represented by the organization theory, in other words, interfaced so nicely with taken-for-granted "knowledge" about sex differences and gender dominance that had little or no grounding in science, that all the safeguards supposedly making science an objective seeking-after-the-truth were obviated. The peculiar sexist politics of scientific discovery that made this possible is the major concern of this important book.

A subtheme, however, is the medical community's effort to "cure" homosexuals via a biomedical model that associated homosexuality with the absence of masculinity and thus threw homosexuals into the default category of femininity. Homosexuality and transgenderism could now be understood as the result of a prenatal hormonal abnormality. What had been socially deviant was now medically pathologized. This in itself was not

new. The supposed origin of the pathology, however, was now such that it led directly to research into neuroendocrinological interventions as potential preventatives and cures.

In van den Wijngaard's chapter on the effect of this research on the treatment of pseudohermaphrodites, she argues that although biomedical researchers often presented their findings with many qualifications, and even Money and Ehrhardt developed a more balanced position regarding the effects of hormones on brain differentiation in their work after 1972, physicians ignored the subtleties of these research findings and adopted images of femininity and masculinity at odds with the ideas generated by biomedical researchers at that time. Clinicians publishing in the 1970s and 1980s seem consistently to cite Money's and Ehrhardt's simplistic earlier work, ignoring later complicating findings. Van den Wijngaard finds the medical community's apparent belief in the parallel and linked effects of androgens on the development of sexual organs, sexual identity, and sex-specific social roles remarkable given the complexity of research findings in this regard (p.93). In addition, medical practitioners emphasized the importance of sexuality in men and reproductiveity in women as primary considerations in determining courses of treatment. In short, the treatment of pseudohermaphroditism also revalidates traditional images of 'real' men and women.

Van den Wijngaard concludes by questioning whether preserving a particular cultural understanding that makes life impossible for anyone not clearly belonging to one sex or another justifies subjecting such people to the danger and pain of multiple surgeries and risk of loss of sexual pleasure. She says: "It would be an immense step forward in science and medical practice if we could become aware of . . . our dualistic images of sex, sexuality, and gender . . . [and] accept human diversity as it always exists. I hope to live to see multiplicity of gender

cherished at the intersection of biological sex, class, and race" (pp.95-96).

This is a dream van den Wijngaard and Feinberg share. Feinberg explicitly advocates support for those seeking surgery to make their bodies conform with their *felt* sexual identities and this position is implicit in van den Wijngaard's book. Both recommend counseling for the parents of intersexed babies to counter the massive impact of both our culture's and the medical establishment's dualistic thinking.

The self-consciousness of both these authors on the particularly salient and fraught issue of "sexual reassignment surgery" (even the term reinscribes gender dimorphism) is what is lacking in *Gender Blending*. This work, edited by the late Bonnie Bullough, Vern L. Bullough, and James Elias, is a selection of the papers from a Congress of Cross-Dressing, Sex and Gender organized by the Center for Sex Research at California State University, Northridge. The conference sought to bring together various organizations serving the transgender community and "those living the transgender life" with researchers and therapists (p.13). Criticizing this work for its lack of political self-consciousness would probably be met with incredulity by its editors, each with impeccable credentials as sex researchers. The Introduction, for example, describes Marjorie Garber's work in the humanities that challenges bipolar notions of male and female, seeing transgenderism not only as disruptive of male/female dualism, but also of those very categories.<sup>4</sup> The lead article is by sociologist Anne Bolin, well-known for her ethnographic studies of identity among transgendered people, her assumption that gender is socially constructed, and her belief that the "transgenderist

harbors great potential to deactivate gender or to create in the future the possibility of 'supernumerary' genders as social categories no longer based on biology" (p.31).<sup>5</sup>

Nevertheless the book is heavily influenced by the traditional dualistic assumptions of the biomedical model. The brief history of the concepts of cross-dressing and cross-gender behavior that launches the Introduction begins tellingly with the first description of these phenomena in *the medical literature*. An article by Dr. Stanley Biber, "Current State of Transexual Surgery: A Brief Overview," is filled with statements reinforcing the notion of "natural" gender dimorphism. For example, he says: "In our techniques, we not only form a vagina in a normal female position, but also construct a urethral orifice in the natural female position so that our patient can pass urine directly downward into the bowl while sitting on a toilet like a normal female, instead of over the top of the bowl as a male does" (p.375). Finally, no note is made of the fact that Bolin's piece, rooted in social constructionism, exists cheek by jowl with one attempting to uncover the "Culturally Universal Aspects of Male Homosexual Transvestites and Transsexuals." At best this characteristic of the collection makes it less powerful and less rich theoretically than one might wish. At worst it renders it undeniably regressive.

Having said this, it is only fair to stress that this book is an incredible resource for those seeking to understand the desire of transgendered people for sexual reassignment surgery, offer them compassionate support during all phases of reassignment, and help

them deal with attendant legal, financial, moral, religious, and psychological issues. The problem is the assumptions about transgenderism that emerge from the biomedical model implicit in this book. This model invariably pathologizes and seeks to cure or offer palliative care, and when coupled with the clinical requirement that different varieties of transgenderism be specified so as to be linked to "appropriate" care plans and standards of care, undermines the very gender-bending potential of transgenderism that the editors purportedly seek to advance. The effort to categorize creates new gender boundaries that, not surprisingly, are primarily reflective of traditional (and unexamined) gender dualities.

What none of these books confronts head-on is the clear tension between respecting the choices of transgendered people to do what they wish with their own bodies – especially



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in light of the pain they experience in a society that recognizes only two genders and assumes a correspondence between one's sexual organs, one's sexuality, one's sexual identity, and one's sex-specific social behaviors and appearance – and fighting against rigid gender distinctions of all sorts so as to promote the type of stance toward gender diversity van den Wijngaard wishes for. It's clear that at least at this time in history, doing the former undercuts one's efforts to do the latter. Moreover, the fact that the background assumptions of both biomedical science and clinical practice are deeply and traditionally dualistic, and that these institutions have a profound effect on the social construction of gender at the same time that their practitioners hold the keys to the door to sexual reassignment surgery, does not bode well for a resolution.

Finally, although Feinberg would promote an umbrella movement in support of the civil rights of the transgendered, such a movement may confront the same problems that have plagued the women's movement. One can refuse to define the transgendered in order to promote community and social action; however, can one at the same time attend to the various needs peculiar to the diverse subgroups that comprise that community? *Gender Blending*, for example, contains a

feisty comment by Virginia Prince, whom Feinberg describes as “the founding mother of the contemporary U.S. cross-dressing community” (p.49). She is also the person who coined the word “transgenderist.”

With regard to sexual reassignment surgery, she quips: “We ain't broke – so stop trying to fix us” (p.476). The editors' remarks introducing the Prince comment are patronizing. In a sense, they must be because she is a person of some status within the transgender community whose remarks challenge the whole premise of the biomedical approach to transgenderism. The editors say: “Virginia has always been opinionated, and one of her major efforts has been to try to achieve a precision of language in relation to what individuals in the gendered community call themselves” (p.468). It is clear to this reader that the import of Prince's statement goes far beyond a concern for language. The irony is that Feinberg's political strategy, particularly that part that supports sexual reassignment surgery would, of necessity, also discount Virginia Prince's protest. And there's the rub.

#### NOTES

1 My use of pronouns in referring to Leslie Feinberg in the review that follows is awkward. In *Transgender*

*Warriors*, Feinberg says: “Where I come from, being ‘politically correct’ means using language that respects other peoples' oppressions and wounds” (p.ix). Awkward or not, that is my motivation here.

2 Leslie Feinberg, *Stone Butch Blues* (Ithaca: Firebrand Books, 1993).

3 Charles H. Phoenix, Roger W. Goy, Arnold A. Gerald, and William C. Young, “Organization Action of Testosterone Propionate on the Tissues Mediating Mating Behaviors in the Female Guinea Pig,” *Endocrinology*, 65 (1959): 369-82.

4 Marjorie Garber, *Vested Interests: Cross-dressing and Cultural Anxiety* (New York: Routledge, 1992).

5 Anne Bolin, *In Search of Eve: Transsexual Rites of Passage* (South Hadley, MA: Bergin & Garvey, 1988).

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# From Biography to Film to Religion: A Roundup of New GLB Reference Books

by Jacquelyn Marie

**BENT LENS: A WORLD GUIDE TO GAY & LESBIAN FILM.** St. Kilda, Victoria, Australia: Australian Catalogue Company; distr. Samuel French, 1997. 419p. \$29.95, ISBN 0-646-30818-1.

Bryant, Wayne, **BISEXUAL CHARACTERS IN FILM: FROM ANAIS TO ZEE.** New York: Hayworth Press, 1997. 186p. \$24.95, ISBN 0-7890-0142-X.

Randy P. Conner, **CASSELL'S ENCYCLOPEDIA OF QUEER MYTH, SYMBOL, AND SPIRIT: GAY, LESBIAN, BISEXUAL AND TRANSGENDER LORE.** London: Cassell, 1997. 382p. \$29.95, ISBN 0-304-33760-9.

Kate Griffin and Lisa A. Mulholland, **LESBIAN MOTHERHOOD IN EUROPE.** Washington: Cassell, 1997. 227p. pap., \$19.95, ISBN 0-304-33312-3.

Richard Laermer, **GET ON WITH IT: THE GAY AND LESBIAN GUIDE TO GETTING ONLINE.** New York: Broadway, 1997. 308p. pap., \$18.00, ISBN 0-553-06934-9

**THE LESBIAN ALMANAC**, compiled by the National Museum & Archive of Lesbian and Gay History. New York: Berkley Books, 1996. 534p. pap., \$16.95, ISBN 0-425-15301-0.

Robert B. Marks Ridinger, **THE GAY AND LESBIAN MOVEMENT: REFERENCES AND RESOURCES.** New York: G.K. Hall, 1996. 487p. \$45.00, ISBN 0-8161-7373-7.

Paula Martinac, **THE QUEEREST PLACES: A NATIONAL GUIDE TO GAY AND LESBIAN HISTORIC SITES.** New York: H. Holt, 1997. 350p. pap., \$14.95, ISBN 0-8050-4480-9.

Jenni Olson, **THE ULTIMATE GUIDE TO LESBIAN AND GAY FILM AND VIDEO.** New York: Serpent's Tail, 1996. 389p. pap., \$25.00, ISBN 1-85242-339-0.

**STRENGTH IN NUMBERS: A LESBIAN, GAY AND BISEXUAL RESOURCE.** Detroit: Visible Ink Press, 1996. 311p. pap., \$16.95, ISBN 0-7876-0881-5.

Michael J. Tyrkus, Editor, **GAY & LESBIAN BIOGRAPHY.** Detroit: St. James Press, 1997. 515p. \$85.00, ISBN 0-7876-0563-8.

The area of Gay/Lesbian/Bisexual/Transgendered studies has enjoyed an enormous upsurge in publishing, as evidenced by the more than five hundred books published in this area in 1996-1997. Included in this output have been several extremely useful and informative reference sources, the majority published by mainstream publishers such as G.K. Hall, Holt, and St. James, in areas as diverse as biography, lesbian mothers, folklore and myth, film and video, and movement history.

Smaller presses such as Visible Ink and Serpent's Tail have also contributed to this resurgence. Visible Ink from Detroit, in publishing *Strength in Numbers*, gives us, as Jenie Hall of American Friends Service Committee states in the foreword, "a vivid affirmation of unity and the will to create community." This book highlights international and United States organizations (though the U.S. predominates), programs, presses, journals, and internet sites in arts, literature, community, family, politics, law, spirituality, health, sports, work, and youth, with brief "spotlight" features on notable individuals or groups. Though addresses and phone numbers of organizations may soon be out of date, the listing itself with its brief descriptions speaks of the variety of Gay/Lesbian/Bisexual organizations and makes this a rich resource of a dynamic community. Geographical and general indexes enhance its richness.

Though several guides dealing with gay and lesbian issues in film and video have been published in the last few years, *The Ultimate Guide to Lesbian & Gay Film and Video*, edited by Jenni Olson as an expansion of her university thesis and published by Serpent's Tail, proceeds from a slightly different point of view and therefore is a useful addition to the field. The

majority of the two thousand international titles listed (most mentioned in previous sources) were shown in the San Francisco Gay and Lesbian Festival and the descriptions were written for the programs, thereby making the book an invaluable resource for a film/video festival. The guide lists distributors, including addresses, phone and fax numbers, and includes a short history of the festival, a directory of other international gay and lesbian film festivals, and a bibliography. The indexes continue this uniqueness by listing lesbian, gay, cogender, bisexual, and transgender shorts and features. Also included is an intriguing subject index, featuring such headings as Asian/Black/Latino/Native American images, body issues, drag, family, elders, differently abled, and racism to help both researchers and festival planners to choose films. Another new volume, coming from an Australian and hence a more international perspective, is *Bent Lens*. Synopses are often from the Melbourne Queer Film and Video Festival, covering the same information as the *Ultimate Guide* (distributors, festivals, bibliography) but also fascinating essays on European/Australian/Asian cinema, gays and Hollywood musicals, and lethal women (aka lesbian vampires). There are more film and video listings, especially from other countries and other genres such as experimental, shorts, and documentaries. Included is a useful country index, plus indexes by genre, lesbian/gay themes, and directors. Also check the new *Bisexual Characters in Film*, which contains an excellent bibliography.

The history of the Gay and Lesbian movement is delineated in the extensive bibliography *The Gay and Lesbian Movement*, published as a part of G.K.Hall's series on American Social Movements and compiled by Robert B. Marks Ridinger, who previously published a bibliography on gay and lesbian issues. Covering more than 125 years, from 1864 to 1993, the book is divided into three sections: Foundations and Philosophies, 1864-

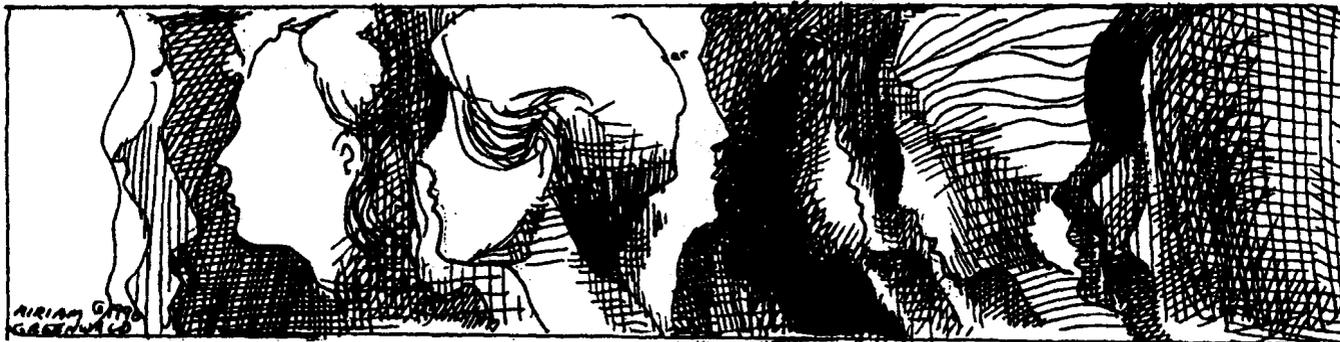
1939; Years of Hiding and Resistance, 1924-1968; and Song of Stonewall from Gay Liberation to Aids, 1969-1993. This structure enables Ridinger to include short, informative essays summarizing the main events of each era followed by annotated citations that begin with the writings on homosexuality by Magnus Hirschfeld and Karl Ulrichs in Germany and continue through the Pink Triangles of the Nazi era, to the North American movement that included the Stonewall riots and the Marches on Washington, and onward to the concept of the Queer Nation. Inclusion of article cites on various organizations through the years – such as the Daughters of Bilitis, the Mattachine Society, Act Up, and the National Coalition of Black Lesbians and Gays – are valuable points of reference for further research, as is the listing of U.S. regional organizations and newspaper sources. Though the author's introduction states that he used monographs, dissertations, and periodical articles in English and German, from both popular and academic sources, there seems to be a lack of strong coverage from lesbian and feminist periodicals; the *Ladder* and *Lesbian Tide* are represented, but where are such important serials as *off our backs* or *Lesbian Contradiction*?

Look for the vital history of the lesbian nation presented in wonderfully colorful fashion through a combination of stories, photos, timelines, sayings, short bibliographies, and other ephemera in the *Lesbian Almanac*, compiled by the National Museum and Archives of Gay and Lesbian History in New York. (A companion volume, *Gay Almanac*, focuses on male issues). Nine sections show the "highlights and 'lowlights' of North American lesbian and gay history from the sixteenth century to the present," as stated in the title of Part 1. The focus is on lesbians and some of the "lights" include listings of North American notable lesbians, statistics, quotable quotes, a glossary of symbols, signs, and slang, a National directory of gay and lesbian

centers, organizations, and resources, and an absolutely marvelous section, chock-full of information, on "just about everything you wanted to know about Lesbian lives" from activism to art; sex to sports. For example, the activism section includes a bibliography, illustrations of posters, a short history, listings of hate groups, key historical issues, organizing on the Internet, the Lesbian Avengers Manifesto and timeline of their activities, and a profile of Carmen Vasquez, a New York activist. A priceless addition are the historic and contemporary photos from the archives, from butch-femme couples in the 1920s to senior lesbians in a gay pride march, used throughout the book. Combine this with the bibliographies on lesbians and lesbianism published in the 1990s, as well as the *Gay and Lesbian Movement* previously mentioned, for a full view of lesbian culture and history.

Continuing in the historical vein is the *Gay and Lesbian Biography* edited by Mike Tyrkus of St. James Press, which contains extensive signed biographical essays on 275 gays and lesbians from "ancient Greece to modern-day San Francisco," from "poets to psychologists." Each essay includes bibliographical references and often a photo or drawing of the person. Many of these people are mentioned briefly in the other reference sources described, however this volume delineates their contribution(s) to gay and lesbian history as well as the impact their sexuality has had on their lives. The indexes include nationality, occupation, and general subject, and lesbians are well represented.

After reading about a famous North American gay or lesbian, one can consult *The Queerest Places: A National Guide to Gay and Lesbian Historic Sites* and then travel to clubs, bars, centers, hangouts, plaques, colleges, bookstores, collectives, or houses pertinent to them or particular gay/lesbian/bisexual organizations. An excellent section covers lesbian-feminist Los Angeles. This book is arranged by state, then city, and includes some photos and illustrations.



Miriam Greenwald

A bibliography lists primary and secondary sources.

Ten years ago it would have been difficult to find mention of lesbians or lesbianism in European countries, such as the Czech Republic or Russia, and lesbian motherhood was unmentionable; however two women, Kate Griffin from Moscow and Lisa Mulholland from Prague, have edited *Lesbian Motherhood in Europe*, giving us thumbnail sketches of countries from Estonia to Ireland as to climate of acceptance, laws, adoption, fostering and insemination practices, child benefits, support groups, and a glimpse at the future for lesbian mothering. These essays are written by women living in each particular country and include general statistics on single heads of households and other demographic information. There are also overview essays, written by Griffin and Mulholland, on “getting kids,” “family structure,” “the world outside,” and “identity and community.” Of particular interest are profiles from the emerging countries of Eastern Europe such as Lithuania and Croatia.

In the style of everything-you-always-wanted-to-know-is-on-the-Web, *Get On With It* offers thousands of gay and lesbian sites full of information, health tips, organizations, resources, sex. It also offers an easy, nontechnical foray into the world of email, newsgroups, online services (including

an exposé of AOL), cybercafes, and even print sources. The author, Richard Laermer, evaluates all, includes “interesting” graphics and even tips for online chatting, flirting, and sex. Though the fifteen-page section on lesbian sites is invaluable, and the whole book is fun to read, it does have a distinctly gay male point of view.

Leaving the most intriguing to last, *Cassell’s Encyclopedia of Myth, Symbol, and Spirit: Gay, Lesbian, Bisexual, and Transgender Lore* pays homage to the wide range of queer spirituality. Written by a gay male couple, David and Randy Sparks, who do workshops on gay spirituality, and their daughter, Mariya Sparks, this thoroughly researched resource takes a broad, sweeping look at glbt lore, showing the shared history of gay males and lesbians coming from similar myths and folklore. After an excellent introductory overview by the three authors, a foreword by writer Gloria Anzaldua states this encyclopedia is for those “who seek to recover, reinscribe, and revision myths and symbols of gender metamorphosis and same-sex desire.” There are lengthy essays on spiritual traditions around the world, from African religions to Buddhism, Shinto to Shamanism, Sufism to Radical Faeries, Wicca to Women’s Spirituality, followed by substantial entries dealing with Gods and Goddesses, women in the bible,

eroticism, tarot, Lesbos, magic, symbols, and lesbian and gay composers and writers. The latter seems a strange addition and is not comprehensive; however it is interesting to read how contemporary writers such as Gloria Anzaldua write about an historical character, Malinche, and how Emily Dickinson wrote about witches. The authors fully deal with bisexuality and transgender in a way most of the other reference sources do not. They also use other culture-specific words such as androgynous, third gender, gender variant, and two-spirit. The encyclopedia ends with an excellent bibliography of books and articles as well as an interesting thematic index that lists goddesses, gods, symbols, colors, animals and birds.

Since all these reference books cover a wide spectrum of topics, now is the time to acquire many or all of these for your favorite library, including your own.

[Jacquelyn Marie is the Women’s Studies/Reference Librarian at the University of California, Santa Cruz. She teaches many library research classes in the areas of women’s studies and gay and lesbian studies.]

# WORLD WIDE WEB REVIEWS

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## Lesbian Resources on the Web

by Ellen Greenblatt

Lesbian visibility is as much a problem on the World Wide Web as in everyday life. Although performing a search on the term "lesbian" in such search engines as AltaVista <<http://www.altavista.com>> or Hotbot <<http://www.hotbot.com>> yields a multitude of sites, many of these are either combined lesbian, gay, bisexual, and/or transgender sites or pages consisting mainly of unannotated links to other sites. Another problem common to the lesbian corner of the Web is that many sites are run by volunteers. While many of these start off with bang, over a period of time maintenance drops off, leaving these sites full of obsolete information and outdated links. This review will explore a few of the more notable lesbian websites.

### GENERAL SITES:

#### Lesbian.org

URL: <http://www.lesbian.org/>

Developed/maintained by: Amy T. Goodloe  
<[amy@lesbian.org](mailto:amy@lesbian.org)>

Last updated: Unknown

Date of Review: 12/23/97

Begun in February 1995 to "promote lesbian visibility on the Internet," Lesbian.org is the oldest and most comprehensive website devoted exclusively to lesbians. Dubbed "lesbian central" by some, this site sports a variety of features including its own search engine, "Annotated & Searchable Links"; a guide to the Internet; a message board; and discussion groups. Lesbian.org also hosts Web pages for a number of organizations and publications such as the June Mazer Lesbian Collection, Spinsters Ink (a lesbian-feminist publisher), and *Matrices: A Lesbian-Feminist Newsletter*. While the site is overall still well-maintained and well-presented, Webmistress Amy Goodloe appears to be pulling back from some earlier projects such as *Sapphic Ink: A Lesbian Literary Journal*.

#### The Isle of Lesbos

URL: <http://www.sappho.com>

Developed/maintained by: Alexandria North  
<[alix@sappho.com](mailto:alix@sappho.com)>

Last updated: Unknown

Date of Review: 12/23/97

This stunningly beautiful site contains two Web treasures: "Lesbian Poetry," a site featuring the poetry of and biographical information about twenty-four poets; and "Lesbian Images in Art," which features more than sixty-five works from forty artists browsable by artist and time period. Unfortunately, while the pages feature 1997 copyright dates, most do not appear to have been updated since mid-1996 or earlier, so be wary of using other resources at this site such as "Yoohoo Lesbians," since this Yahoo-like Web directory apparently has not been updated since about the same time.

#### The Lesbian History Project

URL: <http://www-lib.usc.edu/~retter/main.html>

Developed/maintained by: Yolanda Retter  
<[retter@calvin.usc.edu](mailto:retter@calvin.usc.edu)>

Last updated: Unknown

Date of Review: 12/23/97

Rated by Lycos as among the top five percent of websites, this content-rich site contains a wealth of information about lesbian "herstory." Along with providing herstorical chronologies, lists, and photographs of notable lesbians, the site also identifies relevant journals, archives, oral history collections, dissertations, theses, bibliographies, syllabi, and interviews. Truly an online archive of information! Yolanda Retter, Curator of the Lesbian Legacy Collection of One, Inc., maintains the site.

## SEARCH ENGINES:

### Lesbian Links

URL: <http://www.lesbian.org/lesbian/index.html>

Developed/maintained by: Lesbian.org (Amy Goodloe) and WWWomen

Last updated: 12/22/97

Date of Review: 12/23/97

A combined venture of Lesbian.org (see above) and WWWomen, a leading online directory for women, this is the premier search engine geared exclusively to lesbians. It offers access both through free-text searching and through a subject hierarchy. Most links are annotated.

### Rainbow Query

URL: <http://www.glweb.com/rainbowquery/index.html>

Developed/maintained by: Atlantis InterNetworks  
<info@atlinet.com>

Last updated: Unknown

Date of Review: 12/23/97

Billing itself as "the largest, most complete GLBT search on the Internet," this site contains links to more than thirty thousand Queer URLs. It is searchable by free-text or through some two hundred categories, sixteen of which pertain exclusively to lesbians or women. Information taken from the Web pages cited is included after each listed link.

## ELECTRONIC DISCUSSION LISTS:

### Lesbian Mailing Lists

URL: <http://www.lesbian.org/lesbian-lists/>

Developed/maintained by: Eva Isaksson  
<eisakso@cc.helsinki.fi>

Last updated: 12/9/97

Date of Review: 12/23/97

In a truly international collaboration, this Web page, maintained by lesbian Internet guru Eva Isaksson in Finland, is hosted by Lesbian.org in the U.S. Containing information about and sign-on instructions for approximately one hundred electronic discussion lists devoted to lesbian topics, this site includes a wide range of citations, from "Crockdykes" (short for Betty Crockdykes Cooking Circle), for dykes who like to exchange recipes and cooking tips; to "lesbian-studies," for academic-oriented discussions on lesbian history, literature, culture, etc.; and "Politydykes," for political discussion from a progressive point of view. In an essay exploring "Living with Lesbian Lists" <<http://www.lesbian.org/lesbian-lists/lll.html>>, Isaksson gives a brief "herstory" of lesbian mailing lists,

examines special issues related to such lists, and even gives advice on how to start a list. For information on queer mailing lists, see **The Queer Resources Directory's LGBT+ Internet mailing lists** <<http://www.qrd.org/qrd/electronic/email/>> When using this resource, however, take care to note when the information was contributed (the date is listed right after the name of the mailing list), as some of the information is obsolete.

## COMING OUT:

### Resource Guide to Coming Out

URL: <http://www.hrc.org/ncop/guide.html>

Developed/maintained by: The Human Rights Campaign  
<ncop@hrc.org>

Last updated: Unknown

Date of Review: 12/23/97

Because of its relative anonymity, the Web is a perfect place for those questioning their identity to comfortably search for information on coming-out issues. Several coming-out sites exist on the Web, including this site created by the Human Rights Campaign's National Coming Out Project. Features include interviews with celebrities who are out, a bibliography of books on coming out, and directories of queer organizations (including religious groups). Another excellent site is found at **Coming Out** <<http://www.anet-dfw.com/~nemes/open.html>>, which offers a more personal approach, somewhat akin to a dialogue with a good friend. Information directed specifically to lesbians is available in "I might be a lesbian, what do I do?" <<http://www.youth.org/docs/ithink/lesbian.html>>, a brochure written by lesbian youth for lesbian youth and young women questioning their sexuality.

All of these sites and many more can be found at **WSSLinks: Lesbian Links** <<http://www.cudenver.edu/public/library/libq/lesbian.html>>, part of a site developed and maintained by the Womens Studies Section Collection Development Committee of the Association of College and Research Libraries.

[*Ellen Greenblatt is the Assistant Director for Technical Services, Auraria Library, University of Colorado at Denver. The co-editor of Gay and Lesbian Library Service, she has written extensively on gay and lesbian librarianship. An Internet fanatic, she has designed several Web pages including Library Q, for lesbian and gay librarians, and has managed several electronic discussion lists, including "QSTUDY-L," for queer studies, and "LEZBRIAN," for lesbian and bisexual women library workers.*]

# Webs of Transgender Resources

by Amy Naughton

## KEY WEBSITES MENTIONED:

### Transgender Forum

URL: <http://www.tgforum.com>

Developed/maintained by 3-D Communications, Inc.

Date of last update: November 1997

Date of review: November 21, 1997

### Queer Resources Directory

URL: <http://www.qrd.org/qrd>

URL for Transgender Issues: <http://www.qrd.org/qrd/trans/>

Developed/maintained by: Ron Buckmirer, executive director, David Casti, system administrator, and others.

Date of last update: November 16, 1997

Date of review: November 25, 1997

One of the most noteworthy effects of the development of the Internet is the formation of an arena for marginalized groups to contact one another, exchange and provide access to group-related information, and create a community among people who have traditionally been excluded from mainstream culture. Groups as divergent as model train hobbyists and Goddess worshippers can create a site for interaction between community members while presenting information and resources to both community members and others interested in the topic.

The Internet, then, presents a perfect opportunity for transgendered people to find and exchange information about themselves, their community, and their place in the world at large. There is a wide variety of Internet resources relating to issues of gender and sexuality, but a more limited range on transgenderism. These sources include news-groups, ftp sites, and World Wide Web sites from individuals, commercial entities, and national and local support organizations. Yahoo's listing for Transgender issues ([http://www.yahoo.com/Society\\_and\\_Culture/Gender/Transgendered](http://www.yahoo.com/Society_and_Culture/Gender/Transgendered)) is a good starting place for getting a fairly comprehensive idea of the information available on the Internet. It includes fifty-eight links to general resources, fifty-one organizational links, eighty-three links to personal homepages, in addition to links to publications, mailing lists, and other sites.

Another way to become familiar with transgender sites is by taking a tour of the **Global TransGendeRing**, a linked

collection of more than four hundred transgender-related websites from national and local organizations and individuals. You can start your tour at <http://www.webring.org/cgi-bin/webring?ring=tr;list> or follow the links available from individual sites on the tour.

A major site for transgender issues is **Transgender Forum** (see address at top). A commercial site produced by 3-D Communications, this site additionally functions as a quasi-community and resource center for the transgendered. Paying subscribers have access to its online magazine *Transgender Forum Magazine*, TGF library archives, a photo gallery of subscribers, etc. The rest of the site's information, free to everyone, includes two main parts of the website, the Community Center and the Resource Center. The Community Center provides free Web space for nonprofit, educational, and community support groups wishing to have websites, provides links to groups with established websites; and maintains a directory of national and local support groups in North America and the rest of the world. The Resource Center contains a listing of transgender events (conferences, pride celebrations, marches, etc.), "cool" sites with an archive, personal web pages, an annotated bibliography of transgender reference materials from the 1960s through 1996, links to state and federal legislation and references affecting the transgender community, and even a version of the online magazine in Hebrew!

Overall, this site is one of the very best on this topic in terms of Web design and maintenance. Though lacking somewhat in substantive information sources, it is very entertaining and serves both its commercial and philanthropic functions well.

A site that is decidedly less fun but more informative is the section of the **Queer Resources Directory** covering **Transgender issues** (see address at top of article). The home site is "an electronic research library specifically dedicated to sexual minorities." Information on transgenderism can be found by searching the "subject tree" and scrolling down to the hypertext link "trans," which leads to a list of approximately 150 information sources dating from 1994 to October 1997 and concludes with a short listing of hypertext links to related websites. A variety of sources are included: news and press releases, personal essays, published articles, conference announcements, and organizational notices. Unfortunately, some of the information is dated or of little interest (for example, announcements of social gatherings or planning meetings from 1996). In addition, the site's organization, an alphabetical list of short titles with date and length information, makes searching the list difficult. Taking time to sift through the list, though,

reveals a large number of informative pieces including "empire strikes back," an article by Sandy Stone ("THE founding article in transgender studies"); "in your face news roundup," a monthly transgender news digest; and a collection of pieces on social and political actions affecting transgendered people. Despite its cumbersome organization, this site does an admirable job of gathering information sources on transgender issues that would be difficult to find elsewhere.

The sites from Transgender Forum and the Queer Resources Directory provide the most concentrated informa-

tion on transgender issues currently available on the Internet. After exploring these two comprehensive sites, one can begin to investigate the myriad of smaller organizational or personal websites, from the International Foundation for Gender Education to Julie Walter's homepage to Le Pink Cabaret!

[Amy Naughton is completing her Masters in Library Science at the University of Wisconsin-Madison while working part-time at the Office of the UW System Women's Studies Librarian. She is also proud new mom of Leo.]

## FEMINIST VISIONS

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### Women Filmmakers: Bookends of Innovative Filmmaking

by Carole Gerster

Anthony Slide, *THE SILENT FEMINISTS: AMERICA'S FIRST WOMEN DIRECTORS*. Lanham, MD: Scarecrow Press, 1996. 160p. bibl. index. photogs. pap., \$29.50. ISBN 0-8108-3053-1

Judith M. Redding and Victoria A. Brownworth, *FILM FATALES: INDEPENDENT WOMEN DIRECTORS*. Seattle: Seal Press, 1997. 293p. bibl. photogs. filmog. pap., \$16.95, ISBN 1-878067-97-4.

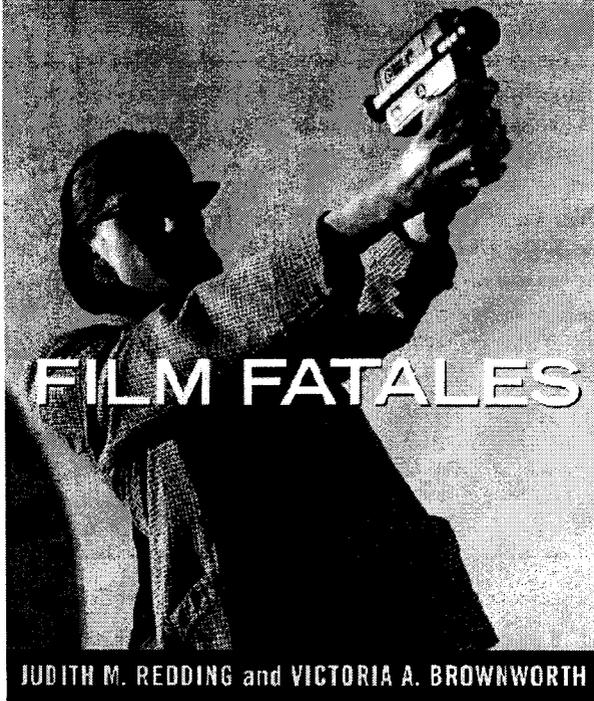
**M**oviegoers readily recognize the names of Nora Ephron, Amy Heckerling, Penny Marshall, Penelope Spheeris, and Barbra Streisand as contemporary women directors. Women directors of the silent era, however, and women directors who make independent films outside of Hollywood are largely unknown and their accomplishments unrecognized. Two recent books take on the individual tasks of uncovering the ignored history of early women directors who helped establish the American film industry and of exploring the current efforts of contemporary women directors who are representing in independent film the diverse lives of women missed or misrepresented in Hollywood cinema.

An enlarged and updated version of his 1977 book, Anthony Slide's 1996 *The Silent Feminists: America's First Women Directors* shows how, during its first thirty years, the film industry in America was largely "a woman's world" and how this era of silent films and multitude of women

directors came to an end simultaneously. *Silent Feminists* explains that during the silent era women directed all genres of film, including Westerns; were paid on the basis of skills and experience, rather than gender; worked in all areas of filmmaking, including editing, screenwriting, and managing theaters and studios; dominated as film stars; and headed their own production companies. Chapters highlight such pioneers as Alice Guy Blache (who was the world's first female director, created what was probably the first narrative film in 1896, and was the first person to build her own studio in America), Lois Weber (who owned her own studio and who wrote, directed, and starred in films that promoted her own ideas and philosophy), and Dorothy Arzner (who moved from editing to directing and was the only woman director to move from silents to sound). These and other chapters – on Margery Wilson, Mrs. Wallace Reid (Dorothy Davenport), Francis Marion, women at Universal Studios, and women at Vitagraph – chronicle the lives, careers, and contributions of women who paved the way for women in the industry today. Slide notes that the silent era and women's prominent place within it came to an end when the industry became successful and respectable enough that men decided to dominate and to compartmentalize filmmaking to the extent that women could no longer easily move from entry level position to studio mogul.

Slide is occasionally provocative and, though never scintillating, always informative, especially for those whose film history has ignored or included little about women. While he contends that pioneering women in film are

## INDEPENDENT WOMEN DIRECTORS



ignored by women today because not all pursued what is currently recognized as feminist thinking, Slide fails to discuss current research. He also admits that the few silent era film shorts and features that have been preserved do not always represent a director's best or most representative work. Most valuable in Slide's book are statements from other filmmakers of the time and from the women directors themselves; an appended essay by Alice Guy Blache, for example, demonstrates how aware she was of her gendered role in society and just how clever women had to be to create a place for themselves in the film industry. With this book and his documentary video of the same title (45 minutes, available from Direct Cinema in Los Angeles), Slide gives voice to, contextualizes, and documents the lives and accomplishments of these no-longer-silent feminists.

Judith Redding and Victoria Brownworth's *Film Fatales: Independent Women Directors* acquaints filmgoers interested in representations of women by women and beyond Hollywood with thirty-four women directors of diverse backgrounds, ages, ethnicities, and political and sexual orientations who often conflate and sometimes work against established genres and styles. The book's introduction includes an overview of the role women played in the early development of the motion picture, linking the obstacles, concerns, perspectives, and ignored achievements of the silent film directors with those of today's independent directors. The book's three main sections – on documentary, experimental, and narrative film – each focus on the ideas of the independent women directors whose work falls within these genres, the films they have made, and the

means by which they made them. A final section, called "Beyond the Director's Chair," focuses on four women who promote, distribute, produce, and sponsor women's independent films.

*Film Fatales* is largely by, as well as about, the directors it profiles. Extended statements taken from interviews with Redding and Brownworth recount the diverse and distinct goals of groundbreaking women filmmakers from across America and from Central America, Canada, the United Kingdom, Europe, the Caribbean, Asia, Australia, and New Zealand. Looking for alternatives to what British critic and filmmaker Laura Mulvey defined in 1975 as "the male gaze," where women in film are depicted as objects of male desire, Redding and Brownworth chronicle women directors' variations on the female gaze: the ways women envision themselves and their lives.

*Film Fatales* examines first the films and ideas of four innovative filmmakers in the documentary genre. We learn about Allie Light's (1993) documentary *Dialogues With Madwomen*, for example, which interviews seven women, including Light, who have been labeled mad by the medical profession because they do not follow social norms. The film avoids becoming a voyeuristic look at women, as Light avoids the documentary's usual authoritative voice-over. She instead combines elements of the documentary and of fiction to "document the interior life" with reenactments of the women's "dreams, memories, and fantasies." Pratibha Parmar's controversial film about female genital mutilation, *Warrior Marks* (1993), combines politics and art, interviewing victims and substituting music and dance for depictions of actual mutilations. The film includes commentary by novelist Alice Walker to make connections between genital mutilation, which viewers may not think affects them, and the larger picture of how patriarchal cultures attempt to define women's sexuality and limit women's sexual pleasure.

Nine experimental filmmakers are profiled. Barbara Hammer's forty-seven films each give new cinematic expression to her lesbian perspective. Hammer uses experimental imagery, narration, and performance to "create a new way of seeing," and she documents gay and lesbian lives, including her own, to leave visual records. Trinh T. Minh-ha's nonlinear films about women counter the passive viewing and voyeurism that is encouraged by Hollywood cinema and by ethnographic documentaries as she invites viewers to actively engage in what they are seeing as images constructed by filmmakers. In *Remembering Wei Yi-fang, Remembering Myself: An Autobiography* (1995), Yvonne Welbon fuses documentary and narrative to offer new portraits of African-American women. Su Friedrich etches words on film negatives, instructs projectionists to run projectors at slower speeds than usual, and is interested in creating films that blur the usual boundaries between viewers and viewed.

Profiles of fifteen narrative filmmakers, some who have moved to Hollywood and some who have refused Hollywood

invitations, comprise the bulk of the book. Lizzie Borden's interest in depicting female sexuality, desire, danger, and power led her to make *Working Girls* (1986), a film about prostitution. In this film, Borden counters Hollywood depictions of prostitutes by casting women without stereotypically perfect bodies, avoids the male gaze by deerotizing the sex scenes, and demystifies prostitution by depicting it as a job much like any other. Mira Nair's *Salaam Bombay* (1988) offers an alternative to films that romanticize British colonialism in her native India by using street children instead of actors to document the struggle for survival on the streets of Bombay. A film about women who engage in sexual love, Nair's *Kama Sutra: A Tale of Love* (1997) is her answer to mainstream cinema where, she says, "rape is an accepted sexual expression, but sensual or spiritual pleasure is not." Julie Dash's *Illusions* (1983) and *Daughters of the Dust* (1991) offer alternatives to Hollywood's images of the sexless Mammy and the black prostitute with "images of black women that other black women will recognize." Donna Deitch's influential *Desert Hearts* (1985) is a positive lesbian love story that counters Hollywood's usual depictions of lesbians (where one of the women is killed, commits suicide, or runs off with a man) to show two women still in love and still together at the end of the story. Jan Oxenberg's *Thank You and Good Night* (1991) is about confronting death. The film is Oxenberg's answer to the problems she sees caused by Americans' denial of death, such as accepting films where people are "blown away in sadistic and horrific ways" and not given a second thought.

Throughout each of the book's sections, women testify to the obstacles and the pleasures of independent filmmaking. Raising enough money for production and postproduction costs and getting completed films distributed are repeated concerns; having complete creative control of the

outcome, something that rarely happens in Hollywood, makes the effort worthwhile. Films that provoke thought, that offer new ways of seeing, that focus on issues women actually deal with, and that are directed to a female audience are still beyond the boundaries of commercial, mainstream cinema, whether in Hollywood or Bollywood (India's equivalent). This book is a celebration of women filmmakers whose independent films are created to go beyond these boundaries.

Placing women directors into genre sections sometimes gives an erroneous impression of what they are attempting to do with film genres, chapters on individual women are short, and there are mistakes (Whoopi Goldberg isn't the highest paid actress in Hollywood), but the book successfully introduces readers to a large number of women directors and makes their ideas accessible. The title *Film Fatales* plays on the stereotyped woman popular in and since *noir* films of the 1930s and 40s. The femme fatale in these films is depicted as dangerous to men because she is not interested in being an object of men's desires and, instead, has desires of her own. The cover of *Film Fatales* depicts a *film noir* femme fatale, but replaces her gun with a camera. As the cover suggests and the book reveals, today's independent film fatales are dangerous to the continuation of patriarchy and to assumptions about women repeated in mainstream film. These women directors are making exciting contributions to the art of film by creating new female forms and to representations of women by making their own desires known.

[Carole Gerster is Associate Professor of English at the University of Wisconsin-River Falls, where she teaches three film courses: *Women and Film*, *Ethnic Film and Literature*, and *The Novel and Film Adaptations*.]

## COMPUTER TALK

☐☐ Don't forget that our website (<http://www.library/wisc.edu/libraries/WomensStudies/>) includes electronic versions of all recent "Computer Talk" columns, plus many bibliographies, core lists of women's studies books, and links to hundreds of other websites.



Note that final punctuation is often left off sentences in this section that list email or Web addresses, since listservs and Web addresses do not end with a "dot" or period.

### Email Lists

(Below is only a small sampling of email discussion lists, some that have come to our attention over the last few months. For a much more complete listing of new and existing lists, try Joan Korenman's webpage at: <http://www.umbc.edu/wmst/forums.html>)

The ASSOCIATION OF AFRICAN WOMEN SCHOLARS encourages scholarship in all disciplines related to African Women's Studies. To join the organization's discussion group, send the message *subscribe afwoscho* to

LISTSERV@LISTSERV.IUPUI.EDU (or send email to nnaemeka@iupui.edu for more information).

**SASYFRAS** is a discussion list intended for those (mostly women) dealing with Chronic Fatigue and Immune Dysfunction Syndrome (CFIDS) and/or Myalgic Encephalomyelitis (M.E.). Send the message *subscribe sasyfras firstname lastname* to [LISTSERV@HOME.EASE.LSOFT.COM](mailto:LISTSERV@HOME.EASE.LSOFT.COM)

**WOMEN-L** is a list for Canadian women. To subscribe, send the message *subscribe women-l* to [MAJORDOMO@HELIX.NET](mailto:MAJORDOMO@HELIX.NET)

**WOMENET**, sponsored by the American Studies Association, focuses on discussion of international women in American Studies. To join, send the message *subscribe womenet firstname lastname* to [LISTSERV@LISTSERV.GEORGETOWN.EDU](mailto:LISTSERV@LISTSERV.GEORGETOWN.EDU)

## WORLD WIDE WEBSITES

**ADVOCATES FOR WOMEN IN SCIENCE AND ENGINEERING (AWSEM)** provides an "awesome" web page designed to encourage girls' interest in math and science. From the Oregon Graduate Institute of Science and Technology and its Saturday Academy comes this nicely designed series of pages covering resources for girls, their parents and teachers, statistics and an overview on gender equity, a monthly project (silly semi-solid stuff is this month's hands-on feature), online links to related websites, and more. Their address: <http://www.awsem.com/>

**AFRICAN AMERICAN WOMEN ENTREPRENEURS** is a group intending to "serve as an anchor organization with the political and economic strength necessary to positively affect African American Women Entrepreneurs' survival, success and profitability." The website includes a limited number of (paid) members, most centered around its Dallas, Texas, base, and no real content at this point, but lots of visitors with a variety of interests. Web address: <http://aawe.org/>

**AFRICAN AMERICAN WOMEN ON THE NET** carries links to websites on a number of topics of relevance to African American women, including such subjects as culture, gender, feminism, parenting, health, education, spirituality, publications, organizations, art, cuisine, sororities, and government/politics. Their address: [http://www.virtualroots.com/African\\_Black\\_AAWON/sitelinks.htm](http://www.virtualroots.com/African_Black_AAWON/sitelinks.htm)

**AFRICAN AMERICAN WOMEN WRITERS OF THE NINETEENTH CENTURY** is a project of the New York

Public Library and its Schomburg Center for Research in Black Culture offering a collection of texts by African American women: fiction (8 works), poetry (23), biography/autobiography (23), and essays (4). Many pieces are already in full-text; others are in process. Address: <http://www.nypl.org/research/admin/aaww/19home3.htm>

The **ANDROGYNY & GENDER DIALECTICS** page by Thomas Gramstad views the idea of two separate, opposite genders as wrongheaded and suggests androgyny or some construction that otherwise does away with the duality of the sexes. Address: <http://www.math.uio.no/~thomas/gnd/androgyny.html>

The **CENTER FOR WOMEN & RELIGION** has a website full of resources, including a feature on biographical and resource information about Hildegard von Bingen, a limited listing of links related to the work of the Center, news on Chiapas, a special interest of the Center, resources for young feminists, and more. Their address: <http://www.gtu.edu/Centers/cwr/index.html>

**CRITICAL MATRIX**, Princeton's "Journal of Women, Gender, and Culture," will be offering a publication schedule with one print issue and one electronic issue per year. Check their website for announcements of upcoming issues (as well as contents of back issues, subscription information, and the like). Address: <http://www.princeton.edu/~prowom/CM/>

**ENCYCLOPEDIA OF WOMEN'S HISTORY** website is a project of the Portland Jewish Academy, "written by and for the K12 community," that includes some 120 brief biographical sketches of well-known women. Their address: <http://www.teleport.com/~megaines/women.html>

The **FEMALE GENITAL MUTILATION RESEARCH HOMEPAGE** offers definitions, reference materials, legislation regarding eradication of FGM, and links to a number of related sources. Address: <http://www.hollyfeld.org/fgm/>

**FEMINISTAS UNIDAS** now has a presence on the Web, announcing upcoming conferences, calls for papers, publications, and offering a membership listing as well as a connection to the Feministas discussion list. Their Web address is: <http://www.west.asu.edu/femunida/>

**GENDER, AGRICULTURE AND RURAL DEVELOPMENT** is a page full of excellent links to related websites, discussion lists, resource links, and conference announcements. Sponsored by a Gender Studies in Agriculture program at Wageningen Agricultural University in the Netherlands, the project's address is: [http://www.sls.wau.nl/crds/irl\\_gs.htm](http://www.sls.wau.nl/crds/irl_gs.htm)

**HerSPHERE** is an eclectic blend of resources (some of the links are defunct or moved) for African American women. "Kulture Links," "Women with Alternative Lifestyles," "Her Health/Spirit" (with some interesting recipes included), and more fill these pages. Find HerSPHERE at: <http://members.aol.com/afriwoman/hersphere/>

**HYSTERIA**'s homepage offers a good listing of humorous books to purchase, including *Is Martha Stuart Living?* and *A Useless Guide to WindBlows 95*, plus a free monthly humor 'zine. Their Web address: <http://www.hysteriabooks.com/>

**InGEAR** (Integrating Gender Equity And Reform) calls its website a "toolkit of curriculum materials" to "promote excellence and equity in mathematics, science, and engineering instruction" for K-12 teachers. This exceptionally rich site includes publications (print and online), curricula, resources, organizations, faculty workshops, and more. The project of a consortium of educators from Georgia's colleges and universities and funded largely by the National Science Foundation, the website also seeks new resources from contributors. Address: <http://www.coe.uga.edu/ingear/>

The **JUNIOR SUMMIT 1998** is a project of Massachusetts Institute of Technology's Media Lab, inviting some 1,000 boys and girls from ages 10 to 16 to take part in a six-month global online forum. Participants will experience new technologies and work on new ideas for solving important world problems (computers and access to be supplied to those who don't have them). Applications accepted until March 31, 1998. (Here's a good chance for input from lots of girls!) Check the website at: <http://www.jrsummit.net/>

The **LIVING ARCHIVES SERIES** from the League of Canadian Poets' Feminist Caucus is a series of chapbooks based on presentations at panels sponsored yearly by the Caucus. Each chapbook is available for \$8 and brief descriptions may be found at the Caucus website: <http://www.swifty.com/lc/linktext/fem.htm>

**MAKING OF AMERICA** is a massive project at the University of Michigan putting online "a digital library of primary sources in American social history from the antebellum period through reconstruction." With some 1,600 books and 50,000 journal articles, the collection offers such gems as the full-text of *The Ladies Repository* (from 1841-1876) and of *Vanity Fair* (from 1860-1862). The main site, with search engine available, is found at: <http://www.umdl.umich.edu/moa/>

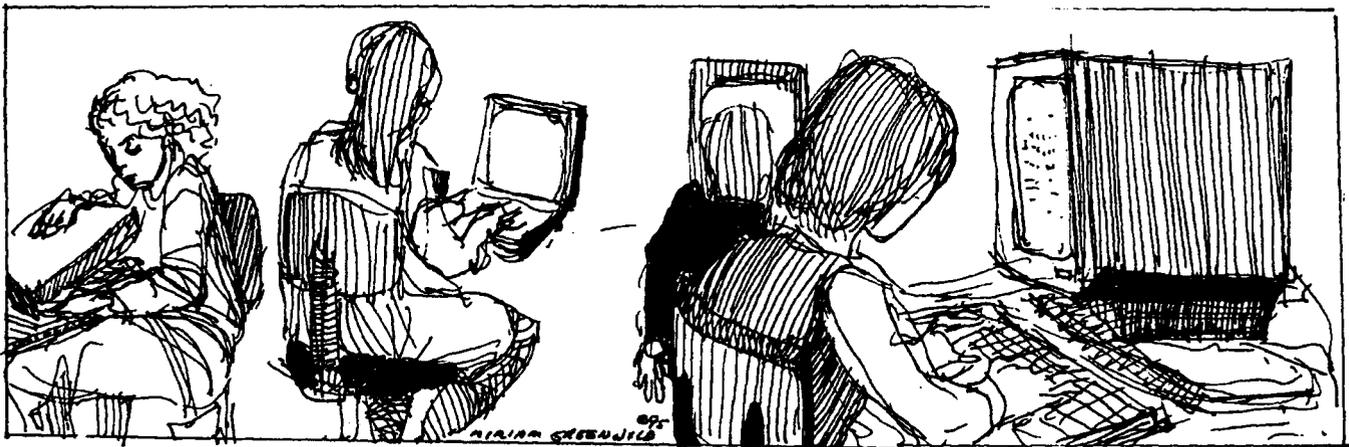
Belinda Ray's **MINING COMPANY GUIDE TO WOMEN'S HISTORY** offers a site packed with regularly updated information (the Feb. 17 issue features Women of the Wild West, Women of Peace, Rosa Parks & Montgomery Bus Boycott, and more) plus a host of links to further info, such as women artists, inventors, sports figures, and much more. Address: <http://womenshistory.miningco.com/>

The **NATIONAL COUNCIL OF NEGRO WOMEN** has an elegant black web page with links in gold offering a bit of the organization's history, links to centers for research on Black women, a listing of affiliate organizations, and a number of links to topical websites of interest. Their page is found at: <http://www.ncnw.com/>

The **NATIONAL MUSEUM OF WOMEN IN THE ARTS** offers a wonderful website full of information about its permanent collection (complete with bios and thumbnails of the artists), history of the museum, special exhibitions, frequently asked questions, membership, and more. Check it out at: <http://www.nmwa.org/>

The **NATURALMOM.COM** website offers articles, herbal and other health aids, a reference guide, an open forum, and connections to a Webring of related sites. Address: <http://www.naturalmom.com/index.htm>

The Web page for **THIRD WORLD ORGANIZATION FOR WOMEN IN SCIENCE (TWOWS)** carries basic information about the group, its objectives and activities,



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funding sources, and a contact address. Web address: <http://www.ictp.trieste.it/~twas/TWOWS.html>

**WOMEN AND SLAVERY IN THE U.S.** was the project of a Women's Studies class, which has left on its website the fruits of its labor, including some biographical information on early Black feminists, description of African American women slaves and their families, and the stories of some former slaves who escaped to the North. Their website is at: <http://www.blarg.net/~sunstar/ws200/slavery.htm>

Two syllabi on **WOMEN IN ANTIQUITY** are available on the Web. From University of Colorado's Professor John Gilbert is a course on women in ancient Greece: <http://www.Colorado.EDU/Classics/clas2100/> and Professor John Gruber-Miller at Cornell College offers a detailed course outline including a number of related links: <http://www.wacn.cornell-iowa.edu/~grubermiller/womensyl.htm>

**WOMEN IN JUDAISM: A MULTIDISCIPLINARY JOURNAL**, published only on the Internet, offers "a forum for scholarly debate on gender-related issues in Judaism." Edited by Dina Eylon and Diane Kriger, the publication comes from the University of Toronto. Among the articles in the first issue (Fall 1997): "Women in the Changing World of the Kibbutz" (Michal Palgi); "Canadian Jewish Women and Their Experiences of Antisemitism and Sexism" (Nora Gold); and "Marginal Discourse: Lesbianism in Jewish Law" (Reena Zeidman). Several bibliographies are also part of the issue. Address is: <http://www.utoronto.ca/wjudaism/>

**WOMEN OF NASA** is an extraordinarily good resource for girls and young women interested in science and mathematics, offering profiles of women scientists (with photos), "day-in-the-life" descriptions, a great listing of resources and links, and a new project titled "Women of the World" to go along with Take Our Daughters to Work Day in April. Address: <http://quest.arc.nasa.gov/women/intro.html>

**WOMEN'S CONNECTION ONLINE** is an online news service offering information in areas such as health and personal finance, with topical features each day of the week. We had trouble getting parts of the pages to load, but there seems to be good material there. <http://www.womenconnect.com/>

The **WOMEN'S FEATURE SERVICE** carries news features from some forty countries across the world, nearly four hundred articles a year, with particular focus on developing nations. The entire news feed is available via paid email subscription in a weekly digest. Check their website for sample articles and subscription information. Address: <http://www.igc.org/wfs/>

**WOMEN'S INTERNATIONAL** grew out of a fall 1997 international online conference on Labour Women and the Internet (sponsored by SoliNet). The website offers links to related women's online resources and the plan is to use the home pages as a gathering space for labor women and the email address ([women's-international@buchanan.co.uk](mailto:women's-international@buchanan.co.uk)) for women's comments and thoughts. Address: <http://www.buchanan.co.uk/women>

The listing of **WOMEN'S STUDIES PROGRAMS, DEPARTMENTS, AND RESEARCH CENTERS** on Joan Korenman's exceptional website has recently been updated to include annotations about graduate degrees, certificates, emphases, etc. Note that the listing covers **ONLY** those programs with websites. Check it out at: <http://www.umbc.edu/wmst/programs.html>

**WOMEN2WOMEN** describes its website as "a community by women, for women, about women." Some of its features, including a forum, are available only to registered members, but anyone can browse the basics: a guided tour, a health section, arts and letters, humor, and bookstore via Amazon. To check it out, go to: <http://women2women.com/>

**WORKING MOMS INTERNET REFUGE** website says clearly, "You're not alone!" then goes on to offer suggestions for the "Morning Crunch" (how to help you and your kids avoid chaos and tears during the morning rush); career ideas (tax tips and networking possibilities, for example); "Essential Indulgences" (how to relieve stress); and more. See their site at: <http://www.moms-refuge.com/>

## OTHER ELECTRONIC RESOURCES

The premiere issue of **ASIALINK - ELECTRONIC NEWSLETTER** carries several articles on women in India, including the Indian penal code as it relates to sexual orientation, a national workshop on lesbian, gay, and bisexual rights, the realities behind women's successes in the field of development, and the unenlightened comments of a keynote speaker at a seminar on the "Changing Role of Women Worldwide." For information, contact Jagdish Parikh ([Jagdish@igc.apc.org](mailto:Jagdish@igc.apc.org)) or Peacenet ([peacenet-info@igc.apc.org](mailto:peacenet-info@igc.apc.org)).

*Compiled by L.S.*

# NEW REFERENCE WORKS IN WOMEN'S STUDIES

## AGING

Jean M. Coyle, ed., *HANDBOOK ON WOMEN AND AGING*. Westport, CT: Greenwood, 1997. 504p. index. \$89.50, ISBN 0-313-28857-7.

Occasionally two reference works appear in the same year on the same subject. The reviewer then pits one against the other – are they equally strong in depth and breadth of coverage? How up-to-date are they? Is one better for a particular audience? Do either or both address diverse experiences of women from different communities or countries? In this instance, two books on women and aging came out in 1997. First to arrive in our office was *Women & Aging: A Guide to the Literature*, by educator-librarian-activist Helen Rippier Wheeler, published by Lynne Rienner and reviewed favorably in *Feminist Collections* v.18, no.4 (Summer 1997) except for a five-year lag from date of last citation to publication. More recently came *Handbook on Women and Aging*, edited by a former professor of gerontology who now heads her own gerontological consulting firm. Happily for researchers in the field, although the two works cover many of the same topics (relationships, health issues, single womanhood in later life, ageism and sexism, retirement, media stereotypes of older women, etc.), they do so in complementary ways. Wheeler provides an annotated bibliography arranged by topic, while Coyle has assembled twenty-nine review essays on the state of research and knowledge in the subject areas.

Each essay is written by a scholar of aging or related fields, with no set formula imposed on the essay struc-

ture. Most contributors divide their articles into sub-topics. Some, like Elizabeth W. Markson's "Sagacious, Sinful, or Superfluous? The Social Construction of Older Women," take a chronological approach. Statistical information may be summarized only in the text, as in "Women Survivors: The Oldest Old," by Sally Bould and Charles F. Longino, Jr., or presented through charts and graphs, as Jan McCulloch's "Life Satisfaction and Older Women: Factor Structure Consistency Across Age Cohorts," which reviews use of the Life Satisfaction Index to examine older women's self-evaluations. All articles include bibliographic references to the studies discussed.

A strength of both books is attention to women of diverse cultures. Wheeler lists many such citations in a "Cross-Cultural and International Perspectives on Women's Aging" chapter and deals with other types of differences (e.g., rural) as well. Coyle devotes separate essays to Black, Native American, Asian American, Mexican American, and rural women. Coyle's *Handbook* offers an essay on suicide among older women, whereas Wheeler only points to one citation from the subject index. On the other hand, Wheeler cites fiction and poetry and provides a blueprint for finding additional resources, both lacking in the *Handbook*.

Both works chide researchers for largely ignoring older women until recently. As Coyle recalls, when writing her 1976 dissertation on women's attitudes towards retirement, gender was rarely specified in the gerontology literature, and the implicit presumption in most articles was that

men worked and men retired. Twenty-plus years later, her concluding chapter of the *Handbook* still asks more questions than research has yet answered. With these two fine reference works, however, researchers can easily grasp what has been studied and where gaps remain.

## ALMANACS – CHILDREN'S

Linda Schmittroth and Mary Reilly, eds., *WOMEN'S ALMANAC*. Detroit: UXL, 1996. 3 vols. index. \$85.00, ISBN 0-7876-0656-1.

There are fourteen girls for sure who will treasure *Women's Almanac*. Listed by name in large letters on page v, they are the members of Girl Scout Troop #1399, "some of the leaders of tomorrow" to whom the set is dedicated. Other middle school girls and boys will like it, too, when they need a resource for a wide range of historical and contemporary topics. There are twenty-five chapters grouped in History (v.1), Society (v.2) and Culture (v.3), and most have a running narrative, plus sidebars, photographs, charts, and other illustrations. Two chapters are more almanac-like: an annotated list of women's organizations, and descriptions of women's landmarks around the United States.

While information about American women predominates, women's experiences elsewhere are highlighted by "Window on the World" sidebars throughout. In addition, one chapter covers facts on women in various countries, another looks specifically at women in developing countries, and the chapters on politics and writers both have sections offering examples

beyond the United States. The information is current through the mid-1990s (e.g., Shannon Faulker and the Citadel, 1995; number of women competing in the Olympics, 1996; hardships for women in the former East Germany post-reunification, etc.). The editors' commitment to multiculturalism is also evident in the attention throughout to African American and Native American women.

Each volume repeats the table of contents, brief reader's guide (but why a picture of women covered head to toe by Muslim garb to illustrate this section?), glossary, bibliography, and subject index. Having the full index in each volume means users do not have to second-guess whether, for example, the Equal Rights Amendment is in History or Society (there's actually material in both). Now, let's hope school librarians and teachers instruct students to use the index!

## ART

Diane Apostolos-Cappadona, *ENCYCLOPEDIA OF WOMEN IN RELIGIOUS ART*. New York: Continuum, 1997. 442p. bibl. ill. index. \$44.50, ISBN 0-8264-0915-6.

Every public library has reference books on Mythology and Christian iconography that contain an exhaustive amount of information on women. What makes this encyclopedia unique is its attempt to reach beyond Eurocentric studies into realms excluded from the traditional Western canon. Unfortunately, readers will discover a text that perpetuates stereotypes and reinforces the marginalization of racial and religious minorities. The encyclopedia does present a multitude of real and mythic women. An index of subjects and fourteen appendices emphasize the diversity of entries. Looking up "moon," for example, we find the names of twenty goddesses from Artemis to Tinit. Nonetheless, of the 101 illustrations, 89 represent European subjects.

In the introduction, the author explains some entries are abbreviated due to the obscurity of the subject. The problem is that some topics, hardly obscure, are so brief that facts become falsified or distorted. Under the heading African Art, we learn that in 1905, when the Musée de l'homme opened in Paris, Picasso "recognized the extraordinary nature and spiritual aesthetic of African art and initiated its influence upon the development of modern art" (p.5). Yet Picasso's *Les Femmes d'Alger*, inspired by "primitive" African formalism, is about French prostitutes, not spirituality. Describing the art of a continent as the incorporation of wood and "decorative embellishments of beads, shells, feathers, ivory, clay and metals" seems particularly demeaning.

The lack of information on Jewish Art practically negates its existence. We are told:

Traditionally, Judaism has supported the arts of poetry and music, and downplayed the visual arts according to the second commandment (Ex. 20:2-3). However, archaeological excavations have revealed that there was a tradition of the visual arts with pedagogical ceremonial purposes such as the frescos found at Dura Europas. The use of the term "Jewish art" requires careful definition and future study. (p.198)

This entry reinforces the misconception that Jewish art is an anomalous relic of the past. The reader remains uninformed about the existence of Hebraic illuminated manuscripts, ritual objects embroidered by women, and artists like Chagall, whose paintings venerate Jewish women. Sadly, no mention is made of the artists of Terezin or paintings of the Holocaust.

The entry for Judaism is, incredulously, a discourse on Christian iconography. After a few sentences describing "the prophetic ministry of

Moses," readers learn that "post-Jewish Christians saw Christ as the fulfillment of the prophets and promises of the Old Testament" (p.202). The author explains that Romanesque buildings are Christian metaphors for Rabbinic Judaism, then concludes with a list of antisemitic symbols used to identify Jews. We also learn the significance of the Star of David is as a Christian symbol, and that the swastika was "an ancient and widespread symbol" that "signified light, fertility, and good fortune" (p.351). No mention is made of the Third Reich or racial bigotry.

As a Jewish woman and art historian, I found this review extremely difficult to write. My first impressions about the encyclopedia were so positive, I purchased my own copy. Only after a more thorough reading did I discover that the author's intent, pre-faced in the introduction and demonstrated by the cover illustrations, was totally at odds with the undeniably biased text. My hope is that this work be read critically. Perhaps its real value will be as a lesson to students not to blindly trust the authority of a text, or rely on a single source for research and information. Kudos for this book should be withheld until it can be rewritten.

Delia Gaze, ed., *DICTIONARY OF WOMEN ARTISTS*. Chicago: Fitzroy Dearborn, 1997. 2 vols. 1512p. index. bibl. \$150.00, ISBN 1-884964-21-4.

Minuscule print on the crowded pages of reference books is taken for granted; eyestrain is an occupational hazard of scholarship. However, the handsome format of the *Dictionary of Women Artists* proves that a dictionary can be visually engaging as well as comprehensive. Volume I contains alphabetical and chronological lists of artists plus an eighteen-page bibliography. This wealth of source materials is divided into eight sections, which include exhibition catalogs, periodicals, resource centers, and even a list for Women Artists-on-Line. Readers can find everything from Ende to the email address for Guerrilla Girls.

Eleven introductory surveys precede the entries. Written by experts in the various fields, they each address the environment that enabled women to learn and practice their art in a particular medium or era. The survey titles themselves convey the thoroughness and breadth of information presented: *Women as Artists in the Middle Ages: The Dark is Light Enough*; *Convents; Guilds and the Open Market*; *Court Artists; Academies of Art; Copyists; Printmakers; Amateur Artists; Training and Professionalism in the Nineteenth and Twentieth Centuries*; *Woman Artists and Modernism*; and *Women Artists and Feminism*. Citations and an extensive bibliography are included in each text.

The six hundred entries span a geographic range from Europe to America and Australasia. Ceramicists, textile artists, goldsmiths, and amateur painters, all frequently ignored by reference works, are included as valued artists of their time. The power and competency expressed in their work can now be studied and appreciated.

The entries provide the reader with specific facts on each woman's life and work. They contain a brief biography, lists of exhibitions, an essay, and bibliography. Illustrations of the artist's work are included in almost every entry. These are large, extraordinary black-and-white reproductions, while pictures in most art reference books, if they exist at all, are thumb-nail size and almost indecipherable. Both the exceptional quality of these illustrations and the glossy, carefully composed pages give this dictionary the appeal of a coffee-table book. Generous expanses of space seem to belie the enormous amount of cogent information packed into the two volumes.

The price, heft, and expanse of material covered in this work make it too unwieldy for most home libraries. The book's only foreseeable problem is

the battering it will get by constant photocopying, but this dictionary deserves to be in every college library. It has the potential of setting a new paradigm for art reference books.

Elree I. Harris and Shirley R. Scott, *A GALLERY OF HER OWN: AN ANNOTATED BIBLIOGRAPHY OF WOMEN IN VICTORIAN PAINTING*. New York: Garland, 1997. 392p. ill. index. \$68.00, ISBN 0-8153-0040-9.

During the reign of Queen Victoria, middle-class young women in Great Britain were taught basic drawing and painting skills as part of their education. It has always been assumed that when they married, these girlhood activities were put aside and forgotten. *A Gallery of Her Own* provides us with a treasure of sources that prove many Victorian women, whether married or not, did not abandon their early lessons but went on to become serious professional artists. This small but dense bibliography lists 1,004 annotated primary and secondary sources, including monographs, published memoirs, exhibition catalogs, journal reviews, and feminist criticism.

While there are indices of artists' names and dates, an additional index of subjects, general names, and authors would make this book simpler to use. A student will not be able to find a list of women active in the Pre-Raphaelite Brotherhood unless she knows their specific names. Discovering the identity of Dante Gabriel Rossetti's favorite model might also be impossible unless the student knows she was married to William Morris and used his last name. Because citations are listed chronologically, locating a book by author or title requires knowing the name of an artist mentioned in the text or the date of publication. This search would discourage most students and frustrate a researcher. Dividing the

biographies into four chapters, each with their own chronology, adds to the problem.

However, the essays at the beginning of each chapter are rich in content, thought-provoking, and enjoyable to read. The titles are *Women Painters: Escape into Allegory*, *Exhibitions: Going Public*, *Models: The Tyranny of the Ideal*, and *Criticism, Art Schools, and Reviews: Integration and Commitment*. Additional illustrations would further energize the book, since this "gallery" has only three grainy black-and-white pictures. The titles of paintings included in the citations do help.

Despite its indexing difficulties, this book presents a new and lucid image of the Victorian artist, not only how she saw herself, but how she has been portrayed for the last hundred years.

[Ellen Winson Meyer, writer of the above three reviews, is Lecturer in Art History at Edgewood College in Madison, Wisconsin.]

## AUTOBIOGRAPHIES

Barbara Penny Kanner, *WOMEN IN CONTEXT: TWO HUNDRED YEARS OF BRITISH WOMEN AUTOBIOGRAPHERS: A REFERENCE GUIDE AND READER*. New York: G.K. Hall, 1997. 1,049p. indexes. \$75.00, ISBN 0-8161-7346-x.

The title phrase *In Context* reveals a significant dimension of this fine new reference book. Besides careful bibliographic information for each of more than a thousand published autobiographies (including citation to the page in a standard printed library catalog where the bibliographic record may be verified), biographical facts about the writer, and content features of the narrative, Kanner places the autobiography in a larger sociohis-

torical setting. Her contextual remarks take the form of discussing philosophical ideas (Annie Besant), important events (Elizabeth Lichtenstein Johnson, Loyalist during the American Revolution), or familial history (Margaret, Gladys, and Sylvia Brooke, mother-in-law and two daughters-in-law in the ruling family of Sarawak).

The women were all born in the British Isles or Empire from the eighteenth through the early twentieth centuries, and, according to Kanner's excellent introduction, share one trait: they all believed their lives were worth the trouble to record. Beyond that, they are a diverse bunch. Kanner deliberately chose many unknown women who have created a text for their lives, as well as literary writers using autobiography as their art form. All classes are represented, including women who lived abroad a good part of their lives alongside those who never crossed the Channel. Some were in professions or were activists in other endeavors; others looked inward for spiritual growth. Family is a topic covered in almost all the books listed, with only half of one percent failing to mention their parents. Many of the women stayed single all their lives, and husbands and lovers tend to be at the periphery of the narratives.

Two indexes will help researchers identify autobiographies based on themes of interest. The Identification Index lists "vocations, activities, marital status, social class, political, religious, and ethical belief systems; and other designations the authors... assigned themselves," while the subject index includes key subject words and phrases for concepts treated by the authors. An Author Index of Twenty-Year Cohorts brings together works written about the same time. Secondary works about the better-known women are mentioned at the end of entries, and a bibliography at the end of the book lists works on the nature of autobiographical writing.

A true work of scholarship, *Women in Context* is a must for all academic library collections and serious students of women's narratives.

## FEMINIST THEORY

Sonya Andermahr, Terry Lovell and Carol Wolkowitz, *A CONCISE GLOSSARY OF FEMINIST THEORY*. New York: Arnold; distr. St. Martin's Press, 1997. 287p. bibl. pap., \$18.95, ISBN 0-340-59663-5.

Not quite the "first comprehensive guide to the theoretical concepts that structure the diverse and complex terrain of contemporary feminism" as touted on the cover – Maggie Humm's *Dictionary of Feminist Theory* (Ohio University Press, 1990; 2nd ed. 1995) qualifies on that score – this is nevertheless a useful work. It is a somewhat condensed version of *A Glossary of Feminist Theory* by the same authors (\$59.95, ISBN 0-340-59662-7, 351p.), carrying the terms "students will most often encounter," according to the publisher's flyer. Entries range from two sentences, as in the entry for *Goddess* ("The grassroots women's movement in second wave feminism has manifested widespread interest in a range of rituals, beliefs, practices, mythical religious and symbol systems that might be claimed for women and for feminism, under the broad head of feminist SPIRITUALITY [Capitalization indicates an entry exists for this term]. Feminist goddess worship flourished within some forms of RADICAL FEMINISM") to about two pages for such terms as *Gender*, *Ideology*, *Postmodernism*, *Structuralism*, *Violence Against Women*, etc. Full citations to theorists mentioned are found in an extensive bibliography at the end of the book.

The authors mention both Humm's book and *The Feminist Dictionary*, by Cheris Kramarae and Paula A. Treichler (Pandora, 1985) as broader in scope than theirs, with consequent shorter entries and loss of complexity of some of the more theoretical terms. In my view, *A Concise Glossary* and *The Dictionary of Feminist Theory* are more similar to each other than their characterization would suggest. The main difference is that Humm includes entries for exponents of feminist theory, such as Julia Kristeva and Laura Mulvey, whereas Andermahr et al. do not. In many cases Humm's entries are indeed shorter (*Identity Politics*, described in a full page in the *Glossary*, is subsumed in one short paragraph within the *Identity* entry by Humm), but some are longer. *Goddess*, for example is about half a page in the *Dictionary*, with citations to several writers. Since there are unique entries in each (e.g. *Heteroglossia* in the *Glossary* and *Voice* in the *Dictionary*), and explanations in either that may be more useful or clear to a particular user, I recommend both for academic libraries and personal collections.

## HEALTH

Frances R. Belmonte, *WOMEN AND HEALTH: AN ANNOTATED BIBLIOGRAPHY*. Lanham, MD: Scarecrow Press, 1997. 202p. indexes. \$35.00, ISBN 0-8108-3385-9.

A casual reader may be surprised to find *The Gospel According to Women: Christianity's Creation of the Sex War in the West*, by Karen Armstrong (Anchor, 1987), Alice Kessler-Harris' *Out to Work* (Oxford, 1982), Cheris Kramarae and Dale Spender's *The Knowledge Explosion: Generations of Feminist Scholarship* (Teachers' College Press, 1992), and even Susan Faludi's *Backlash: The Undeclared War Against American*

*Women* (Doubleday/Anchor, 1991) among the books described in the opening section of a bibliography on women and *health*. Yet anyone who takes time to read the introduction will discover that the selections were carefully chosen by someone with a truly holistic view of women's well-being, encompassing spiritual, psychological, ethical, and economic understandings, as well as physiological functioning of women's bodies, gynecological and otherwise. In Belmonte's own words (taken from her annotation for Judith Plaskow's *Sex, Sin and Grace* [University Press of America, 1980]), her purpose is to point to works that explore "current notions of women's whole health in the face of the still not totally changed normativity of maleness = humanness in theology, pastoral care, medicine, and health care" (p.37). Biographical information on Belmonte explains her inclusion of theological works. An Associate Professor at the Institute of Pastoral Studies, Loyola University, Chicago, she is "a systematic and pastoral theologian with expertise in spirituality, imagination, and feminist concerns," who teaches Medical Humanities to fourth year medical students and co-facilitates a Health Care Ministries Integration Seminar for nursing, theology, and seminary students (p.203). Because she sees interconnections among all the topics covered, yet had to place each

book in only one section, she offers "companion" book suggestions in some of the descriptions, and sometimes places annotated chapters or essays of a work in sections other than that in which the full book appears.

Following the opening section of selected Descriptions of Women, the remaining divisions of *Women and Health* are Care Of Women, Care By Women, Self-Education and Self-help, Costs and Benefits, and Addictions. Each section begins with a two- to four-page introduction of the issues under discussion. There are approximately three hundred entries in all. Care By Women lists works on women in the healing professions and "healing partnerships" (a chapter in Barbara Dossey's *Spirituality and Health Care* [University of New Mexico Press, 1997]). While the Dossey example shows that *Women and Health* is quite current, I was surprised to find none of the recent books exploring the feminist ethic of care in this section or elsewhere in the book (e.g., Mary Jeanne Larrabee, ed., *An Ethic of Care: Feminist and Interdisciplinary Perspectives* [Routledge, 1993], or *Explorations in Feminist Ethics: Theory and Practice*, edited by Eve Browning Cole and Susan Coultrap-McQuin [Indiana University Press, 1992]). Costs and Benefits is a strong section covering poverty, wage inequities, and other factors affecting

women's access to the health care system. Author, book title, and subject indexes complete the book.

This is, altogether, a thoughtful, selective bibliographic resource on the well-being of women.

## JEWISH WOMEN

Paula E. Hyman and Deborah Dash Moore, eds., *JEWISH WOMEN IN AMERICA: AN HISTORICAL ENCYCLOPEDIA*. New York: Routledge, 1997. 2 vols. index. \$250.00, ISBN 0-415-91936-3.

At long last, the important role Jewish women have played in American history, women's history, and the feminist movement has been recognized. As other ethnic/minority women have emerged from the shadows of their male colleagues with such publications as *Notable Hispanic American Women*, *Notable Black American Women*, *African American Women: A Biographical Dictionary*, and *Native American Women: A Biographical Dictionary*,<sup>1</sup> Jewish American women have remained largely unnamed and forgotten. There have certainly been a number of publications about the lives of great Jewish women, but few are limited to American women and none have the scope and depth of *Jewish Women in America*. Joyce Antler's



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recent publication, *The Journey Home: Jewish Women and the American Century*,<sup>2</sup> focuses on only fifty-two women, whose lives are described as part of the text and texture of American history, not as biographies per se. It is an excellent text, but less comprehensive and focused differently than this work.

Jewish women have shaped critical aspects of American culture and American Jewish life, (p.xxi) and these two volumes are testament to that fact. *Jewish Women in America* is an impressive collection of biographical accounts of 800 women with an additional 110 essays on related topics. In addition, there are numerous photographs and two very useful appendices.

Defining who was eligible to be included in this work was a challenge. The editors agreed to include not only women born and raised in the United States, and women who emigrated and were integrated into American culture, but women who were born in the U.S. but became important primarily outside this country. Golda Meir is the most prominent example of this category. Defining Jewish was more problematic. The traditional Jewish religious definition would include only women born of Jewish mothers or who converted to Judaism. A broader and more liberal definition was used by the editors. Women who identified themselves or were recognized as being Jewish (even if later in life they converted to another religion) were included. Selection focused on the well-known and influential. Because of the historical focus of this work, women who have died or were more than sixty years of age predominate. Fortunately, exceptions were made, giving recognition to the accomplishments of noteworthy younger women.

Entries range in length from one column of text to four and five pages for figures of great stature such as Henrietta Szold, Bella Abzug, Ruth Bader Ginsburg, and Hannah Arendt. The photographs liberally added throughout the text greatly enrich the presentations: Judy Chicago stands next to *The Dinner Party* (p.76),

Fannia M. Cohn waves at her supporters as she stands behind a large sign for the International Ladies Garment Workers Union (p.255). There are photographs of Emma Goldman, Carol Gilligan, Ernestine Rose, and Sophie Tucker, to name a few. Each entry is followed by bibliographic references that include listings of authors' works and sources for further research. Gertrude Stein's entry, for example, includes a selected listing of her work and a listing of biographical and critical sources as well as the location of her archives. The discussion of Theater is followed by a list of more than thirty resources. The identification and coverage of Jewish women is comprehensive. Try as I might, I could think of no Jewish American woman who was not covered. The encyclopedic topical essays are as important as the biographies, not only covering the major Jewish women's organizations and historical events, but also interpreting the role of Jewish women in American culture. Essay topics range from Haddasah and Pioneer Women to women Rabbis, the major denominations in American Judaism, summer camping, the peace movement, cookbooks, labor movement, Yiddish theater, assimilation, civil rights movement, and fiction. For those beginning research and for undergraduate students, these chapters are invaluable. Well-written and researched, they bind the work of Jewish American women into the fabric of American life. The scope of some of the essays is quite broad and in one case seems to lessen the importance of Jewish women. I searched long and hard for an article on Jewish women and the Suffrage Movement, but could find none listed in the index or as a separate entry. I finally came across references to it and women involved in the movement in the essay on Feminism, American. Most readers would not find this, however, and would wrongly assume that Jewish women were not involved.

The two appendices are an added bonus to this work. The first, Annotated Bibliography and Guide to

Archival Resources on the History of Jewish Women in America, is an extensive, well-annotated listing of books and articles from both journals and collected published essays, and a guide to archives. This is the first attempt to identify archival collections strictly about Jewish American women. The second appendix, a Classified List of Biographical Entries, identifies individuals by occupation (actress, judge, etc.), and interests or ideological tenets (communist, activist, philanthropist).

Though expensive, this is one of the best reference resources to appear in recent years in women's studies. Extremely well-written, organized, and displayed, these volumes should certainly be in every collection that supports women's studies research on an academic level and in large public libraries as well. The editors and authors are to be commended for the high quality of writing and research.

#### NOTES

1. Diane Telgen and Jim Kamp, eds., *Hispanic American Women* (Detroit: Gale, 1993); Jessie Carney Smith, ed., *Notable Black American Women* (Detroit: Gale, 1991); Dorothy C. Salem, ed., *African American Women: A Biographical Dictionary* (New York: Garland, 1993); Gretchen M. Bataille and Laurie Lisa, eds., *Native American Women: A Biographical Dictionary* (New York: Garland, 1993).
2. Joyce Antler, *The Journey Home: Jewish Women and the American Century* (New York: Free Press, 1997).

[Ruth Dickstein, writer of the review above, is Social Sciences Librarian and Women's Studies Specialist at the University of Arizona Main Library.]

## SEXOLOGY

Robert T. Francoeur, ed., *THE INTERNATIONAL ENCYCLOPEDIA OF SEXUALITY*. 3 vols. index. \$255.00, ISBN 0-8264-0841-9.

Sexuality is such an important feature of individual lives and societal arrangements that it comes as a surprise that this is the first reference work to address sexual attitudes, customs, and statistics on a country-by-country basis. Among the other sources, Suzanne G. Frayser's *Studies in Human Sexuality: A Selected Guide* (2nd. ed., Libraries Unlimited, 1995) is a subject-arranged, annotated bibliography of sexology research, with a section organized by region of the world, and *Human Sexuality: An Encyclopedia*, ed. by Vern L. Bullough and Bonnie Bullough (Garland, 1994) provides a topical approach to sexuality subjects, while *A Research Guide to Human Sexuality*, by Kara Ellynn Lichtenberg (Garland, 1994) instructs readers how to find information on sexuality in a variety of library resources.

Perhaps an explanation for the lack of any prior guide arranged by country is provided by the Foreword's litany of difficulties encountered by sexologists from around the world who agreed to write chapters on their own countries. One "problem" was that contributors had so much to say they turned in book-length manuscripts. Others feared everything from inherent biases as insiders examining their own societies, or as married heterosexuals commenting on sexual mores of the unmarried and homosexuals in their midst, to being males describing the attitudes of women (and vice versa), and for some, if their authorship were made known, retribution from the repressive regimes in their countries. The length of submissions, though edited for inclusion, still necessitated a multi-volume work. However, in some

cases countries were left out because no one could be found to write about them.

The resultant work covers thirty-two countries, including the United States, United Kingdom, Japan, Bahrain, Thailand, Ghana, and others, and two additional volumes on twenty more countries are in preparation. Each chapter follows the same outline for ease of finding comparative information. There are fourteen major categories, such as "Sexuality, Knowledge, and Education" and "Religious and Ethnic Factors Affecting Sexuality." Other sections cover heterosexual behaviors, subdivided by age and status, homosexual behaviors, unconventional sexual behaviors, contraception, sexually-transmitted diseases, and sex counseling. Students interested in pursuing sexology degrees will find the section on institutes and programs useful.

An arrangement by country is logical because statistics that do exist are often collected in national surveys. Yet this approach also presents some problems. For example, what about countries that are not homogeneous? A category in the chapter outline preceding the conclusion and bibliography requests information on "Aboriginals, Important Ethnic, Racial, and/or Religious Minorities," but it is applied inconsistently. Some chapters ignore this category (Argentina) or attempt a mixture of macro and micro data throughout (Canada). Others, such as Brazil, use this section to describe the practices of minority indigenous peoples. Another problem with a country-by-country approach is how to draw aggregate conclusions across many countries. A Comparison Facilitating Index in the third volume helps to some extent by providing page numbers for each country essay where a topic is discussed. These topics are more specific than the chapter outlines, making it possible to look up subjects such as attitudes towards nudity, the

influence of music on sexual values, HIV/AIDS, the concept of love, and sexuality of disabled persons. An additional summary chapter in the forthcoming volumes would be welcome.

Women's Studies students will find of particular interest the information on courtship, dating, and marriage rituals, contraception and abortion practices, and sexual harassment incidence. In addition, many essays discuss the meaning of gender roles in those countries.

## STATISTICS

Naomi Neft and Ann D. Levine, *WHERE WOMEN STAND: AN INTERNATIONAL REPORT ON THE STATUS OF WOMEN IN 140 COUNTRIES: 1997-1998*. New York: Random House, 1997. 534p. index. pap., \$20.00, ISBN 0-679-78015-7.

Compiled from a variety of statistical sources, including United Nations' agencies and publications, the World Bank, the Population Reference Bureau, the International Women's Tribune Centre, and several U.S. governmental departments, *Where Women Stand* will be most welcome to librarians and individuals who have insufficient time to plow through the original sources. Its graphical presentations (though only black-and-white) and simple organization make it highly suitable for high school and public libraries.

Where women do stand is better than in years past, yet as this compendium illustrates time and again, many "global gender gaps" remain. More than seventy percent of the world's poor are women, in seventeen countries the average life expectancy of a woman is less than fifty years, and worldwide, women hold fewer than six percent of top management positions. These facts come from the first third of

the book, which takes a topical approach to issues including demographics, literacy/education, politics, work force participation and other work-related concerns, marriage and divorce, family planning, health, and violence. These topics (except for violence against women) are also presented later in the book in comparative statistical tables listing 140 countries (all countries of the world with populations over 1 million). The bulk of the book comprises detailed country profiles for twenty-one countries, including Argentina, Bangladesh, China, Israel, Philippines, South Africa, Sweden, the United Kingdom, and the United States. Why those twenty-one were chosen and not others is not explained, but all continents and varying degrees of development are represented.

*Where Women Stand* also offers a chronology of the women's movement, glossary, bibliography, and subject index.

## WHO'S WHOS

**THE INTERNATIONAL WHO'S WHO OF WOMEN**, 2nd ed. London: Europa, 1997. 628p. index. \$390.00, ISBN 1-85743-027-1, ISSN 0965-3775.

**WHO'S WHO OF AMERICAN WOMEN, 1997-1998**. 20th ed. New Providence, NJ: Marquis Who's Who, 1996. 1,201p. \$249.00, ISBN 0-8379-0422-6, ISSN 0083-9841.

**WORLD WHO'S WHO OF WOMEN, 1996-97**. 14th ed. Bristol, PA: Taylor and Francis, 1997. 720p. \$245.00, ISBN 0-948875-52-6.

In case you are ever in need of basic biographical facts on contemporary women, it is good to remember that there are several standard refer-

ence works issued on a regular basis that are likely to be of assistance. All surpass the success rate you are apt to achieve either using general *Who's Whos* (i.e., those covering both men and women) or fishing on the Internet.

If the woman is American, your first choice, not surprisingly, should be the Marquis *Who's Who of American Women*. Although biographical information is solicited widely from candidates for inclusion, the editors say that selection is based "solely on reference value," defined as noteworthy achievements or positions of responsibility (Preface). With more than twenty-nine thousand updated and new entries, there are listings for women from all walks of life. A sample page includes a business educator, visual artist, dancer, city administrator, investment banker, retired advertising executive, aquatic exercise video creator, public information coordinator, real estate agent, social worker, psychologist, educator, sexual harassment expert, interior designer, and research analyst. With three columns to a page and numerous abbreviations, a magnifier helps decipher the entries. The arrangement of entries is alphabetical by last name and there are no indexes. *Who's Who of American Women* is also available within *The Complete Marquis Who's Who on CD-ROM*, which allows searching by elements other than name.

American women are also included in *The International Who's Who of Women* and *The World Who's Who of Women*, but the usefulness of these books comes more as biographical resources on women in other countries. *The International Who's Who* has about 5,500 entries, arranged alphabetically, followed by an index by career. Women represented in the first edition (1993) were given the opportunity to update their entries. Biographical subjects on a sample page range from Masechela Khatketla, a teacher and writer from Lesotho, to Russian

politician Irina Khakamada, British actress Sara Kestelman, and American linguistics professor Mary Ritchie Key. Unfortunately, the latest copy we have in hand of *The World Who's Who of Women* is the 11th ed., 1992/93, with 7,500 entries, so I cannot accurately comment on the current edition.

Unlike *The International Who's Who*, each edition of *The World Who's Who* through the 11th edition (and perhaps later), contains mostly new biographies. According to the editor's foreword to the 11th edition, "only a few entries are repeated ... and then only because of additional achievements." Through that edition, some 72,000 women had been described. Since there is no cumulative index (through the 11th edition), however, it may be necessary to consult all the prior volumes before (one hopes) finding the person in question.



## WOMEN'S HISTORY

Mary Fiorenza and Michael Edmonds, **WOMEN'S HISTORY RESOURCES AT THE STATE HISTORICAL SOCIETY OF WISCONSIN**. 5th ed., new and expanded. Madison: The Society (816 State Street, Madison, WI 53706); distr. University of Wisconsin Press, 1997 (800-829-9559). 139p. \$12.95, ISBN 0-87020-189-1.

The State Historical Society of Wisconsin is a destination for most researchers on the trail of elusive material in North American history at some point in their careers. Graduate students in American women's history are no exception, and those fortunate to dissertate at the University of Wisconsin-Madison sometimes need look nowhere else. Yet the holdings are so vast – with only perhaps one-quarter fully cataloged – that successful research there combines a good working knowledge of how the place works, contact with the librarians and archivists who know it even better, educated hunches, and a bit of luck. The usual problems of doing historical research on women (neglected in subject headings, subsumed within husband's papers, ignored in newspaper accounts, etc.) compound the situation. *Women's History Resources* is a tremendous help in understanding how the Society holdings are arranged and which areas are likely sources of information on women. The resource guide interweaves useful published works, such as Mary Ellen Huls' thorough *United States Government Documents on Women, 1800-1990: A Comprehensive Bibliography* (2 vols., Greenwood, 1993), with comments about holdings in the Society.

*Women's History Resources* has two parts. The first provides an overview of the collections in the Library, Archives, Museum and Historic Sites divisions of the Society. The second and longer part offers strategies and sources for researching topical strengths of the Society collections, including home life, women at work (from first-person slave narratives to

documentation on working conditions for migrant agricultural workers), women and reform movements (temperance, antislavery/abolition, suffrage, anti-war, and more), religion, film, television, and theater subjects.

There is no index in *Women's History Resources*. This may be intentional, to encourage users to read the first part and use the table of contents to find the most relevant sections in the second part, or perhaps the funds or time ran out before one could be generated. This will mildly annoy frequent users (like me) who want to quickly find a section that discusses a particular resource. The book has been eagerly awaited for so long, however, – with many more resources needing description since the 4th edition (1982) by James P. Danky, et al. – that we're overwhelmingly thankful to Mary Fiorenza and Michael Edmonds for getting it out in such a clear, organized, thorough manner.

Dawn Keetley and John Pettegrew, eds., **PUBLIC WOMEN, PUBLIC WORDS: A DOCUMENTARY HISTORY OF AMERICAN FEMINISM. VOL. 1: BEGINNINGS TO 1900**. Madison, WI: Madison House, 1997. 377p. index. \$37.95, ISBN 0-945612-45-1.

Soon to be joined by a second volume covering the twentieth century, this collection provides sources for an intellectual history of American feminism, linking thought with action. Volume one has more than 320 selections from a variety of genres – publications, trial transcripts, letters, speeches, and creative works. There are poems, such as Judith Sargent Murray's "On the Equality of Sexes" (1791), in which she laments the view that women are inferior to men, closing with "Yet nature with equality imparts, And noble passion, swell e'en female hearts" (p.62) – and even the speeches and written works wax poetic. Anna Dickinson, for example, expressed a similar thought in *The Agitator* (1869): "...it is the commonly

received idea that it is not desirable for women to take, or possess any part of the world. She shall taste of its oil and wine, but must not cultivate the plants. She is to sit enshrined in some man's heart, and partake of the good things there offered" (p.352). Frances E. W. Harper, at the World's Congress of Representative Women held in Chicago in 1893, is more optimistic and no less poetic: "As the saffron tints and crimson flushes of morn herald the coming day, so the social and political advancement which woman has already gained bears the promise of the rising of the full-orbed sun of emancipation" (p.262).

The book is divided into chronological chunks (Colonial, Revolutionary War/Early United States, Pre and Post-Civil War), with thematic groupings appropriate to each section. The largest grouping (twenty-eight selections), not surprisingly, is for "Suffrage and Other Essential Rights" in the Post-Civil War era. Others in this section document attitudes towards women in higher education and the professions, the role of clubwomen, and labor women. There is a good multicultural mix, too. The needs of African American women are cited, from Susan B. Anthony's "Letter to the Colored Men's State Convention in Utica, New York (1868)" in the Suffrage category (she urges them to support voting rights for Black women), and Fannie Barrier Williams' "The Club Movement Among Colored Women of America" (1900) in the Clubwomen category, to poems by Phillis Wheatley. The editors, scholars specializing respectively in gender factors in early American literature and the history of masculinity in America, provide context by way of introductions to each grouping.

There are several general documentary histories available today on American women, including *The Female Experience: An American Documentary*, edited by Gerda Lerner (Bobbs-Merrill, 1977), *Second to None: A Documentary History of American Women*, ed. by Ruth Barnes Moynihan, et al. (2 vols., University of

Nebraska, 1993), and *Women's Voices: A Documentary History of Women in America*, edited by Lorie Jenkins McElroy (UXL, 1997), as well as works specific to a time period (*Early American Women: A Documentary History*, edited by Nancy Woloch [2nd ed., McGraw Hill, 1997], or facet of life (*American Working Women: A Documentary History, 1600 to the Present*, edited by Rosalyn Baxandall and Linda Gordon [rev. ed., Norton, 1995]). While women's rights are featured in all these works, *Public Women, Public Words* is the first to focus exclusively on documenting American feminism. It is recommended for high school, college, and public libraries.

## WOMEN'S STUDIES

Claudia Krops, ed., *EUROPEAN WOMEN'S STUDIES GUIDE II*. Utrecht, The Netherlands: WISE - Women's International Studies Europe, 1997. 214p. Free to WISE members. Available to others by transferring 35 Dutch Guilders (16 ECU) to WISE Dutch Postbank no. 6364664, Amsterdam, The Netherlands, using either international giro or Eurocheque. Price includes postage. ISBN 90-801574-5-7.

Coming only four years after the first edition, *WISE Guide II* is a sizable revision and expansion. In the interim this organization, founded in 1990 for individuals and institutions involved in women's studies, has had several accomplishments. There are now some seven hundred members and national contacts in almost every European country. WISE launched *The European Journal of Women's Studies* (1994) and published *The WISE Guide to Fundraising: Women's Studies Research and the European Union* (1997). Recently WISE has been advocating inclusion of the role of women's studies in the Fifth Framework Programme of the European Commission.

The first edition described women's studies courses, programs, research, and other activities in nineteen countries. *Guide II* ups the number of countries to thirty-two, adding Bulgaria, Luxemburg, Romania, Russia, the Slovak Republic, Switzerland, Turkey, three Baltic states, and three from former Yugoslavia. Each report surveys the general characteristics of gender/women's studies in that country, current university-based programs and research, developments outside the university, and future directions. Bibliographic references and contact information round out the reports.

In addition to the country reports, collaborative initiatives are also described. Inter-institutional cooperation among universities in the European Union has moved on from reliance primarily on its ERASMUS program of student and teacher exchanges to SOCRATES. SOCRATES retains the exchange features of ERASMUS, under different financial and administrative arrangements, and adds initiatives in language learning, school education, open and distance learning, and adult education. Other cooperative agreements involve NOIŦSE, the Network of Interdisciplinary Women's Studies in Europe, at the University of Utrecht, which features a Summer School in Women's Studies, and DIOTIMA, a distance learning venture based at Lillehammer College, Norway, that thus far has created a European comparative course on gender and politics.

Women's studies in Europe is healthy and growing. Scholars and students interested in following developments there, networking with counterparts, or visiting in person will find this edition of *European Women's Studies Guide* a major asset.

## WRITERS

Cecilia Beach, *FRENCH WOMEN PLAYWRIGHTS OF THE TWENTIETH CENTURY: A CHECKLIST*. Westport, CT: Greenwood, 1996. 515p. index. \$65.00, ISBN 0-3132-91-756.

This is a companion volume to the author's *French Women Playwrights Before the Twentieth Century* (Greenwood, 1994). Like its predecessor, the volume for the twentieth century is a comprehensive listing of playwrights from France, including non-French women who emigrated to France. The book is arranged by author, including name variants, professions in addition to playwrighting, birth and death dates. Plays are listed in chronological order, with performance information and references to Parisian libraries or archives where the plays can be found in published or manuscript form. Beach cautions that the location of books listed as held by the Bibliothèque Nationale or the Bibliothèque de l' Arsenal (at the time of her research the home of the performing arts department of the Bibliothèque Nationale) may change with the opening of the new Bibliothèque de France. The *Checklist* also includes an index by play title.

Unfortunately, as with the earlier volume, there is no indication which, if any, of the plays may be found in collections outside France or in English translation. Nevertheless, it will be an invaluable resource for anyone needing to verify information on works by French women playwrights or looking for such works to perform.

*Reviewed by Phyllis Holman  
Weisbard, except where noted.*

# PERIODICAL NOTES

## New and Newly Discovered Periodicals

**ATHENA!** 1995?- . Ed./Publ.: Barbara G. Sweatt. 6/yr. \$10. P.O. Box 1171, New Market, VA 22844. (Issue examined: v.3, no.2, November 1997)

Subtitled "The Anthology for Women Veterans and Their Friends," this eight-page newsletter offers brief memoirs or "war stories" by women vets, their families and friends. Articles in this issue reflect on various women's experiences of the dedication of the Women in Military Service for America Memorial, Oct.18, 1997, Washington, DC.

**GENDER EQUALITY NORDIC NEWS** 1997- . Eds.: Marianne Laxén, Susanna Inkinen, Anu Tolki. 4/yr.? ISSN 1396-6936. Nordic Council of Ministers, Store Strandstræde 18, DK - 1255 Copenhagen, Denmark; email: mlx@nmr.dk. (Issues examined: v.1, nos.1 and 2, January and February, 1997)

Within its four brief pages, this newsletter reports on the progress toward gender equality on a variety of fronts in the Nordic and Baltic countries. Topics include violence toward women, men staying at home, a Finnish action plan for gender equality, the social standing of immigrant women in Iceland, men's parental leave in Denmark, and a center for gender equality in Norway. A calendar of related events and paragraph-length reports on other news occupy the back pages.

**IN THE FAMILY** 1995- . Ed.-in-chief: Laura M. Markowitz. 4/yr. \$22 (\$26 outside U.S.). Single copy: \$5.50; \$6.50 outside U.S. ISSN 1083-4095. Family Magazine, Inc., 7302 Hilton Ave., Takoma Park, MD 20912. (Issue examined: v.3, no.1, July 1997)

Within the slightly slick twenty-eight pages of the sample issue we received are feature articles on money matters for same-sex couples, the cost of therapy, and the issue of class in the queer movement. Regular columns include "Out There" news items, an advice column, one on therapy issues, and book reviews. Excerpts from a photo essay on "Love Makes a Family" depict a variety of same-sex couples with their children.

**JEWISH WOMEN'S RESOURCE CENTER NEWS-LETTER** 1997- . Eds.: Committee. 2/yr. \$36 (membership). National Council of Jewish Women New York Section, Jewish Women's Resource Center, 9 East 69th St., New York, NY 10021; email: JWRCNCJW@aol.com (Issues examined: No.1, Spring/Summer 1997; No.2, Fall/Winter 1997)

The four pages of this twice-yearly newsletter offer news of the Center's activities and, most notably, bibliographic information and brief annotations on the new acquisitions of the Center's library as well as on recent publications of the Resource Center. The Fall/Winter 1997 issue includes lengthier pieces on a collection of modern naming ceremonies for girls, some interesting questions handled by the library, and an interview with longtime Jewish feminist Ellen Herz.

**LINK IN TO GENDER AND DEVELOPMENT** 1997?- . Editor: Daniel Woolford. Subscriptions: Free. Gender and Youth Affairs Division, Commonwealth Secretariat, Marlborough House, Pall Mall, London SW1Y 5HX, Britain; email: gad@commonwealth.int. (Issue examined: No.2, Summer 1997)

Growing out of the Plan of Action developed at the 4th World Conference on Women in Beijing in 1995, this issue includes reporting on the actions of various Commonwealth nations in implementing the Commonwealth Plan of Action; Gender Management Systems approach; gender and macroeconomic policy; "Engendering Political Decision-Making"; "Gender, Politics, Conflict Prevention and Resolution"; and "Women's Rights as Human Rights," among other topics.

**MICHIGAN FEMINIST STUDIES** 1987- . Ed.: Graduate students. 1/yr. \$5 (indiv.); \$12 (inst.). ISSN 1055-856X. Program in Women's Studies, University of Michigan, 234 West Hall, Ann Arbor, MI 48109-1092. (Issue examined: No.11, 1996-97)

Interested in "writings of a political, speculative, and critical nature that advance feminist theory and analysis" (p.i), this annual publication centers its 140-page Issue 11 on gender and health. Among the articles: "The Racial Model of Genetic Illness Identity: Breast Cancer Research and Black Women" (Deborah R. Grayson); "Smoke and the 'F' Word: Women and Health" (Carol J. Boyd); and "Misreading the Power Structure: Liberal Feminists' Inability to Influence Childbirth" (Elizabeth A. Bogdan-Lovis).

**NESHAMA** 1989?- . Ed.: Marthajoy Aft. 4/yr. \$18; \$23 outside U.S. ISSN 1058-3432. P.O. Box 545, Brookline, MA 02146. (Issues examined: v.9, nos.1 and 2, Spring and Summer 1997)

"Encouraging the exploration of women's spirituality in Judaism," says the subtitle of this quarterly. Included in the sample issues are interviews, book reviews, poetry, and a variety of articles such as "Another One of Those 'Shabbat in Jerusalem' Stories" (Binah Schor); "To Hear the Sound of the Shofar" (Janet Zimmern); "Wrapped in the Light of God" (Andrea Foster on prayer shawls); and "The Vital Fluid of Life" (Miriam F. d'Amato, on the blood of menstruation, pin-pricks, and life).

**NEWS FROM NIKK** 1996- . Ed.: Fride Eeg-Henriksen. 4/yr. Nordic Institute for Women's Studies and Gender Research, University of Oslo, P.O. Box 1156 Blindern, N-0317 Oslo, Norway; email: nikk@nikk.uio.no (Issue examined: No.2, December 1997)

This nineteen-page publication features news from various universities in the Nordic and Baltic countries, reports from WISE (Women's International Studies Europe) and AOIFE (Association of Institutions for Feminist Education and Research in Europe), news from a post-graduate course on sexual issues and a European Commission research project on media portrayals of women, calls for papers, an extensive calendar, and contact addresses from organizations of interest to feminist scholars.

**RELUCTANT HERO** 1997- . Ed.: Sharlene Azam. 4/yr. \$19.26. 189 Lonsmount Dr., Toronto, Ontario M5P 2Y76, Canada; email: relhero@aol.com; website: <http://reluctanthero.ets.net> (Issue examined: v.1, no.4, Winter 1997)

This Canadian magazine is written by and for girls thirteen to seventeen. Sections on "Life," "The Scene," "Fiction," "Poetry," "Music," and many more offer stories, advice, questions, reviews, opinion, and information. Among the topics in this interesting issue: sex education, cutting a record, gender and science, anorexia, 'zines, sexual harassment, yoga, peer mediation, and snowboarding.

**WEDLINE** 1990?- . Ed./publisher: Cecilia Kinuthia-Njenga. Environment Liaison Centre International, P.O. Box 72461, Nairobi, Kenya; email: ckinuthia@elci.sasa.unon.org (Issue examined: No.8/9, 1997)

"Highlights of the Africa Post-Beijing Meeting on Strategies and Priorities for Action" opens this issue of the "ELCI Newsletter on Women, Environment and Sustainable Development." Other pieces included are "A Mid-Process Report on Japan's New National Plan for Women," a report on a tree-planting project in Kenya, "An Original Production System by a Women's Group in Senegal" on an agricultural project, and a strategy for the organization to the year 2,000.

**WOMEN IN JUDAISM: A MULTIDISCIPLINARY JOURNAL** 1998- . [A new online journal; please see the Websites section of "Computer Talk," pp.31-32.]

## Special Issues of Periodicals

**COMPUTERS AND COMPOSITION** v.14, no.2, 1997: "Body, Identity, and Access: Diversity and Networked Environments." Guest eds: Margaret M. Barber et al. Subscriptions: \$45 (indiv.); \$65 (foreign surface); \$85 (foreign air); \$85 (inst.); \$105 (foreign surface, inst.); \$125 (foreign air, inst.). ISSN 8755-4615. Subscription Dept., P.O. Box 5297, Greenwich, CT 06831-0504.

Though not focused solely on gender, this special issue has some interesting articles, including: "The Invisible Audience and the *Disembodied* Voice: Online Teaching and the Loss of Body Image" (Joanne Buckley); "Cyberbabes: (Self-) Representation of Women and the Virtual Male Gaze" (Laura L. Sullivan); "Out There on the Web: Pedagogy and Identity in the Face of Opposition" (Scott Lloyd DeWitt); "The Clash of Social Categories: Egalitarianism in Networked Writing Classrooms?" (Joanna Castner); and "African American Women Instructors: In a Net" (Elaine B. Richardson).

**JOURNAL OF AGGRESSION, MALTREATMENT, & TRAUMA** v.1, no.1, 1997: "Violence and Sexual Abuse at Home: Current Issues in Spousal Battering and Child Maltreatment." Eds.: Robert Geffner et al. Subscriptions: \$48 (indiv.); \$105 (inst.); \$125 (libr./subsc. agency). ISSN 1092-6771. Haworth Press, 10 Alice St., Binghamton, NY 13904-1580.

Partial contents (of 354-page issue): "Family Violence: Current Issues, Interventions, and Research" (Robert Geffner); "Therapist Ethical Responsibilities for Spousal Abuse Cases" (Nancyann N. Cervantes, Marsali Hansen); "Research Concerning Wife Abuse: Implications for Physician Training" (L. Kevin Hamberger); "Battered Women: A Historical Research Review and Some Common Myths" (Mildred Daley Pagelow); "Female Offenders in Domestic Violence: A Look at Actions in Their Context" (L. Kevin Hamberger); and "Research Concerning Children of Battered Women: Clinical Implications" (Honore M. Hughes).

**ORBIT** v.28, no.1, 1997: "Gender and Schooling." Guest eds.: Paula Bourne et al. Subscriptions: \$38.52 (incl. 7% GST). ISSN 0030-4433-01. P.O. Box 10, Station F, Toronto, Ontario, M4Y 2L4, Canada.

Partial contents: "Must Girl-Friendly Schools Be Girls-Only Schools?" (Heather-jane Robertson); "Changing Sex Education" (Helen Jefferson Lenskyj); "From Body Image to Body Equity" (Vanessa Russell, Carla Rice); "Gender Equity Issues and Minority Students" (Goli Rezai Rashti); "Chang-



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ing Women and Changing Mathematics" (Pat Rogers); "Encouraging Bright Girls to Keep Shining" (Dona J. Matthews, Elizabeth M. Smyth); and "The Inclusive Curriculum Project: Towards Equity in Education" (Jane Thomas).

**LITERATURE/FILM QUARTERLY** v.24, no.1, 1996: "Race and Gender." Ed.: James M. Welsh. Subscriptions: \$16 (indiv., U.S., Canada, Mexico); \$36 (inst., U.S., Canada, Mexico, & elsewhere, surface); \$42 (elsewhere, air). Single copy: \$6 (indiv.); \$10 (inst. & elsewhere). ISSN 0090-4260. Business Manager, *Literature/Film Quarterly*, Salisbury State University, Salisbury, MD 21801.

Partial contents: "Civil Rights and The Black Presence in *Baby Doll*" (Philip C. Kolin); "The Return of the Father in Spielberg's *The Color Purple*" (Carol M. Dole); "Woman - The Image of the 'Other' in Israeli Society [*Atalia*]" (Nurith Gertz); "*Psycho*'s Allegory of Seeing" (Christopher Morris); "Driving Dr. Ford [*House of Games*]" (Marina deBellagente LaPalma); and "Despair Not, Neither to Presume: *The French Lieutenant's Woman: A Screenplay*" (Stephanie Tucker).

**WORLD DEVELOPMENT** v.25, no.8, August 1997: Special section on "Gender and Property Rights." Ed.: Janet L. Craswell. Subscriptions: NLG 1869.00 (inst., Europe, CIS, Japan); US\$1154.00 (inst., elsewhere). Elsevier Science Customer Support Dept., P.O. Box 945, New York, NY 10010; email: usinfo-f@elsevier.co.com

Contents: "Gender and Property Rights: Overview" and "Gender, Property Rights, and Natural Resources" (R.S. Meinen-Dick, et al.) "Impact of Privatization on Gender and Property Rights in Africa" (Susana Lastarria-Cornhiel); "Water: From Basic Need to Commodity: A Discussion on Gender and Water Rights in the Context of Irrigation" (Margreet Z. Zwarteveen); and "Women, Men and Trees: Gender, Power and Property in Forest and Agrarian Landscapes" (Dianne Rocheleau, David Edmunds).

## Transitions

The new editors of *HYPATIA* are Nancy Tuana of the University of Oregon and Laura Shrage of California State Polytechnic University, Pomona. Editorial offices will move to University of Oregon this spring, with the new editors beginning in July, 1998. (*NWSAction* Fall 1997, p.9)

*WE* is the new name for *WOMEN & ENVIRONMENTS*, originally founded in 1976. The first issue under the new name is a double issue, No.42/43, focusing on "WomanTech." Address: 736 Bathurst St., Toronto, Ontario, Canada M5S 2R4, Canada; email: weed@web.net; website: www.web.net/~weed

## Ceased Publication

*IOWA WOMAN* v.1, no.1, Jan./Feb. 1980 - v.16, nos.1/2, Fall 1997. Ed.: Marianne Abel. P.O. Box 680, Iowa City, IA 52244. (Editorial in last issue)

*MATRICES: A LESBIAN AND LESBIAN-FEMINIST RESEARCH AND NETWORK NEWSLETTER* v.1, no.1-2, Fall/Winter 1977-78 - v.12, no.1, Spring 1996. Ed.: Jacquelyn N. Zita. Address: 492 Ford Hall, Univ. of Minnesota, Minneapolis, MN 55455. (Response to claim letter 1/28/98)

Compiled by Linda Shult

# ITEMS OF NOTE

**FROM AUSTEN TO WOOLF: A SELECTION OF BRITISH & AMERICAN LITERATURE EMPHASIZING JANE AUSTEN, SARAH ORNE JEWETT & VIRGINIA WOOLF, TOGETHER WITH THE BLOOMSBURY GROUP & THE HOGARTH PRESS** catalog has been produced by Richardson Books LTD, Exeter, NH. To order Catalog No.34, contact: Peggy and Jon Richardson at 603-772-7993 or P.O. Box 910, Exeter, NH 03833.

Two publications are available for loan from the Vocational Equity Resource Center. **NONTRADITIONAL EMPLOYMENT FOR WOMEN: TOOL KIT FOR JOB CENTERS** (145p.) by Kit Strykowski and Nancy Hoffman, based on Waukesha County Technical College Project NEW Start, identifies strategies that would successfully integrate nontraditional exposure, training, and placement activities into Job Center functions. Also, **START SMART: A CURRICULUM THAT PREPARES WOMEN FOR NONTRADITIONAL CAREERS** by Mary Jo Coffee (250p.) encourages goal-directed behavior and nontraditional careers. To borrow, contact: Center on Education and Work, 964 Educational Sciences Building, 1025 West Johnson St., Madison, WI 53706. Phone: 608-263-4779; fax: 608-262-3050.

Published by Human Rights Watch, **NO GUARANTEES: SEX DISCRIMINATION IN MEXICO'S MAQUILADORA SECTOR** (58p.) acknowledges discrimination against women workers despite the Mexican government's legal responsibility to protect them. Women in Maquiladora factories are forced to undergo pregnancy testing as a condition of employment and denied work if pregnant. For

ordering information, contact: Human Rights Watch, 350 Fifth Ave., 34th Floor New York, NY 10118-3299 or order online, via <http://www2.viaweb.com/hrwpubs/mex.html>

**THE STATUS OF WOMEN IN YOUR STATE** examines the economic status of women in California, District of Columbia, Georgia, Illinois, Maine, Maryland, Michigan, New Jersey, New Mexico, New York, North Carolina, Texas, Virginia, and Washington in 14 separate reports. Each state report costs \$10. Order from the Institute for Women's Policy Research, 1400 20th Street, NW, Washington, DC 20036. Phone: 202-785-5100; fax: 202-833-4362.

Published by the Centre for Women's Studies, Ontario Institute for Studies in Education, is **GIRLS AND SCHOOLING: THEIR OWN CRITIQUE** (41p.) by Dorothy Smith et al., on sex discrimination in education. Cost: \$5.00 Canadian, plus \$2.00 postage. To order, contact: Centre for Women's Studies, Ontario Institute for Studies in Education, University of Toronto, 252 Bloor St. West, Toronto, Ontario M5S 1V6 Canada.

**A DIRECTORY OF PACIFIC WOMEN** lists significant resource centers on women's development in the Pacific region and on skilled women in the area. Part of the South Pacific Commission's attempt to mainstream women's causes in all development agenda, the directory is accessed from the Web page of the Pacific Women's Resource Bureau at: <http://www.spc.org.nc/women/womenpub.html>. For a copy, write: Debbie Singh, Information Officer for PWRB/SPC, fax: 687-263-818; email: [debbie@spc.org.nc](mailto:debbie@spc.org.nc)

Published jointly by Feminist Press at The City University of New York (CUNY), Towson University's Women's Studies Program, and the National Center for Curriculum Transformation Resources on Women is **ELAINE HEDGES: A TRIBUTE** (64p.). Containing tributes from family, friends, and colleagues, this book is intended to remind people of Elaine's editing of *The Yellow Wall-Paper* in 1973 and includes excerpts from her own work as well as a bibliography. The price is \$1. Extra copies cost .50 each. To order, send a self-addressed manila envelope to The Feminist Press at CUNY, City College, Wingate Hall, Convent Ave. at 138th Street, New York, NY 10031. Phone: 212-650-8890; fax: 212-650-8893.

**GENDER JUSTICE: WOMEN'S RIGHTS ARE HUMAN RIGHTS: A STUDY AND ACTION GUIDE ON INTERNATIONAL WOMEN'S RIGHTS** includes models of women's rights programs, excerpts from U.N. women's rights documents, the Platform for Action's critical areas of concern, activities and ideas for action, and a list of publications and organization addresses. The Gender Justice Curriculum costs \$15. The video costs \$20; rental is \$10. Send check payable to Unitarian Universalist Service Committee (UUSC) to: Operations, UUSC, 130 Prospect St., Cambridge, MA 02139-1845. Phone: 617-868-6600, ext. 226; fax: 617-868-7102; email: [1mackay@uuscs.org](mailto:1mackay@uuscs.org); website: [www.uusc.org](http://www.uusc.org)

To order **REFUGEE AND INTERNALLY DISPLACED WOMEN: A DEVELOPMENT PERSPECTIVE** (44p.) contact Roberta Cohen, Refugee Policy Group, 1424 16th St., NW, Ste. 401, Washington, DC 20036.

The New York City Commission on the Status of Women has published the fifth edition of **WOMEN'S ORGANIZATIONS: A NEW YORK CITY DIRECTORY**. This 1997-98 annotated directory of women's advocacy, business, and professional groups in New York City can be ordered by calling 212-788-2738.

**THE 1996-97 NATIONAL FACULTY SALARY SURVEY BY DISCIPLINE AND RANK AT FOUR-YEAR PUBLIC COLLEGES AND UNIVERSITIES**, produced by The College and University Personnel Association, includes salary information for more than 111,000 faculty members at some 357 public institutions. A similar survey covers private institutions. Order from, CUPA, 1233 20th St., NW, Washington, DC 20036; phone: 202-429-0311, ext. 395; fax: 202-429-0149.

Five publications from the Canadian Research Institute for the Advancement of Women (CRIA/W) may be of interest to readers. **MEMORIES AND VISIONS: CELEBRATING 20 YEARS OF FEMINIST RESEARCH WITH CRIA/W/ICREF, 1976-1996** asks researchers from diverse backgrounds to write about their research experiences and what the future holds for feminist research. Cost \$20 (\$15 for members) plus \$2 postage. **FEMINIST RESEARCH ETHICS: A PROCESS** (2nd edition) incorporates comments on the 1st edition and provides ethical guidelines as a framework for conducting research respectful to all women. The price is \$10 (postage included; 20 percent discount for ordering 10 or more copies). **LOOKING FOR CHANGE: A DOCUMENTATION OF NATIONAL WOMEN'S ORGANIZATIONS WORKING TOWARDS INCLUSION AND DIVERSITY** by Lulama Tobo-Gillespie et al.

includes information from twelve national women's organizations detailing what conditions might facilitate or hinder inclusion and diversity in their organizations. The price is \$10 (postage included; 20 percent discount for 10 or more copies). Edited by Barbara Cottrell et al. is **RESEARCH PARTNERSHIPS: A FEMINIST APPROACH TO COMMUNITIES AND UNIVERSITIES WORKING TOGETHER**, a report examining why research partnerships between universities and communities succeed or fail. Cost is \$10 (postage included; 20 percent discount for 10 or more copies). **THE EXCLUSION OF SURVIVORS' VOICES IN FEMINIST DISCOURSE ON VIOLENCE AGAINST WOMEN** by Bonita Lawrence argues that a lack of emphasis on healing within the shelter community and in feminist discourse alienates survivors. The price is \$8 (plus \$2 postage). Contact CRIA/W, 408-151 Slater St., Ottawa, ON K1P 5H3, Canada. Phone: 613-563-0681; fax: 613-563-0682. (All prices in Canadian dollars.)

**GRADUATE WOMEN'S STUDIES: VISIONS AND REALITIES**, published by Inanna Publications and Education and edited by Ann B. Shteir, questions disciplinary and interdisciplinary and action-oriented research, and explores issues in curriculum development, program development, and professional development for students. Articles are from North America and abroad. The price is \$12.79. Contact: Canadian Woman Studies, 212 Founders College, York University, 4700 Keele St., North York ON M3J 1P3. Phone: 416-736-5356; fax: 416-736-5765; email: cwscf@yorku.ca; website: <http://www.yorku.ca/org/cwscf/home.html>

**WOMEN IN MATHEMATICS AND SCIENCE** reviews *The Condition of Education*, 1997, published by the National Center for Education Statistics. This 30-page booklet examines mathematics and science attitudes, achievements, and career expectations of men and women students, as well as gender differences in employment and earnings. Contact: The National Library of Education at 800-424-1616 or access the report at <http://www.ed.gov/NCES>

**LIVING THE LEGACY: WOMEN'S RIGHTS MOVEMENT 1848-1998** from The National Women's History Project is a collection of materials to help celebrate National Women's History Month. *Living the Legacy Program Planning Guide* is designed to help readers start their own programs or events to celebrate the 150th Anniversary of the Women's Rights Movement. Readers can choose from workplace, community, or school-based program ideas. The price is \$6.50. *Living the Legacy* commemorative poster features historical and contemporary photos of the Women's Rights Movement. Cost: \$6.95. *Living the Legacy Gazette* (grades 7- adult) is a 20-page brief history of the Women's Movement, including photos, timelines, biographies, resources, essays, and quotable quotes to share with a class or use as an organizing tool for discussion. The price is \$1.00; 25 for \$10.00. *Living the Legacy Speech* (grades 9- adult, \$7.50) offers a 20-minute speech to present at your celebration. A \$50 "foolproof, one-hour program kit" includes the speech, poster, program ideas, plus video, balloons, stickers, bookmarks, and resource list. To order, contact: National Women's History Project, 7738 Bell Road, Windsor, CA 95492-8518. Phone: 707-838-6000; fax: 707-838-0478; email: [NWHP@AOL.COM](mailto:NWHP@AOL.COM)

C.C. Kohler, antiquarian bookseller, has compiled Catalog 692, **GENDER STUDIES**, listing titles mostly on women in the 20th century and ranging from Keir Hardie's "*The Citizenship of Women. A Plea for Women's Suffrage* (1906) to the present day. Topics include: women's health, education, literature, biography, sex, women and war, women and work, queer studies, and more. Contact: C.C. Kohler, Antiquarian Bookseller, 12 Horsham Road, Dorking, Surrey RH4 2JL, England; email: cornflwr@cornflwr.demon.co.uk; phone: 01306-881532; fax: 01306-742438.

**THE MISSION: COLONIAL DISCOURSE ON GENDER AND THE POLITICS OF BURMA** (18p.) by Lwyn Tinzar is a working paper from the Research School of Pacific & Asian Studies, Australian National University, Canberra, ACT, Australia. Coverage includes women in politics, sex roles and national liberation movements in Burma.

Michigan State University's **WOMEN AND INTERNATIONAL DEVELOPMENT PROGRAM** has produced 12 "**WORKING PAPERS**" booklets. Titles include: Women's Health Status Differentials in China (#258), Reproductive Imperialism: Population and Labor Control of Underdeveloped World Women (#259), Nation Under Siege, Bodies Under Siege: Security as a Gendered Category in Hungarian National Identity (#260), Maya Market Women's Sales Strategies in a Stationary *Artesania* Market and Responses to Changing Gender Relations in Highland Chiapas, Mexico (#261), Routine Herbal Treatment for Pregnant Women, Neonates, and Postpartum Care among the Mahafaly of Southwest Madagascar (#251), Redefining Gender Relations: A Comparison of Two Rural Women's Organizations in Mexico and Brazil (#252), Feminists Re-reading the Amazon: Anthropological Adventures into the Realm of Sex and Violence (#253), Gender Patriarchy and Development in Africa: The Zimbabwean Case (#254), Gender, Age, and Reciprocity: Case Studies of Profes-

sionals in Kenya and Nigeria (#255), Gender Themes in Civil Society: Illustrations from South Africa (#256), Women and Large-scale Electricity Development (#257). To order, write to the WID Program, 202 International Center, Michigan State University, East Lansing, MI 48824-1035.

Contrary to "Items" in our previous issue (v.19, no.1), the Center on Education and Work is no longer carrying **WOMEN IN HIGHER WAGE OCCUPATIONS**. Also, **EXPLORING NEW WORLDS: A WORKBOOK ON TRADES AND TECHNOLOGY FOR WOMEN** has been substituted for **STARGAZERS: WOMEN IN SCIENCE AND HIGH TECHNOLOGY CAREERS**. This workbook encourages teens and women to explore interesting careers in high technology areas and sciences. Included is a teacher/facilitator section and bibliography. Cost: \$15. To order or to request a catalog of Center publications, call: 800-446-0399 (U.S. & Canada); 95-800-446-0399 (Mexico); email: cewmail@soemadison.wisc.edu

*Compiled by Christina Stross*

## *Core Lists in Women's Studies*

Thirty-one Core Lists in Women's Studies 1998 are ready for use on our website (<http://www.library.wisc.edu/libraries/WomensStudies/core/coremain.htm>). These lists are meant to assist women's studies librarians and collection development librarians in building women's studies collections. Because the books on each list are currently in print, they can also guide teaching faculty in selecting available course readings. Each list includes twenty to fifty titles, with the most important five or ten titles starred, and lists are updated each January. Focus is on women in the United States. The lists are compiled by the Women's Studies Section of the Association of College and Research Libraries, with Megan Adams and Bernice Redfern as general editors.

New this year is the list on HIV & AIDS, and among the other titles are those on Aging, Feminist Pedagogy, International Politics, Lesbian Studies, Management, Reference Works, Science, U.S. Women's History, and Women of Color. Single print copies are available at no charge to those without Web access. Request from our office at 430 Memorial Library, 728 State St., Madison, WI 53706; email: wiswsl@doit.wisc.edu

# BOOKS RECENTLY RECEIVED

**ABORTION POLITICS: PUBLIC POLICY IN CROSS-CULTURAL PERSPECTIVE.** Githens, Marianne & McBride Stetson, Dorothy, eds. Routledge, 1996.

**THE ABORTION RESOURCE HANDBOOK.** Kaufmann, K. Fireside/Simon & Schuster, 1997.

**ADVANCES IN GENDER RESEARCH.** Demos, Vasilikie & Segal, Marcia Texler, eds. JAI Press, 1997.

**ALMOST AMERICANS: A QUEST FOR DIGNITY.** McReynolds, Patricia Justiniani. Red Crane, 1997.

**THE BABA AND THE COMRADE: GENDER AND POLITICS IN REVOLUTIONARY RUSSIA.** Wood, Elizabeth A. Indiana University Press, 1997.

**"BAD" MOTHERS: THE POLITICS OF BLAME IN TWENTIETH-CENTURY AMERICA.** Ladd-Taylor, Molly & Umansky, Lauri, eds. New York University Press, 1998.

**BRITANNIA'S GLORY: A HISTORY OF TWENTIETH-CENTURY LESBIANS.** Hamer, Emily. Cassell, 1996.

**BULLETPROOF BUTCHES.** Villanueva, Chea. Masquerade Books, 1997.

**BY RESERVATION ONLY.** Calhoun, Jackie. Naiad, 1998.

**CHICANA FEMINIST THOUGHT: THE BASIC HISTORICAL WRITINGS.**

Garcia, Alma M., ed. Routledge, 1997.

**CLAIMING DISABILITY.** Linton, Simi. New York University Press, 1998.

**CLASS MATTERS: 'WORKING-CLASS' WOMEN'S PERSPECTIVES ON SOCIAL CLASS.** Mahony, Pat & Zmroczek, Christine, eds. Taylor & Francis, 1997.

**COACHELLA: A NOVEL.** Taylor, Sheila Ortiz. University of New Mexico Press, 1998.

**COMMUNITY ACTIVISM AND FEMINIST POLITICS: ORGANIZING ACROSS RACE, CLASS, AND GENDER.** Naples, Nancy A., ed. Routledge, 1998.

**CONFRONTING RAPE AND SEXUAL ASSAULT.** Odem, Mary E. & Clay-Warner, Jody, eds. SR Books, 1998.

**CONSTRUCTING THE LITTLE HOUSE: GENDER, CULTURE, AND LAURA INGALLS WILDER.** Romines, Ann. University of Massachusetts Press, 1997.

**DAMN FINE ART BY NEW LESBIAN ARTISTS.** Smyth, Cherry. Cassell, 1996.

**DANCING FEMALE: LIVES AND ISSUES OF WOMEN IN CONTEMPORARY DANCE.** Friedler, Sharon E. & Glazer, Susan B., eds. Harwood Academic Publishers, 1997. (Address: Rijswijkstraat 175, 1062 EV Amsterdam, The Netherlands)

**DAUGHTERS OF SATURN: FROM FATHER'S DAUGHTER TO CREATIVE WOMAN.** Reis, Patricia. Continuum, 1997.

**DEAR SIR OR MADAM: THE AUTOBIOGRAPHY OF A FEMALE-TO-MALE TRANSEXUAL.** Rees, Mark. Cassell, 1996.

**DIESEL FUEL: PASSIONATE POETRY.** Califia, Pat. Masquerade Books, 1997.

**DIRECTORY: CURRICULUM TRANSFORMATION PROJECTS AND ACTIVITIES IN THE U.S.** National Center for Curriculum Transformation Resources on Women. The Center, 1997. (Address: Towson State University, 8000 York Rd., Baltimore, MD 21252)

**EDITH CRAIG (1869-1947) DRAMATIC LIVES.** Cockin, Katharine. Cassell, 1998.

**EDITH WHARTON AND THE ART OF FICTION.** Vita-Finzi, Penelope. Pinter, 1990; repr. 1994.

**THE ENDS OF PERFORMANCE.** Phelan, Peggy & Lane, Jill, eds. New York University Press, 1998.

**ERECT MEN/UNDULATING WOMEN.** Wiber, Melanie G. Wilfrid Laurier University Press, 1997.

**EVERYWOMAN'S GUIDE TO PRESCRIPTION AND NONPRESCRIPTION DRUGS.** Allison, Kathleen Cahill; ed. by Lynne M. Sylvia, Pharm.D. Broadway Books, 1997.

**EVIL DEAD CENTER.** Lafavor, Carole. Firebrand, 1997.

**THE FACTS ABOUT TEENAGE PREGNANCIES.** Gillham, Bill. Cassell, 1997.

**FANTASIES OF FEMINITY: REFRAMING THE BOUNDARIES OF SEX.** Ussher, Jane M. Rutgers University Press, 1997.

**THE FEMALE MARINE AND RELATED WORKS: NARRATIVES OF CROSS-DRESSING AND URBAN VICE IN AMERICA'S EARLY REPUBLIC.**

Cohen, Daniel A., ed. University of Massachusetts Press, 1997.

**THE FEMININE MYSTIQUE.** Friedan, Betty. Norton, 1997. 3rd ed.

**FEMINIST APPROACHES TO BIOETHICS: THEORETICAL REFLECTIONS AND PRACTICAL APPLICATIONS.**

Tong, Rosemarie. Westview Press, 1997.

**FILIPINO PEASANT WOMEN: EXPLOITATION AND RESISTANCE.** Lindio-McGovern, Ligaya. University of Pennsylvania Press, 1997.

**FILM FATALES: INDEPENDENT WOMEN DIRECTORS.** Redding, Judith M. & Brownworth, Victoria A. Seal Press, 1997.

**FROM OUT OF THE SHADOWS: MEXICAN WOMEN IN 20TH CENTURY AMERICA.** Ruiz, Vicki L. Oxford University Press, 1997.

**FUNDING: OBTAINING MONEY FOR CURRICULUM TRANSFORMATION PROJECTS AND ACTIVITIES.** Susan, Jolie, et al. National Center for Curriculum Transformation Resources on Women, 1997. (Address: Towson State University, 8000 York Rd., Baltimore, MD 21252)

**GENDER: A CARIBBEAN MULTIDISCIPLINARY PERSPECTIVE.** Leo-Rhynie, Elsa, et al., eds. Ian Randle Publishers, 1997.

**GENDER AND ALCOHOL: INDIVIDUAL AND SOCIAL PERSPECTIVES.** Wilsnack, Richard W. & Wilsnack, Sharon C., eds. Rutgers Center of Alcohol Study, 1997.

**GENDER AND ECONOMICS: A EUROPEAN PERSPECTIVE.** Dijkstra, A. Geske & Plantenga, Janneke. Routledge, 1997.

**GENDER IN AFRICAN WOMEN'S WRITING: IDENTITY, SEXUALITY, AND DIFFERENCE.** Makuchi, Juliana & Nfah-Abbenyi, Juliana. Indiana University Press, 1997.

**GENDERED PRACTICES: FEMINIST STUDIES OF TECHNOLOGY AND SOCIETY.** Berner, Boel, ed. Department of Technology and Social Change; distr. Almqvist & Wiksell International. 1997. (Address: P.O. Box 4627, S-116 91 Stockholm, Sweden.)

**GET ON WITH IT: THE GAY AND LESBIAN GUIDE TO GETTING ONLINE.** Laermer, Richard. Broadway Books, 1997.

**GETTING STARTED: PLANNING CURRICULUM TRANSFORMATION.**

Hedges, Elaine. National Center for Curriculum Transformation Resources on Women, 1997. (Address: Towson State University, 8000 York Rd., Baltimore, MD 21252)

**GIRL TALK.** Pickering, Lucienne. Geoffrey Chapman, 1981; repr. 1996.

**A GOOD AND CARING WOMAN: THE LIFE AND TIMES OF NELLIE TALLMAN.** Hornbostel, Julia. Galde Press, Inc., 1996.

**GOOD FOR YOU: A HANDBOOK ON LESBIAN HEALTH AND WELLBEING.** Wilton, Tamsin. Cassell, 1997.

**I USED TO BE NICE: SEXUAL AFFAIRS.** O'Sullivan, Sue. Cassell, 1996.

**INTERNET RESOURCES ON WOMEN: USING ELECTRONIC MEDIA IN CURRICULUM TRANSFORMATION.**

Korenman, Joan. National Center for Curriculum Transformation Resources on Women, 1997. (Address: Towson State University, 8000 York Rd., Baltimore, MD 21252)

**INTRODUCING RACE AND GENDER INTO ECONOMICS.** Bartlett, Robin L., ed. Routledge, 1997.

**IRISH WOMEN AND IRISH MIGRATION.** O'Sullivan, Patrick, ed. Leicester University Press, 1995; repr. 1997. (pap.)

**LAND OF MANY HANDS: WOMEN IN THE AMERICAN WEST.** Sigerman, Harriet. Oxford University Press, 1998.

**LEGACY OF LOVE.** Martin, Marianne K. Naiad, 1997.

**LESBIAN AND GAY STUDIES: A CRITICAL INTRODUCTION.** Medhurst, Andy & Munt, Sally R., eds. Cassell, 1997.

**LESBIAN MOTHERHOOD IN EUROPE.** Griffin, Kate & Mulholland, Lisa A., eds. Cassell, 1997.

**LETTING GO.** O'Leary, Ann. Naiad, 1997.

**LIKE THERE'S NO TOMORROW: MEDITATIONS FOR WOMEN LEAVING PATRIARCHY.** Gage, Carolyn. Common Courage Press, 1997.

**LOOSE WOMEN, LECHEROUS MEN: A FEMINIST PHILOSOPHY OF SEX.** LeMoncheck, Linda. Oxford University Press, 1997.

**MAKING WORLDS: GENDER, METAPHOR, MATERIALITY.** Aiken, Susan Hardy, et al., eds. The University of Arizona Press, 1998.

**MARCHING TOGETHER: WOMEN OF THE BROTHERHOOD OF SLEEPING CAR PORTERS.** Chateauvert, Melinda. University of Illinois Press, 1998.

**MARY WOLLSTONECRAFT AND 200 YEARS OF FEMINISMS.** Yeo, Eileen Janes, ed. New York University Press, 1997.

**MATERIALIST FEMINISM: A READER IN CLASS, DIFFERENCE AND WOMEN'S LIVES.** Hennessy, Rosemary & Ingraham, Chrys, eds. Routledge, 1997.

**A MENOPAUSAL MEMOIR: LETTERS FROM ANOTHER CLIMATE.**

Herrmann, Anne. Haworth Press, 1997.

**MIDDLE KINGDOM.** Su, Adrienne.

Alicejamesbooks, 1997.

**MIDWESTERN WOMEN: WORK, COMMUNITY, AND LEADERSHIP AT THE CROSSROADS.** Murphy, Lucy Eldersveld & Venet, Wendy Hamand, eds. Indiana University Press, 1997.

**MINDING THE BODY: WOMEN AND LITERATURE IN THE MIDDLE AGES, 800-1500.** Potkay, Monica Brzezinski & Evitt, Regula Meyer, eds. Twayne, 1997.

**THE MYSTIC OF TUNJA: THE WRITINGS OF MADRE CASTILLO, 1671-1742.** McKnight, Kathryn Joy.

University of Massachusetts Press, 1997.

**NAZI FAMILY POLICY, 1933-1945.**

Pine, Lisa. Berg, 1997.

**NIGHT MARKET: SEXUAL CULTURES AND THE THAI ECONOMIC**

**MIRACLE.** Bishop, Ryan & Lillian S.

Robinson. Routledge, 1998.

**NO MIDDLE GROUND: WOMEN AND RADICAL PROTEST.** Blee, Kathleen M., ed. New York University Press, 1998.

**OF GOOD AND ILL REPUTE: GENDER AND SOCIAL CONTROL IN MEDIEVAL ENGLAND.** Hanawalt, Barbara A. Oxford University Press, 1998.

**OLD BLACK MAGIC: THE 6TH ROBIN MILLER MYSTERY.** Maiman, Jaye. Naiad, 1997.

**ONO ONO GIRL'S HULA.** Lei-Lanilau, Carolyn. The University of Wisconsin Press, 1997.

**OU WOMEN: UNDOING EDUCATIONAL OBSTACLES.** Lunneborg, Patricia W. Cassell, 1994.

**PENN VALLEY PHOENIX.** McClellan, Janet. Naiad, 1998.

**PHILOSOPHY IN A FEMINIST VOICE: CRITIQUES AND RECON-**

**STRUCTIONS.** Kourany, Janet A., ed. Princeton University Press, 1998.

**PORTRAITS TO THE WALL.** Collis, Rose. Cassell, 1994.

**POSSESSIONS.** Davis, Kaye. Naiad, 1998.

**POSTFEMINISMS: FEMINISM, CULTURAL THEORY AND CULTURAL FORMS.** Brooks, Ann. Routledge, 1997.

**PURSUING THE MUSES: FEMALE EDUCATION AND NONCONFORMIST CULTURE 1700-1900.** Reeves, Marjorie. Leicester University Press, 1997.

**QUEERLY CLASSED.** Raffo, Susan. South End Press, 1997.

**A QUESTION OF LOVE.** Bennett, Saxon. Naiad, 1998.

**REAL MAJORITY, MEDIA MINORITY: THE COST OF SIDELINING WOMEN INREPORTING.** Flanders, Laura. Common Courage Press, 1997.

**RECIPES FOR READING: COMMUNITY COOKBOOKS, STORIES, HISTORIES.** Bower, Anne L., ed. University of Massachusetts Press, 1997.

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