

FEMINIST COLLECTIONS

A Quarterly of Women's Studies
Resources

Global Feminisms

Book review by Kathleen Mulligan-Hansel

The Politics of Feminist Theory

Book review by Eleanor M. Miller

The Voices and Lives of Latin American Women Writers

by Carole Byrd

New Avenues in Women's Studies Research: Using Public Records

by Brenda L. Burk

Plus

Videos on chicana identity and three Native American sisters'
theatre productions

New reference works on women and women's issues

Periodical notes: new feminist periodicals and special issues of
other journals and magazines

Items of note: a workshop series following up on the Beijing
Conference; a report on women and tobacco; a bibliogra-
phy on gender equity; and more.

Computer talk: new email lists, Web sites, etc.

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FROM THE EDITORS:

You may or may not have missed it, but our "From the Editors" column didn't make it into the last issue. Whether the error was ours or the printer's, the result was the same -- it wasn't there. While the column didn't carry anything earthshaking, it did mention the second CD-ROM product on which one of our office publications is included, and that we did want you to know about, plus another CD-ROM product available as of October 1.

SoftLine's product **WOMEN 'R'** will include full-text articles from *Feminist Collections* and some forty other women's periodicals from 1990 forward, including *Belles Lettres*, *Sojourner*, *Women in Sport and Physical Activity*, and *New Moon* for girls. Free-text searching and full Boolean searching are available, as are indexes by article type. Pre-publication subscribers can get the CD-ROM for the introductory price of \$995 per year, with cumulative quarterly updates. Regular annual subscription is \$1,495. SoftLine may be reached at 20 Summer St., Stamford, CT 06901; 800-524-7922 or 203-975-8292.

CONTEMPORARY WOMEN'S ISSUES is the name of a new RDS full-text database, due out October 1. Some 11,000 articles are part of the first release, which focuses on a wide range of "alternative press titles, government reports, and hard-to-find newsletters" as well as pamphlets, proceedings, and personal narratives from sources around the world. Annual subscription prices begin at \$600 for a stand-alone setup for public and academic libraries and organizations (with quarterly updates); there's a 40 percent discount for organizations in developing nations. Address of RDS is 23611 Chagrin Blvd., Suite 320, Beachwood, OH 44122-5540; phone: 800-313-2212; fax: 216-292-9621; email: customer_service@rdsinc.com.

Another thing we mentioned in the missing *Feminist Collections* editorial page was the fact that nice feedback has come to us about the special issue (Winter 1996) on "Information Technology and Women's Studies: Reports from the Field." We're gratified that folks are finding it useful. Among the comments: "I couldn't be more thrilled. This is exactly the resource I need as I prepare to offer an Intro to Women's Studies, and by distance ed, no less." "I'm starting a sabbatical, a project of which is to create a course on-line and using WWW, CD-ROM, and print for distance delivery.... Many thanks. This couldn't have appeared at a better time for me!" Another reader says she'll be "having my undergraduates in Ed Policy Studies...do some stuff on the Internet. That article in *Feminist Collections* got me thinking about it." Orders are arriving from people in many countries. We welcome reactions from you to particular papers or reports about your own experiences with new technologies.

We're excited about another special issue, this one on girls and young women, coming Winter 1997. Reviewers will look at the rash of new books, periodicals, and video resources produced by and about young women. It's a lively generation of feminist and not-so-feminist young people, and we hope you'll take a look at what our reviewers have to suggest.

♦♦ P.H.W. and L.S.

COMING UP: Special Issue on Girls and Young Women

Reviews on:

Young women and sexuality
Girls and young women of color
What happens to adolescent girls'
self-esteem

A look at new magazines for young women, including Blue Jean, Hues, New Moon, Teen Voices, and Real Girls

Some films by and about this energetic age group

plus all the regular columns:

New Reference Works, Computer Talk, Periodical Notes, Items of Note; and more.

BOOK REVIEWS

Global Feminisms

by Kathleen Mulligan-Hansel

Amrita Basu, ed., *THE CHALLENGE OF LOCAL FEMINISMS: WOMEN'S MOVEMENTS IN GLOBAL PERSPECTIVE*. Boulder: Westview, 1995. 494p. pap., \$19.50, ISBN 0-1833-2628-1.

Anne Winslow, ed., *WOMEN, POLITICS, AND THE UNITED NATIONS*. Westport, CT: Greenwood Press, 1995. 208p. \$59.95, ISBN 0-313-29522-0.

Angela Miles, *INTEGRATIVE FEMINISMS: BUILDING GLOBAL VISIONS 1960s - 1990s*. New York: Routledge, 1995. 187p. \$55.00, ISBN 0-415-90756-X; pap., \$16.95, ISBN 0-415-90757-8.

The emergence of a critical mass of women's associations and feminist organizations in many parts of the Third World has given rise to a number of questions for scholars of women's studies. These questions address both the sociological and theoretical dimensions of global feminist organizing: How do geographically specific organizations affect the nature of international political and economic processes? How do women's strategies and modes of organizing vary according to time and place? Are there unique dimensions to women's struggles in various locations? How is women's studies affected by the emergence of vocal and vibrant Third World women's movements? Can Third World feminists take part in the ongoing dialogues in women's studies without transforming the terms of that dialogue? Each of the books reviewed here addresses some of these questions from a very different perspective. Amrita Basu's edited volume *The Challenge of Local Feminisms* presents case studies of women's organizing

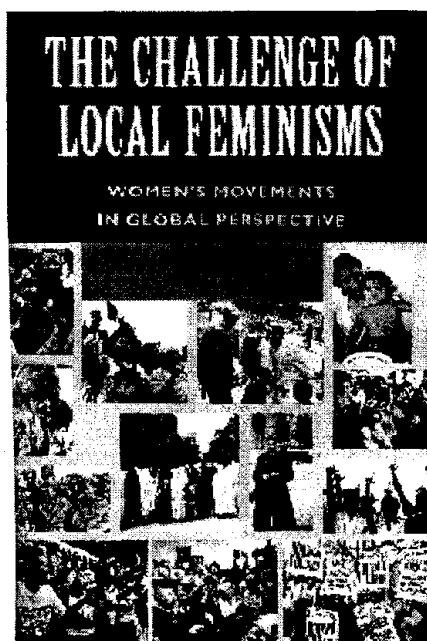
and activism from seventeen countries in various regions of the world. *Women, Politics and the United Nations*, edited by Anne Winslow, explores women's activism at the international level. Angela Miles' monograph, *Integrative Feminisms* evaluates the relationships between Third World feminisms and the history of Western feminist theory. Each of these books places Third World feminisms and Third World women at the center of its approach, in a broadly comparative framework.

Basu's edited volume presents material on women's activism in the Third World alongside discussion of women's movements in the U.S., Western Europe, and the former Soviet bloc. While the various essays approach the material in different ways, some barely framing the data while others develop theoretical nuances, this book is an excellent survey of the rich and varied sweep of international feminisms. In contrast to much of the literature on Third World women's

struggles, *The Challenge of Local Feminisms* permits Third World women to act as subjects of their own struggles in two very important ways. First, the book places the activities of Third World women alongside those of women in the "developed" world. The similarities of these struggles help to break down some of the eroticizing and victimizing notions of Third World women that permeate popular Western representations. Additionally, placing studies of First and Third World women's movements in the same volume addresses the way these categories have been reified. The essays in Basu's volume also provide a sense of the contextual differences between the ways various movements have organized. Secondly, many of the case studies are written by indigenous movement activist scholars. Thus, this book does more than pay lip service to the analytic and strategic sophistication of women activists worldwide. It not only describes women's activities in various parts of the world, but also brings women activists and scholars into dialogue with each other.

As a result of these two factors, plus Basu's excellent introductory essay and the general accessibility of the writing, this book is especially attractive as an undergraduate textbook. Basu explains that the literature on women's movements has failed to address the postcolonial world in much depth; where Third World women's movements have been explored, they are framed as the product of modernization and development. In addition, she addresses the contested use of the term "feminism" in postcolonial contexts, as well as the political contexts of women's activism, and the origins and successes of various

movements. While her essay is not especially theoretical, a particularly nice section addresses the varying relations of women's movements to notions of public and private and how these relationships frame women's struggles. This book presents a wealth of richly comparative data which many scholars of women's activism should find illuminating.



Anne Winslow's volume is a collection of very brief essays on the history of women's activism in relation to the United Nations. Like most edited volumes, this book varies in quality: some of the essays are enormously thorough and address the complex politics of Northern and Southern women's approaches to international feminist activity; others rely on UN documents to proclaim successes that in practice have not transformed most women's conditions. Still, by the end of this book I was surprisingly convinced that women's organizations have made significant gains in changing the UN agenda and have used the UN, where

possible, to articulate and redefine the terms of women's agendas.

The best chapters are Jane Jaquette's "Losing the Battle/Winning the War: International Politics, Women's Issues and the 1980 Mid-Decade Conference," Charlotte Patton's "Women and Power: the Nairobi Conference," and Margaret Snyder's "The Politics of Women and Development." Each of these pieces analyzes how women from the North and South disagreed over the terrain of women's struggles and how various dimensions of world politics created a specific context within which women's activism has taken place. Jaquette, for example, details how the mid-decade women's conference was affected by conflicting views of Middle Eastern politics. While the Western delegations tried to limit the conference agenda to "women's issues," Third World women, who dominated the preparatory committees, sought to discuss economic inequality, colonialism, and racism. Despite the contentious and politicized nature of debates over these issues, Jaquette argues this conference gave "strong international legitimacy to the international norm of legal equality for women and elaborat[ed] a more effective and detailed women-in-development agenda" (p.57). In addition, Jaquette marks this conference as an important point in the coming of age of the women's movement, noting the leadership of Third World women in forging an agreement that could be passed. In its best moments, this book provides a valuable collection of data and important analytical insights on the nature of relations between women's organizations from various geographical regions within the United Nations.

At times, the analysis in other chapters seems superficial, particularly when recounting the chronology of events which comprise women's activities in the UN. While some

essays pay close attention to the conflicts between Southern and Northern women, others gloss over important points, as when Margaret Galey refers to efforts to eliminate "ancient and traditional practices" (sati, female circumcision, bride price) without even considering the risks of reinscribing imperialist relations in this debate. In other chapters, the data consulted limits the scope of the arguments made. Arvonne S. Fraser's discussion of the Convention to End All Forms of Discrimination Against Women (CEDAW) relies on UN documents to demonstrate the transformative nature of this convention. Her essay focuses on the content of the convention, with only a brief reference to the global variations in implementation and compliance. An examination of how the CEDAW has affected women's struggles, or how women's movements have been able to use the CEDAW to strengthen their claims, would provide a better point of departure for analyzing the relationship between the UN and women's movements worldwide. Still, this book generally provides an excellent illustration of how feminist organizing by women within the UN has transformed UN politics.

Where the other books focus on providing an important set of empirical observations, Miles' work focuses on establishing a theoretical framework within which global feminisms can be unified. Miles sets out by suggesting there are two strands of feminism that define the history of feminist thinking: integrative feminisms, which resist or upset dichotomous thinking and provide holistic alternatives to the status quo, and reductionist feminisms, which reduce complexities to simple either/or frameworks. Throughout the book, then, she traces how integrative feminisms have emerged from

particular contexts, and how the integrative projects have been re-articulated by reductionist feminists. Advocates of these very different modes of feminist thinking can be found within every sub-stratum of feminist thought.

Where the other books focus on providing an important set of empirical observations, Miles' work focuses on establishing a theoretical framework within which global feminism can be unified.

Miles' purpose is to excavate useful dimensions of First World feminisms as a point of departure for thinking about "Two-Thirds" World feminisms. Unfortunately, much of the book fails to realize this promising vision. While the last two chapters provide some much-needed discussions of the intensity and variety of women's organizing in the "Two-Thirds World," Miles' approach to this material lacks the clarity and insight to which she aspires.

In some sense, the lack of clarity in this book stems from the formulation and uses of its framework, which itself establishes a set of dichotomies placing a variety of scholars into categories that obscure their individual contributions to feminist

theory. For example, Carol Gilligan's *In A Different Voice* is considered integrative, alongside the work of Alison Jaggar, Alice Walker, Adrienne Rich, and others. On the other side, Andrea Dworkin is considered reductionist, as are Judith Butler, Linda Nicholson, Donna Haraway, and Teresa de Lauretis. These scholars' work deserves more comprehensive discussion and should be taken on their own terms. The classification schema does little more than identify who Miles considers "good" and "bad" feminist thinkers. If her objective is to identify a way of thinking about gender that is holistic, non-dichotomous, and transformative, she could do so without categorizing all of Western feminism. If the purpose is to trace the history of Western feminism, our learning is limited by a dichotomy that lumps together feminists from disparate traditions and fails to explore the contributions of scholars Miles considers reductionist. If the purpose is to introduce a discussion of "Two-Thirds World" feminisms, the section of the book on the history of Western feminist theory lacks focus.

Despite the discontinuities of the first half of the book, the second half addresses international feminisms in a much more interesting way, by discussing the similarities and differences of various feminisms and feminist organizations in the "Two-Thirds World." In addition to a fairly comprehensive bibliography on global feminisms (the literature on Latin

America is notably omitted), this material is the strongest contribution of the book to the study of feminisms worldwide.

The study of global feminist organizing is in nascent stages. While there is some literature on women's movements in various countries, and an extensive literature on Latin American women's movements, there have been few attempts to examine these movements alongside one another, or to construct theoretical frameworks that make sense of the comparative dimensions of women's activism. Each of these books contributes to this project in important ways. While none of them makes serious theoretical breakthroughs, they do provide an impressive and very useful collection of data. I do not mean this as a back-handed compliment; part of the difficulty of addressing these issues theoretically is the lack of systematic and comprehensive data available. The data presented in these volumes, addressing various dimensions of global feminisms, is an important contribution to this study.

[Kathleen Mulligan-Hansel is a Ph.D. candidate in Political Science at the University of Wisconsin-Madison. She is currently working on a dissertation on the women's movement in Tanzania.]

The Politics of Feminist Theory

by Eleanor M. Miller

Teresa L. Ebert, *LUDIC FEMINISM AND AFTER: POSTMODERNISM, DESIRE, AND LABOR IN LATE CAPITALISM*. Ann Arbor: University of Michigan Press, 1996. 332p. index. \$39.50, ISBN 0-472-09576-5; pap., \$16.95, ISBN 0-472-06576-9.

Sneja Gunew and Anna Yeatman, eds., *FEMINISM AND THE POLITICS OF DIFFERENCE*. Boulder: Westview Press, 1993. 245p. index. ISBN 0-8133-2063-1; pap., \$21.50, ISBN 0-8133-2062-3.

Diana Leonard and Lisa Adkins, eds., *SEX IN QUESTION: FRENCH MATERIALIST FEMINISM*. London: Taylor & Francis, 1996. 209p. index. \$75.00, ISBN 0-7484-0293-4; pap., \$23.95, ISBN 0-7484-0294-2.

My reading of the works reviewed here and other recent works in feminist theory make one thing clear to me: feminist theorists are frustrated and some are very angry. What is not clear is exactly what this portends for the future direction of feminist theory or, more importantly, the feminist movement, for, as bell hooks points out with regard to the American scene: "...theories are important...absolutely essential for envisioning and making a successful feminist movement, one that will mobilize groups of people to transform this society."¹

Proponents of feminism have long been angry about oppression, exploitation, discrimination, and violence against women. The anger here, however, I believe is attributable to something else. What is evident is that feminist theory is in crisis. Moreover, that crisis is, I think, best explained by the fact that the feminist movement is under siege, that women are under siege, and that everyone who cares knows that the stakes attached to "getting it wrong" are very high.

In her book *Ludic Feminism and After: Postmodernism, Desire and Labor in Late Capitalism*, Teresa L. Ebert is emphatic that feminist theory should, and, in fact, cannot help but

have an impact on the feminist movement and the welfare of women. Ebert indicts Lacanian-inspired feminist theorists who see "theory as play and as a playful (vigilant) reading of the play of immanent differences in the text/system" (p.14). Her wordplay is vitriolic; these are "play" or "make-believe" feminists, she implies. Ebert's indictment is broad; she includes all theory that "addresses itself exclusively to cultural politics, understanding cultural politics as the theater of significations, resignification (Butler), remetaphorization (Cornell), and redescription (Rorty)" (p.15). On the contrary, she believes, "feminist theory...must be a politically transformative practice: one that disrupts the specific conditions and features of racist, patriarchal, and capitalist oppression but also transforms the systematic relations of exploitation that produce local oppressions" (p.15).

At the core of the controversy over theory, Ebert argues, is the relationship between theory, on the one hand, and experience and selfhood, on the other. Is the concept of the sentient self that characterizes the work of many women of color a humanist moral selfhood, or is it to be the individualized, decontextualized, atomized "postmodern celebration of

the experience of the ethical subject of pleasure, the *jouissance* of the body" (p.19)? Utilizing the latter concept as the basis of feminist theory, Ebert argues, "substitutes the personal (playful meditation) for the political (historical explanation), and in so doing, ...legitimizes...a pragmatic pluralism that tolerates exploitation as one possible free choice" (pp.16-17). It shifts our attention from real material need to desire.

From Ebert's point of view, then, feminist theory is the site of a social struggle. On one side are the (bourgeois) adherents of that branch of postmodernism (ludic) and its feminist elaborations who utilize textual and linguistic practice to challenge cultural representations of differences, believing that this practice liberates women. (This includes people such as Gayatri Spivak, Rigoberta Menchú, Donna Haraway, Jane Gallop, Judith Butler, Diana Fuss, and Teresa de Laurentis.) On the other side is feminism of the resistance (materialist) post-modernist sort. This approach fashions theory that is solidly grounded in the struggle between classes, sexes, and races, locally and globally, over the material basis of life itself, access to economic power and resources.

Postmodernism, Ebert argues, has arisen as the result of the inability of modernism to contain the contradictions of capitalism: on the one hand, the promise of universal equality and, on the other, the reality of divisions of wealth, resources, and power by race, sex, region, and class, legitimated by ideologies such as the free market, individualism, separate spheres, etc. The role of postmodernism is to mystify these contradictions, normalizing material inequality as "difference (discursive diversity) and legitimating difference itself as not only the hallmark of a developed civil society but also as an integral element of the new human rights" (p.150). Simultaneously, it

discredits the very idea of equality as but a remnant of the repressive universalism of modernism.

Ebert asks the perennial Marxist question: "Cui bono? — Who benefits?" The most general answer, of course, is global capitalism. Specific beneficiaries, however, include bourgeois, academic feminists. Ebert contends, for example, that by separating gender and sex from economic practices, ludic feminists legitimate their own class position because they "would, for the most part, like to see some measure of gender equality" but desire it only "within the existing social relations" (p.47).

My guess is that Ebert would find an audience for portions of her critique among the French feminists who helped establish the journal *Questions féministes* with Simone de Beauvoir. *Sex in Question: French Materialist Feminism*, edited by and Diana Leonard and Lisa Adkins, is a collection of articles by five French feminist members of the *QF* group and one Italian feminist close to the group. The articles were chosen because they relate to issues that have received a great deal of attention in Europe and North America in recent years, those surrounding the social construction and interconnectedness of gender, sex, and sexuality. The book's purpose is to advance feminist theory and the feminist movement, but also to account for and remedy a misperception on the part of anglophone feminists: that French feminist theory focuses primarily on psychoanalytic and deconstructive literary analysis and is best repre-

sented by the work of French writers Irigaray, Kristeva, and Cixous.

In the book's first chapter, Adkins and Leonard advance an intriguing explanation of the fact that although the work of individual members of the *Questions féministes* (*QF*) group is known, French radical materialist feminism as a distinctive form of feminist analysis is virtually unknown in Europe, Canada, and the U.S. Despite the group's split over lesbian separatism in the early 1980's, agreement remained about the central *QF* concerns: the political/power relationship between men and women, the appropriation of women's labor and bodies, and the nature of the grounding of women's consciousness in their material situation. Moreover, these feminists have been making for twenty years what has come to be seen as a major statement attributable primarily to American feminists: "that sex is a social, not a Natural, division, and that both gender and sex can only be understood in relation to heterosexuality" (p.1).²

Adkins and Leonard offer background on the history of French feminism that resulted in the exclusion of radical materialist feminism as well as French socialist feminism. In 1968 a well-organized and well-financed group, *Psychanalyse et Politique* (*Psych et Po*), established itself with a view of female difference relying heavily on psychoanalysis and Lacan. This brand of feminism actively distanced itself from the feminist movement in France.

When theorists outside of France, particularly Marks and Courtivron in their anthology *New French Feminisms*, began to introduce French

feminist work to other audiences, their characterizations of it — despite the fact that the work of members of the *Questions féministes* collective were often included — made it appear that this new, sexy cultural object descended from *Psych et Po*.³ For one thing, Adkins and Leonard explain,

...the anglophone feminists most likely to be engaged in either promoting or critiquing French writing are much more interested in literary criticism and the construction of subjectivities and psyches through language and texts, than in French theorists who emphasise the significance of social relations and the economy in understanding the relations of the sexes and the construction of individual consciousness. (p.8)

Secondly, academics in the U.S. have historically been loathe to consider materialist arguments seriously, whereas they had already embraced psychoanalytic discourse and had begun to produce voluminous elaborations of the originators of postmodernism such as Derrida, Barthes, Baudrillard, and Lyotard. Finally, Delphy alleges that American feminists have adopted as French feminism a package that allows them to attribute to the French, "who carry exotic prestige in anglophone intellectual circles," the responsibility for the rehabilitation and reintroduction of essentialism and essentialist episte-

Miriam Greenwald



mologies into feminist debates, thus making them seem both worthy of consideration and avant garde (p.8).⁴

During the 1970's, Britain's dominant mode of feminist theoretical analysis was clearly Marxist feminist. The version of materialism being advanced in Britain at the time understood the material completely in terms of the contradiction between capital and labor as it related to the economic mode of production. Gender was considered to be largely constituted via ideology.

QF collective member Delphy challenged this form of materialism because, she argued: "marriage constitutes a specific economic relation in which men and women are located in different relations of production; that women's labor is commodified and appropriated through *non-capitalist processes*, and that the *material* determinants of gender are constituted by the contradictions between the social categories 'men' and 'women'" (p.10). Atkins and Leonard contend Delphy was trashed, that Marxist feminism (with an emphasis on the Marxist) was so powerful in Britain at the time that Delphy's analysis and, in fact, the thought of the whole collective were dismissed as problematic.

Brits Atkins and Leonard, however, champion this theoretical approach for its endeavor to move beyond attempts, like Ebert's, "to show that the capitalist economy is solely/mainly responsible for women's oppression," and their broad conceptualization of the nature and etiology of the economic domain (p.11). The collective insists that the economic is organized through the exploitative relations between men and women and is therefore gendered; members meticulously scrutinize other divisions of labor and are respectful of historical changes in what constitutes labor and what material.

The seven articles making up this collection variously consider wifework, housework, emotional and symbolic work, and bodily practice — such as sexual intercourse, child-bearing, and breast-feeding — as forms of gendered production. These works were specifically selected because they focused on the interconnectedness of sex, gender, and sexuality and, for that reason, are not completely representative of the spectrum of work by French radical materialist feminists. In essence, the selection is a strategic attempt to bring the writings of materialists into the debates over difference and the social construction of sex, gender, and sexuality now dominated by cultural theorists.

The characterization of the group presented above is an *explication* of sorts of Chapter 1, Atkins' and Leonard's "Reconstructing French Feminism: Commodification, Materialism and Sex." That chapter is followed by Monique Wittig's "The Category of Sex," first published in 1982 and fairly well-known. Wittig's short piece offers an overview of the positions taken by French radical materialist feminism. She argues that the division of society into two sexes does not cause the oppression of women, but rather that the oppression results in the division. She highlights the centrality of heterosexuality for a definition of the sexes that sees difference as natural and functional. Wittig argues that sex itself is a political category that emerges from the appropriation of the work of one class, women, by another, men.

In "Rethinking Sex and Gender," a revision of a 1991 piece, sociologist Christine Delphy argues for the importance of questioning the link between sex and gender, understanding that it is the social division of labor that accounts for the sorting of men and women into unequal classes. The need for a naturalized marker for

doing that sorting, she hypothesizes, means that gender precedes sex rather than the reverse.⁵ Against Delphy's emphasis on the appropriation of the work of wives, Claudette Guillaumin argues, in another article, that gender involves the bodily appropriation of all women. Labor should be seen as embodied. She coins the term "sexage" to refer to the fact "that the specific nature of women's oppression is their reduction to the status of natural objects and the direct physical appropriation by men of their time, the products of their bodies, their sexual obligation, and their responsibility to care for other members of the group" (p.18).

One other chapter I would like to discuss in brief is "Our Costs and Their Benefits," the final article of the volume, by Monique Plaza. Although a translation of the original 1978 *Questions feministes* piece appeared in *Feminist Issues* in 1981, it is newly translated here by Diana Leonard and is especially useful in allowing us to see the difference between Foucauldian conceptions of the body like those critiqued by Ebert and those advanced by French radical materialist feminists. Ebert argues that "the materialism of the body in Foucault...is specifically designed to oppose collective revolutionary praxis by substituting individual regimes of purposeless pleasure..." (p.32). The body is thus the site of resistance and true freedom for the subject. Plaza references a specific attempt by Foucault to disconnect violence from sexuality. In a discussion regarding proposed changes in the French criminal law governing rape, Foucault asserted that he was at a loss as to how the law should be changed because, as he saw it, sexuality should never be punished. Although Plaza was initially inclined to agree with him in theory, she proceeds to interrogate Foucault's concept of sexuality via a close reading of volume one of his *The*

History of Sexuality. She argues that society cannot punish violence while privileging sexuality without defending men's appropriation of women's bodies. Rape, she says, cannot be separated from the ideology of heterosexuality and social sexing that sees women's bodies as things that can be possessed. In that appropriation/possession and only there rests the sexuality of rape.

Sneja Gunew and Anna Yeatman, the editors of the final book to be considered, *Feminism and the Politics of Difference*, have assembled the work of a multidisciplinary group of multiethnic authors who hope to advance a theoretical discourse directly opposed to those of Ebert and the French radical materialist feminists. Embracing the familiar poststructural feminist goal of "giving voice," the volume convincingly demonstrates how a space can be created for the marginalized to be heard and how the hearing can unsettle. The voices themselves are what will be most interesting to many, for they have seldom been heard: the voices of minorities of Canada, Australia, and New Zealand.

As representative of postmodern approaches to difference, this volume could stand for all that Ebert sees as flawed in postmodern theory. For their part, however, the theorists included do not rail against feminist materialists. They assume the major theoretical shortcoming of materialist approaches is well-known, beyond debating, beyond even naming: it relies on a logic of "binary oppositions that invariably absorbs alterity into the hegemonic.... Such logic is homogenizing and universalist, built on the principle of exclusion and the tyranny of the familiar" (p.xiii).

Poststructuralist theory, on the other hand, within which Gunew and Yeatman include deconstruction, postmodernism, and psychoanalysis, provides theorists with the tools by which they may rescue difference while avoiding the paralysis of identity politics. The articles in-

cluded are meant to demonstrate the power of poststructuralism to surmount this seeming dilemma and are organized in relation to considerations central to that task: claims of authentic minority voice; structures of cooptation and legitimation with respect to the cultural products of minorities; the interconnectness of race and ethnicity; and the problem of setting up non-exclusive gendered and cultural positions and subverting existing paradigms.

The conundrum incipient in this list of concerns is articulated in the very first sentence of the first article, "Feminism and the Politics of Irreducible Differences: Multiculturalism/Ethnicity/Race." Here Gunew says: "Working for social justice is not *necessarily* at odds with a commitment to critical theory 'even' in its post-modern variants" (p.1)[emphasis mine]. This telling statement seems to suggest that postmodern critical theory could, indeed, be at odds with a commitment to social justice, an important observation reinforcing the reader's sense that the point of the volume is not so much to convince critics that Gunew's statement is true, but, indeed, to convince poststructuralists themselves.

***Embracing the familiar
poststructural feminist goal of
"giving voice," the volume
convincingly demonstrates how
a space can be created for the
marginalized to be heard and
how the hearing can unsettle.***

The fact that the conundrum is not resolved is evident in two ways, the first perhaps more remarkable than the second. On the one hand, the reader is clearly meant to identify with and empathize with the previ-

ously silenced minorities as they are variously given voice. I am at one with them and share their cause. On the other hand, I, the white, middle-class academic, am simultaneously made "other," the enemy, herself the suspect neocolonial generator of inauthentic voices. The issue of my position becomes more problematic when I try to think of how to engage in the most political thing I try to do - generate transforming, destabilizing knowledge as a feminist scholar, knowledge useful to a social movement of which I am part. The classic DuBoisian duality of minority self-hood that is a theme in many of the volume's contributions infects this sociologist as reader and leaves her paralyzed. How am I to proceed?

The second hint that the basic dilemma of feminist post-structuralism is not resolved comes from a problem not uncommon in edited volumes. Though the editors abstract a fairly coherent theory of universal difference from their reading of the articles, the reader doesn't come away with the same sense of theoretical coherence. Diverse in disciplinary approaches employed, methodologies, and commitment to and understanding of poststructuralism itself, the articles range from Midori Matsui's Lacanian investigation into the erotically subversive nature of Japanese girls' comics to Vicky Kirby's critique of anthropology's creation of a feminist and postmodern ethnography as complicitous with "masculinism and, indeed, imperialism" (p.30), and Jagose's indictment of Anzaldúa's *Borderlands/La Frontera: The New Mestiza* as a reinscription of binary oppositions. In addition to lacking coherence, then, the works are mostly inward-turning critiques of post-modern efforts, attempts to root out transgressors in postmodern clothing. As a result, the theoretically and politically local is, ironically, rarely overcome as site of analysis despite the international character of the volume. Roxana Ng's "Sexism, Racism and Canadian Nationalism," and Wendy Lerner's "Changing

Contexts: Globalization, Migration, and Feminism in New Zealand" are the only two pieces where the theorizing of the politics of difference is clearly related to the political practice of feminism as a social movement both local and worldwide. These are the only pieces hinting that politics is about power and that feminist theory needs to be, too. There is clearly much to be done.

NOTES

1 bell hooks, *Feminist Theory from Margin to Center* (Boston: South End Press, 1984), p.112.

2 There seems to be little recognition in feminist theory circles of the fact that Suzanne Kessler and Wendy

McKenna, psychologists of the ethnomethodological school of sociology, derived such an insight from their study of transsexuals published in 1978 as *Gender: An Ethnomethodological Approach* (Chicago: University of Chicago Press).

3 Elaine Marks and Isabelle de Courtivron, *New French Feminisms: An Anthology* (Brighton: Harvester, 1981).

4 Christine Delphy, "The Invention of French Feminism: An Essential Move," *Yale French Studies*, no.87, Special Issue: "Another Look, Another Woman: Retranslations of French Feminism," pp.190-221 (as cited in Adkins and Leonard, p.8).

5 Again see the work of Kessler and McKenna referred to in note #2.

[Eleanor M. Miller is an Associate Professor of Sociology at the University of Wisconsin-Milwaukee whose current work is on Azoran immigrants to Lowell, Massachusetts, her birthplace. She is the author of *Street Women* (Philadelphia: Temple University Press, 1986), which has recently been translated and published in Japan, coeditor of *The Worth of Women's Work* (Albany: SUNY Press, 1988), and former president of *Sociologists for Women in Society*.]

The Voices and Lives of Latin American Women Writers

by Carole Byrd

CUÁNTO CUESTA LA POBREZA DE LAS MUJERES: UNA PERSPECTIVA DE AMÉRICA LATINA Y EL CARRIBE/ THE HUMAN COST OF WOMEN'S POVERTY: PERSPECTIVES FROM LATIN AMERICAN AND THE CARIBBEAN. Mexico City: UNIFEM (The United Nations Development Fund for Women), 1995. pap., \$12.95. 161p. bibl. Write to the Corporación Industrial Gráfica, S.A. de C.V., Cerro Tres Marías #354, Col. Campestre Churubusco, 04200, México, Distrito Federal, 5-44-73-40, c/o UNIFEM for purchasing information.

Margaret Randall, **OUR VOICES, OUR LIVES: STORIES OF WOMEN FROM CENTRAL AMERICA AND THE CARIBBEAN.** Monroe, Maine: Common Courage, 1995. 214p. photos. index. \$29.95, ISBN 1-56751-047-7; pap., \$12.95, ISBN 1-56751-046-9.

Gertrude M. Yeager, ed., **CONFRONTING CHANGE, CHALLENGING TRADITION: WOMEN IN LATIN AMERICAN HISTORY.** Wilmington, Delaware: Scholarly Resources 1994. 242p. ISBN 0-8420-2479-4; pap., \$14.95, ISBN 0-8420-2480-8.

Marjorie Agosin, ed., **A DREAM OF LIGHT AND SHADOW: PORTRAITS OF LATIN AMERICAN WOMEN WRITERS.** Albuquerque: University of New Mexico Press, 1995. 342p. bibl. \$32.50, ISBN 0-8263-1633-6.

The critical question we must ask when contemplating new texts or anthologies representing Latin American women's voices is whether new women's collections — of essays, fiction, poetry, and scholarly arguments — address the contemporary absence of these voices in our traditional canon. One of the most recent anthologies published for classroom instruction that attempts to avoid the exclusivity of traditional collections is David William Foster's *Literatura Hispanoamericana (una antología)* (Garland, 1994). In order to remain consistent with college reading lists internationally, he discards very few canonical texts, instead eliminating all historical commentary to make space for the voices of the subaltern. Yet, with all the pages saved in this effort, Foster manages to incorporate only a

number of indigenous texts, one Indian voice, a handful of writers representing African Hispanic America, and six women authors. Despite Foster's dedicated persistence in bibliographing the margin, his work on indigenism, gay and lesbian writing, and documentary literature, it is surprising how easy it is, even for this progressive anthologist, to almost ignore women's writing.

Reasons supporting the necessity of reading women's writing from the Third World are numerous. The present globally focused economic reality admits that expansionism and industrialization have continued to marginalize and impoverish women and children particularly. Without these voices, Third World alternatives to universal problems go unheard. In Languages and Literatures, as a discipline, we are still reluctant to include women as authors in the canon we study and the anthologies we teach because we are, as Foster's work demonstrates, plagued with the decision of which male voices, representing a History we have agreed to teach, to leave out. Additionally, we are unable to contend with the forms of writing produced by women (autobiography, diary, document, journalism, testimony) and the themes about which women write (domestic violence, domesticity and parenting, female desire and sexuality, and rape). All of this, form and content, challenges our notions of what is literary, what is art. Notwithstanding the very real damage that translation does to the authority of a text, it is, in fact, through "interpreters" that international dialogues, diplomatic or academic, must take place. Most critics would agree that the lack of access to Latin American women's expression, in any form, is a far greater problem than the act of mediation through translation itself.

The collective project by UNIFEM [United Nations Development Fund For Women], *The Human Cost of Women's Poverty*, like most documentary-type texts, speaks to the

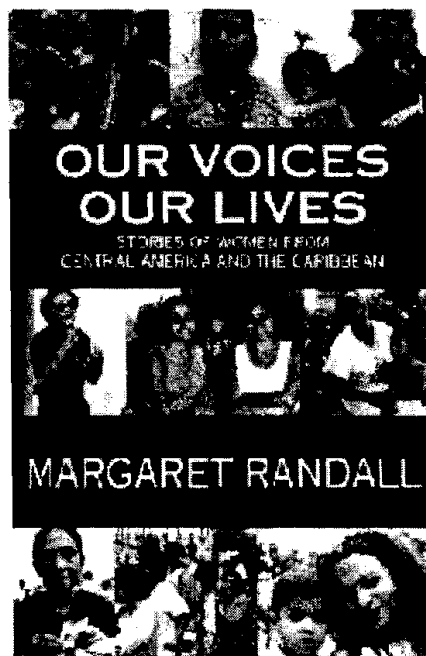
need for more information about the conditions in which women live, as well as diplomatically addressing the question of mediation by presenting most articles in both Spanish and English. This is not a book that would be readily adopted for a literature class, or even a women's studies class, because of the quantity of statistical repetition that diverts attention from analyzing "issues." The UNIFEM project includes essays outlining the extent to which NGOs (Non-governmental Organizations) and some institutional organizations have helped to address the particularly severe poverty for women in rapidly industrializing nations. Consistently the authors agree that local development projects should be supported while continuously monitoring their effects through a gendered lens. In an attempt to examine how and why women live in such forms of acute poverty by looking at the success rate of local projects, Naila Kabeer warns that unless women begin to take part in collective, community action that is mobilized into organizational power, they will continue to be somewhat burdened by the gift of the community "project-trap" and are unlikely to realize their full potential. Elisabeth Jelín's "Desafíos sociales de los años

noventas" (one of the few articles not presented in both English and Spanish) establishes that the very transition to democracy opens the space for new discourse representing the economically excluded, precisely women. In general, all of the articles establish the tendency towards intensification of women's poverty linked to the Latin American debt crisis in 1980. All question how women's poverty is measured, given that women's lack of access to education and to the workplace causes their experience of the conditions of poverty and deprivation to be more consuming than men's. As co-authors Guadalupe Espinosa, Vania Salles, and Rodolfo Tuirán point out in an introduction to this research on poverty:

Gender inequalities manifest themselves in such diverse aspects as: the sexual division of labour, which concentrates women in their domestic environment or segregates them in occupations that replicate the domestic model in the work place; the scarcity of opportunities for education and employment for women; access to unstable and badly paid jobs; the responsibility of the double or even the triple work day; the prevalence of inferior levels of health and well-being; limited participation in social and family decision-making; limited personal autonomy. (p.21)

Women's poverty is superimposed on a series of cultural, social, religious and institutional, gendered disadvantages in Latin America, deepening the effect that deprivation has on their lives.

Two case studies identifying the cultural obstacles denying access to women in Mexico are particularly noteworthy because of the attention paid to the simultaneous ideological fight for autonomy played out in all



women's lives in Latin America. Meryl James-Bryan's article, "Poverty in the Caribbean," offers a brief but important linking between environmental degradation and the feminization of poverty, while Lena Levinas in "Mujeres en el Universo de la Pobreza: El Caso Brasileño" ["Women in the Universe of Poverty: The Brazilian Case"] offers the only counter-argument to viewing women's poverty through a gendered lens, stating that this practice of hierarchizing levels of misery can, in fact, "tener el efecto perverso de reafirmar papeles sexuales al intentar proteger a éste o aquel grupo [have the perverse effect of reaffirming sexual roles by trying to protect this group or that]" (p.144). For the most part, *The Human Cost of Women's Poverty: Perspectives from Latin America and the Caribbean* is a useful book because of its concrete data on both the effect of poverty on women's living conditions and opportunities in Latin America and the resourcefulness of communities collectively working towards better living. It is useful because of the extent to which authors rework the mechanisms by which we measure deprivation and empowerment in the context of gender asymmetries.

What the UNIFEM project cannot do, and does not pretend to do, is give the reader a feeling for the anguish and hope experienced by women working to redress the gender imbalance in the current development paradigm. Margaret Randall's collection of "testimonies," *Our Voices, Our Lives: Stories of Women from Central America and the Caribbean*, removes the anthropological glare from the lens focused on women and poverty. Randall, one of the first to point out the extent to which women journalists, anthropologists, and literary critics have gradually been reinventing the relationship between "object" and "subject,"¹ cannot help but interweave her own experiences as a mother, as an exile, as a woman who has also experienced

injustice, through her interviews with women from a variety of ethnicities, orientations, and social classes. Randall carefully steps out of the line of fire by not creating a book about one "women" from one "race" and one "class." Early in her introduction, she identifies the abstract enemy to women's unity as the objectification process itself: "This is about women at the margin and at center. What is margin and center with regard to who we are, where we live, inside as well as outside ourselves? And who suggests the label? Why even speak of labels? Because our living is so essentially about how we are viewed and how we view who we are in the world" (p.35).

Randall insists that class, race, and sexuality must be factored into the way we consider the lives of women, and astutely adds that culture, separate from all other factors, also affects our living. She is looking for a way to unite experience as she writes that hers is a story both commonplace and unique.

Whether immersing herself in the political agenda of the lesbian movements in Cuba and Nicaragua, discussing the conditions of living biculturally in Belize, or reacting to the horrific stories of violence and oppression carried out against women in Central America and Chile, she — as narrator, interviewer, interpreter — becomes almost a character in her book. Instead of assuming a "male" biographer's role in reproducing testimonies as scientifically objective, she brings us the voice of her "witnesses" and weaves her own reaction, her own acute awareness of the ways all women have been alienated through the text, in order to create a new form of literary journalism. Her book challenges tradition by representing the voices of women not heard from before, and by presenting these voices in an innovative literary-journalistic form.

Our Voices, Our Lives offers student readers, in particular, graphic examples of the statistical feminiza-

tion of poverty in the Third World that brings "women and Latin America" to the table of discussion in Women's Studies. In conversation with Cuban women living in the blockade era of poverty, for example, Randall notes a group's feelings about the extent to which coalition building is necessary for women living in abject poverty. Specifically, they discuss the lack of availability of sanitary napkins, and detail the process by which, after their periods, they boil and reuse carefully guarded napkins to maintain hygiene. These kinds of examples help students visualize the severity of, and also the hope living amidst, female poverty in Latin America.

Gertrude Yeager's collection of historical perspectives, *Confronting Change, Challenging Tradition: Women in Latin American History*, like the other two books reviewed, is brave in that none of the scholarly essays is afraid to talk about the essential constraints of the culture being analyzed. The first eight articles define Latin American culture, giving perspectives from inside and out, asserting statements about the dominance of women as both a global condition while at the same time linked to particular cultural traditions. The book opens with Evelyn P. Stevens's interpretation of what has often been perceived as the most resistant obstacle to the establishment of feminism in Latin America, that is, the conflict between culturally stereotyped roles for men and women, reinforced by cultural beliefs in "machismo" and "marianismo." Stevens redefines the "other face of machismo" by linking "marianismo" not only to the cult of the virgin (the worshiping of female virginity so expansively explored in Octavio Paz' *Los hijos de la malinche*) to the protection of paternity and patriarchy, but also to a cult of female spirituality that insists on female moral superiority. Her powerful last line suggesting that Latin American women are not yet ready to relinquish their female chauvinism invites critique, but at the

same time indicates that this part of the developing world may have historically cultivated more positive ways of conceptualizing female domesticity.

"Concerning the Education of Women" by Teresa González de Fanning is a curious but inspiring article that reads like the progressive politics of Bello, Echeverría, and Sarmiento in the Nineteenth Century Romantic arguments for the education of nations to further a liberal future. Daphne Patai critiques the celebration of Brazilian writer Jorge Amado's sexually liberated female characters (also represented in the popular films from the "abertura" — the brief period of liberalism and political openness in the sixties — in Brazil in *Gabriela* and *Dona Flor and her Two Husbands*). Patai returns the privilege of deciding sexual freedom and body autonomy to women, insisting that Amado's sarcastic depiction of female desire in his texts was calculated: "[T]here is nothing inevitable about the degradation of women by which Amado squeezes some laughter out of his audience" (p.61). The second half of the book contains articles like Isaac Holton's "Daily Life in Nineteenth Century Columbia," that focus on the absence of historical representations of women's issues, particularly during the years of struggle for independence and the formation of the various republics. A look at the Twentieth Century suffrage movement by Francesca Miller helps to put Latin America's fight for women's right to vote into a global context. *Confronting Change, Challenging Tradition* is a "text" that provides reliable background for a variety of disciplines for studying women's issues, women's writing, and the conditions in which women live in Latin America.

The last book of this review, Marjorie Agosin's *A Dream of Light and Shadow: Portraits of Latin American Women Writers*, is the one most likely to be selected for coursework because it includes the biographies or life stories of numerous

contemporary women authors, particularly those whose bulk of creative production and general recognition make them likely "objects of study" for any course — in English, Spanish, or Women's Studies — highlighting women writers. On the other hand, this book could potentially be overlooked precisely because the collected articles present "literary criticism" of women's writing through biography, a trend consistent in teaching women as authors, but harshly criticized in feminist pedagogy for two specific reasons. First, to analyze writers solely through their biographies often establishes a "Great Men of History" way of looking at trends in writing. This practice also negates the value of all other writing not authorized through an artificial and rigid canon. In general, feminists do not support replacing the Historical tradition with an Herstorical tradition in this way. What we do support is the inclusion of as many voices as possible in the discussion of what is art, with strong emphasis on avoiding formalist tendencies that preclude certain writers based on class, gender, or race. Secondly, analyzing women, specifically, as writers through their life stories devalues their creative accomplishments. Without brushing over entirely the fact that information about the political and domestic conditions in which a writer works can help to contextualize his or her writing, focusing only on women's biography reinforces the notion that women's writing is somehow not art, not noteworthy. Agosin has contributed numerous anthologies of Latin American women's writing (most notably *These are Not Sweet Girls: Poetry by Latin American Women* [White Pine Press, 1994]), as well as collections of critical articles, to the bulk of materials supporting women's writing, actively pushing towards broadening the canon in many ways. In this collection, she cleverly juxtaposes a series of women's biographies to critique the practice of making women's biography itself. The "portraits," as they are called, do

not attempt to foster, in the words of Agosin, "unhealthy curiosity" into the lives (or life-styles) of women, nor do they make legendary the idea of strong women writing: the challenge they present to the reader is to see women writers as belonging to a valid, and vital, tradition within a "feminine corpus" (p.11).

Without brushing over entirely the fact that information about the political and domestic conditions in which a writer works can help to contextualize his or her writing, focusing only on women's biography reinforces the notion that women's writing is somehow not art, not noteworthy.

Two articles stand out as emblematic of the value of the critique within the critique: Gwen Kirkpatrick's essay on "Alfonsina Storni" and Elizabeth Horan's "Gabriela Mistral: Language is the Only Homeland." Kirkpatrick emphasizes the need to study extra-literary materials — not just personal histories, but also journalistic and other professional writing — both to return women to a lived history and also to reexamine the kinds of writing that we call literary. Horan traces the making of a saint, an icon, in Gabriela Mistral's biographies, while at the same time criticizing the contemporary attempts to rewrite Mistral's biography as the life of a closeted lesbian. In either reading — Mistral as representative of "exemplary" femininity or representative of "alternative" femininity — neither biographical tradition links her life story to the force of her work. More interesting, writes Horan, would be to:

interrelate the diplomat and this woman who witnessed firsthand some extraordinary and important transitions in the intellectual history of Latin America, and to correlate these with the woman who joked, drank scotch, and smoked cigarettes endlessly, who raised from infancy an adopted child and prescribed herbal cures to exceedingly cerebral men and women of letters. (p.142)

In fact, it is the eclecticism of Mistral's interests and the variety of places she lived in and absorbed that explain the enormous variety of style in Mistral. Biography, for all of the writers in *A Dream of Light*, is made useful to explain writing.

It is my contention that these four texts represent a real change in "taste" with respect to how we see women as literary and what we think is important, in print, about the history of women's lives. The "text" does matter greatly in deciding how to develop courses. If anthologies continue to keep women out of the selection, simultaneously, at least, alternative readings are being produced. Every text cannot solve the dilemmas presented by every discipline, but each one mentioned here does begin to chop away at one of the problems facing the teacher or scholar who wants to bring the developing world's women's perspective into a broader focus.

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NOTES

¹ Margaret Randall, "Reclaiming Voices: Notes on a New Practice in Female Journalism," *Latin American Perspectives* v.18 (Spring 1991), pp.103-113.

FEMINIST VISIONS

Part I - Saltara: Diving into Chicana Reality

by Diane Soles

ADELANTE MUJERES! by Mary Ruthsdotter and the National Women's History Project. 1992. 30 mins. VHS.

BREAKING PAN WITH SOL by Nancy de los Santos and the National Hispanic Media Coalition. 1993. 28 mins. VHS.

The beginning of an article is always the most difficult for me to write. Inevitably, I give up and write it last. This time, however, the beginning came easily, inspired by the two videos in this review. After

watching them on a hot summer afternoon, the image of a swimming pool with clear, cool water and a diving board came to mind. It could have been the heat, but then, I thought, "That's exactly what these videos are: a springboard, a jumping-off point for analyzing and problematizing issues of identity, ethnicity, race, and gender." The two videos offer stylistically distinct introductions to the deep waters of Mexican-American/Chicana identity. Like any good diving board, they make the water look inviting and refreshing, and make the dive look challenging but possible.

Adelante Mujeres! is a documentary produced by the National Women's History Project that sketches key historical forces affecting Mexican-American women from the 1500s to the 1980s. I particularly like the extensive use of black-and-white photographs of Chicanas in factories and fields, mutual aid associations and civic groups, political activities, and with their families. Where else are there so many, positive and varied images of Chicanas? The narrator cites more than a dozen Mexican-American women who have made outstanding contributions to their communities and beyond, such as

María Betancour who, founded the city of San Antonio, Texas in the 1730s, and Jovita Idár, who organized Mexican-Americans around education and cultural identity in 1911. By covering so much history, the authors had to sacrifice depth and merely mention many important issues, such as gender conflicts within the Mexican-American community. Nonetheless, *Adelante Mujeres!* offers students a record of the accomplishments and achievements of Chicanas that is difficult to find elsewhere.

The second video, *Breaking Pan with Sol*, written and directed by Nancy de los Santos and produced by the National Hispanic Media Coalition, portrays a day in the life of a fictional Chicana, Sol, who is celebrating her 30th birthday. This occasion elicits moments of questioning and conflict with her father, her Anglo friend, Jill, and her Chicano boyfriend, Beto. Embedded in these moments are such issues as how to relate to one's past — family, history, community — and how to handle the tensions arising from the insensitivity of even friendly members of the dominant culture. Although a bit melodramatic, this narrative offers a glimpse into the complexity and richness of a Chicana's life. I found especially effective the use of Spanish subtitles for the English dialogue. Both videos mix some English and Spanish, thus underscoring their simultaneous importance in bilingual communities.

By themselves, these videos cover too many topics to adequately treat any one issue. *Adelante Mujeres!*, for example, leaves undressed the question of who decides (and why) what is included in "history" texts and what is left out; or why some Chicana women had to start their own organizations within the Chicano rights movement — what were their demands, experiences, gains? *Breaking Pan with Sol* touched, but did not resolve, some questions of everyday life such as how to negotiate both cross-cultural



Courtesy of the Arizona Historical Society/Tucson (AHS#63,527)

friendships and discrimination based on the intersection of gender and ethnicity.

While neither of the videos offers solutions to ongoing conflicts, they do offer plenty material for further discussion, questioning, and research. The script for *Adelante Mujeres!* is reproduced in a pamphlet accompanying the video and includes an interesting bibliography. In addition, I would suggest other books, such as Gloria Anzaldúa's *Borderlands/La Frontera: The New Mestiza* (San Francisco: Aunt Lute Books, 1987). Her work presents a more in-depth, politicized, and analytical look at Chicana experience and identity, which fills in and complements the video's broad historical survey. As for *Breaking Pan with Sol*, I could imagine students interviewing Chicana women of different ages about the areas of their lives that Sol struggled with: family/generational ties, work, discrimination in its various guises, and gender relations.

The videos provide a good introduction to the sometimes turbu-

lent, often contested waters of Chicana identity, pointing out the achievements, contributions, and ongoing struggles of Mexican-American women in an accessible and inviting style. Some viewers may decide to remain seated poolside, while others will be inspired to plunge in, seeking answers to the questions left unresolved. In this way, the two videos are indeed like well-balanced springboards, propelling all who dare to dive into deeper waters.

[Diane Soles is a Ph.D. candidate in Sociology at the UW-Madison. She has a Master's degree in Latin American Studies from the University of Florida, and has conducted research on women's issues from Mexico to Chile.]

Part 2 - Shattering Stereotypes: Spiderwoman Theatre

by Faye Flesia

SUN, MOON & FEATHER. Bob Rosen and Jane Zipp; VHS; 30 mins.; 1989. Suggested audience: junior high school through adult.

Sun, Moon & Feather is autobiographical, recounting the childhood experiences of three Native American (Kuna/Rappahannock) sisters growing up in Brooklyn in the 1930's and 1940's. The sisters — Sun, Moon, and Feather — are respectively Muriel Miguel, Gloria Miguel, and Lisa Mayo. They are Spiderwoman Theatre, which began in New York City in 1975 and is named after the Hopi goddess Spiderwoman.

Storytelling is central in this avant garde presentation, which is irreverent, witty, and nonlinear. The women cleverly interweave song, color, and movement in their telling of childhood events. Their use of humor in presenting the serious as well as the whimsical is effective and disarming. Not only do viewers learn about the

sisters' recollections of birth, family parties, boat launchings, and scientific discoveries, but also about ballyhooing and even elks on the dole. Viewers meet the sisters' parents, their Aunt Lizzie, and their Uncle Joe. In fact, Uncle Joe's home movies are included in the production along with some footage from the San Blas Islands, located off the coast of Panama and the ancestral home of their father. The sisters also recall their father's traveling "snake oil show," in which he and friends dressed as inauthentic "war chiefs," dancing and whooping for the amusement (and money) of onlooking whites.

Throughout the film are many mischievous clips, one of the most hilarious being the sisters' rendition of Jeanette MacDonald (as the blonde, blue-eyed heroine) and Nelson Eddy (the man on the white horse who rescues the heroine from

the "savages") singing "Indian Love Call." Clearly these sisters are not the stereotypical "reservation Indians," but urban women who have struggled with the racism and sexism of a European culture that asks them to cast aside their background to become "American." Overall, this production by Spiderwoman Theatre covers both the serious and the whimsical powerfully, one might even say outrageously.

[Faye Flesia is Director of Library and Media Services for UW Center-Waukesha County, Waukesha, Wisconsin.]

[Eds. Note: This video is part of the Women's Studies Audiovisual Collection housed at Karmann Library, UW-Platteville, and available to Wisconsin residents through Interlibrary Loan. Call or write us for a catalog of titles available.]

ARCHIVES

The **ARCHIVE-CENTRE FOR WOMEN'S HISTORY-BELGIUM**, which started up in May 1995 in Brussels, hopes to establish a photo-archive and to organize exhibitions centering on Belgian women's historical position. An exhibit titled "A Woman, A Ballot" has already been shown this year. The archive is housed in the Amazone building, part of the Amazone initiative, a project of the Belgian minister for equal opportunities that serves as a connecting

point for a variety of women's organizations. The address is Middaglijnsstraat 10, 1030 Brussels, Belgium.

The **FRAUENMEDIATUM** (or WomenMediaTower) is situated in Cologne's Bayen Tower, an ancient fortified tower that has served as a landmark for the city for nearly 1,000 years. Begun as "The Feminist Archive and Documentation Centre" in 1984, the archive moved to the

tower ten years later, and has a large collection on the "New Women's Movement" beginning about 1971 as well as the 19th-century women's movement and earlier history. Address: Bayenturm, 50678 Köln, Germany.

NEW AVENUES IN WOMEN'S STUDIES RESEARCH: USING PUBLIC RECORDS

by Brenda L. Burk

Where can you find information concerning women that documents every aspect of their lives? In the archives of your state. Hidden among the many series of state public records is information that indirectly documents the history of women, but it will take time and ingenuity to find the records you need.

In general, public records are documents produced in the normal course of activity by state governments, including records from all types of government agencies such as the governor's office and departments of health, corrections, regulation, education, and labor, to name a few. The documents may take the form of committee minutes, correspondence and subject files, policy and procedure records, legislative and rulemaking records, statistical and special studies, and case files. These are all unpublished documents, not published governmental reports or publications, which are found in libraries. Women's involvement in state government — as employee, concerned citizen, or elected official — is reflected in these records. Of the vast amounts of government-produced records, approximately five percent are preserved in state ar-

chives. After the agencies' administrative, legal, and fiscal needs for the documents have expired, most records are destroyed, with a small percent being transferred for long-term preservation to a state archives.

When using public records, a researcher must deal with confidentiality as defined by statutes within each state and by federal regulation. The right to access and the right to privacy are carefully balanced by the government. Examples of restricted documents include personnel records, health and medical records, correctional case files, and even income tax returns. In 1991, the state of Wisconsin altered its open records law to allow the State Archives to provide access to a confidential record seventy-five years after its creation. After the seventy-five years have passed, the confidential record is presumed open to public inspection unless the State Historical Society's Board of Curators determines that the record should remain confidential. Many states have similar legislation governing the confidentiality of records.

How might someone use public records to further their research?

Since government affects most parts of our lives, its records document the changes and developments of society over a long time period. Two aspects of public records that make them invaluable are the lengthy period of time covered and the tremendous quantity

of facts gathered about individuals that can yield a wealth of information when aggregated.

Because information is often hidden among the vast amounts of records preserved in a state archives, locating the records can take some creative strategies. At the State Historical Society of Wisconsin, for example, access to public records begins with a search of ArCat (Archives Computer Catalog), the online catalog of the Archives Division. The catalog can be accessed through the Internet or through the Society Archives' home page on the World Wide Web.¹ Searching under broad subject heading helps locate information relating to a topic, since earlier cataloging practices for public records did not follow the terminology used by catalogers and researchers today. An understanding of the functions and roles of agencies in government and the constituencies they served will also assist in searching for records. The reference archivist, a valuable person to ask about your research, has knowledge about how state government operated throughout time and will have ideas on which series to peruse to find invaluable information on a topic. In many state archives, the staff have produced guides and pathfinders to help in accessing records. In Wisconsin, for a complete and comprehensive look at the resources available and strategies for finding information, consult the forthcoming revised and expanded *Women's History Resources at the State Historical Society of Wisconsin*, by Mary Fiorenza and Michael Edmonds, to be published in the Fall of 1996.²

An example of using public records for research is the study of



women and their influence in the workplace, for which there are numerous sources of information. Agencies dealing with labor would have records on female employment, pay scales, and training programs offered and even how the training programs were developed to incorporate women in the workforce. In Wisconsin, we have a complete set of state employee roster cards spanning 1913-1970. A researcher could, for example, compare the job titles and pay of women and men employed by the state in a given year, document the differences in career patterns over several years, or trace the advancement of women in the workforce over the entire sixty-year period. Labor subject files and various statistical records and studies indicate the influence women have had on working hours, conditions, and pay. For instance, Wisconsin's former Depart-

ment of Labor, Industry, and Human Relations' subject files contain correspondence, petitions, and meeting information on the debate about how many hours women should work. Regulation and licensing records show an increase in and regulation of day care facilities due to the expanding number of women working outside the home, while health department records document the rise of child care training and changes in the field. Records from Public Welfare trace the amount of aid received, the increase/decrease in aid, and information on who receives aid.

The examples above represent only a sampling of the primary source material to be discovered in a state archives. There's much more to be found in archived public documents than one brief introduction can even suggest. Contact and visit your state

archives and discover a world of history that can add a new dimension to your research.

[Brenda L. Burk is a Public Records Archivist at the State Historical Society of Wisconsin. She has her master's degree from the School of Library and Information Studies, University of Wisconsin-Madison.]

NOTES

1 The URL for the web page is <http://www.wisc.edu/shs-archives>

2 For more information on *Women's History Resources at the State Historical Society of Wisconsin*, contact the Publications Office of the State Historical Society of Wisconsin by mail at 816 State St., Madison, WI 53706 or by telephone at 608-264-6161.

FEMINIST PUBLISHING

ROWBARGE PRESS is a new lesbian publisher with a book of short stories to its credit. *Mono Lake: Stories* by Martha Clark Cummings is a collection of nine stories, several of which have previously appeared in such publications as *Kalliope*, *The North Atlantic Review*, and *Sojourner*. Address of the press is P.O. Box 407, Monterey, CA 93942 (email: Robarge@aol.com).

SEAL PRESS is celebrating its twentieth anniversary, having begun with a single volume of poetry, *Private Gallery* by Melinda Mueller. A range of feminist fiction, poetry, and work on domestic violence, health, women's studies, and pop culture make up its extensive list. According to publisher Faith Conlon in *Ms.* (May/June 1996), "We're a

forum for the next generation of feminists," a fact attested to by recent titles such as *Listen Up: Voices From the Next Feminist Generation* edited by Barbara Findlen, and *Wired Women: Gender and New Relations in Cyberspace* edited by Lynn Cherny and Elizabeth Reba Weise. Their address is 3131 Western Ave., Suite 410, Seattle, WA 98121-1041 (email: sealpress@sealpress.seanet.com; website: <http://www.seanet.com/~sealpress/>).

Of interest to those keen on feminist publishing might be a new book by Urvashi Butalia and Ritu Menon, *MAKING A DIFFERENCE: FEMINIST PUBLISHING IN THE SOUTH* (Chestnut Hill, MA: School of Education, Boston College, 1995). The authors, who also publish at the

Kali for Women Press in India, note of feminist presses that "...despite their smallness of size and scale, their reach is both wide and international." Choice of language used in publishing (that of the colonizers or indigenous languages), lack of resources, high illiteracy rate, especially among women who have been denied schooling, the high price of paper, and difficulties with international currency exchange are all serious problems for feminist presses in the South. Feminist publishing here is "very much a political project," according to the authors. The book costs US\$20, from School of Education, 225 Campion Hall, Chestnut Hill, MA 02167. (Information from *Australian Women's Book Review*, July 1996, pp.23-24.)

COMPUTER TALK

☞☞ Just a reminder that our website (<http://www.library.wisc.edu/libraries/WomensStudies/>) offers electronic versions of all recent "Computer Talk" columns, plus numerous bibliographies and core lists of women's studies resources, and links to hundreds of other sites. ☞☞

Note that final punctuation in this section is sometimes left off sentences that end with an electronic address, to avoid confusion, because email and Web addresses do not include a "dot" or period at the end.

EMAIL LISTS

[To subscribe to most email/discussion lists, send a posting to the list-serv (listed in this section in CAPS) with the following message in the body (not the "subject" line): subscribe listname yourfirstname yourlastname (for example: subscribe WIML-L susan smith). If you have an automatic signature file on your email account, disable it at the top of the message or add the single line END after your subscribe message. Note that some subscription messages listed below require your email address instead of your name, and some require neither.

Thanks to Joan Korenman for her thorough directory of discussion groups related to women's studies, from which many of the lists below have been gleaned. Check out her listing at the Web site: <http://www.unix.umbc.edu/~korenman/wmst/forums.html>

AfricaW is an unmoderated list intended for women in Africa as well as African women elsewhere. Send your subscribe message (without your name) to: MAJORDOMO@CORSCCSU.CTSTATEU.EDU

alt.support.noncustodial.moms is a Usenet newsgroup for discussion of issues surrounding mothers without custody of their children. For instructions on how to access Usenet groups, consult your local computer specialist.

bionet.women-in-bio is a newsgroup provided through Usenet for discussion among women in the field of biology. For instructions on how to access Usenet, consult your local computer specialist.

EMILYS-LIST carries news of U.S. politics of interest to women on a weekly basis (from the organization that works toward political support of pro-choice women). To subscribe, contact their Web site (see listing of Web sites below) or send a subscribe message to: MAJORDOMO@EMILYSLIST.ORG

EMWEB is a list for discussion of Emily Dickinson's poetic word play and other topics related to the poet. Subscribe by sending a regular message (without name) to: MAJORDOMO@LAL.CS.BYU.EDU

FAB offers discussion of feminist approaches to bio-ethics. Send a subscription message with your email address to: FAB-REQUEST@PHIL.RUU.NL

FEMJUR-L has moved to a new site. To subscribe, send a message to: LISTSERV@ASSOCDIR.WUACC.EDU

FEMSW-L is an unmoderated list intended for feminist perspectives on social work issues. Send a subscribe message to: LISTPROC@LIST.UVM.EDU

GESTH-L provides discussion in Hungarian of gender studies concerns, open to academics as well as activists. Send a regular subscribe message including your name to: LISTSERV@HUEARN.SZTAKI.HU

IWIDG is a list for discussion of issues of concern to Iranian women. Send a subscribe message to: LISTPROC@U.WASHINGTON.EDU

LEDONNE ("le donne" means "the women" in Italian) offers a moderated discussion in Italian of women's issues. Send a subscribe message including your name to: LISTSERV@CITINV.IT

LESBIAN-NEWS is a new online list for self-identified lesbians or bisexual women only, for exchange of news, announcements, and information, but not for in-depth discussion. Send a subscribe message without your name to: MAJORDOMO@QUEERNET.ORG

LEZBRIAN offers discussion of professional issues for lesbian and bisexual women library workers. Send a subscribe message including your name to: LISTSERV@LISTSERV.ACSU.BUFFALO.EDU

LIVING is a list for sharing of information and support among lesbians with any type of physical disability, permanent or temporary. For subscription information, send an email message to: LIVING-REQUEST@QICLAB.SCN.RAIN.COM

MBA-WOMENS-MANAGEMENT-L carries discussion of women's management issues for MBA's and other professionals in management. Send a subscribe message with your name to: LISTPROC@CORNELL.EDU

PNL ("Pausing Naturally" List) is for women of menopausal age who choose to avoid hormone replacement therapy. The women-only list includes discussion of diet, exercise, herbs, and other alternatives. For information, send an email message to: PNL-REQUEST@HOME.EASE.LSOFT.COM

PSEWLEAD is a list for women in administrative or other leadership

positions in higher education (maintained by the Project on the Status and Education of Women). Discussion includes professional development opportunities, pay equity, sexual harassment issues, and other issues in education. Send a message that contains your name and email address to: DH@AACU.NW.DC.US

SEXTALK is a list intended for intellectual discussion of sexuality issues. Send a subscribe message including your name to: LISTSERV@TAMVM1.TAMU.EDU

SISS (Sisters in Sobriety) is an email women's meeting of Alcoholics Anonymous. To join, send a message stating your compliance with the AA principle: "The only requirement for membership is a desire to stop drinking" to: SISS-APPROVAL@WORLD.STD.COM

soc.support.pregnancy.loss is a Usenet group for those who have had a pregnancy terminated; open to both men and women. Ask your local computer specialist how to connect with Usenet groups.

UHURA is an online research project for women who are researching the Internet and its impact and meaning for women. Send email with request for information to: UHURA@RMPLC.CO.UK

W2W-COUPLES offers a closed, moderated list format for discussion of issues related to women in partnership with each other. Topics may include monogamy, domestic partnership benefits, relationships with families, couple bias, and other concerns. For information, send an email message INFO W2W-COUPLES to MAJORDOMO@QUEERNET.ORG

WEBWOMEN-HTML and **WEBWOMEN-TECH** are technically oriented discussion lists for women working with development of Web pages and technical maintenance of such sites. Another list, **WEBWOMEN-CHAT**, is for "non-techies" who want to discuss women's presence on and work with the Web.

Send a message with only the single word subscribe in the "Subject" part of the message to: WEBWOMEN-CHAT-REQUEST@NIESTU.COM (or insert HTML or TECH in the appropriate places in the address).

WILD-LIST is a women-only list focusing on discussion of lesbian studies from a European perspective. Send a subscribe message followed by your email address to: MAJORDOMO@HELSINKI.FI

WIM-L is the acronym for Women's Issues in Music Librarianship. For information on joining the list, contact Laura Gayle Green (LGREEN@UBVM.UCS.INDIANA.EDU).

WISP-L is restricted to members of Women in Scholarly Publishing, but that organization is open to those working in university presses or other scholarly publishing pursuits. WISP-L members may subscribe by sending a subscribe message to: LISTSERV@UBVM.UCS.INDIANA.EDU

WOMBAT, which stands for "Womyn of Beauty and Temptation," is primarily for bisexual women, but is open to others. Send the usual subscription message to: LISTSERV@LISTSERV.AOL.COM

WOMEN-CLINICDEFENSE is a list for discussion of the violence surrounding women's reproductive rights and access to abortion. Send a subscribe message including your email address to: MAJORDOMO@IGC.APC.ORG

WOMEN-ONLINE-NEWS is the reincarnation of INTERNET-WOMEN-INFO, reborn to take on international news and announcements for women. Send the single-word message *subsingle* to WOMEN-ONLINE-NEWS-REQUEST@LISTS1.BEST.COM

WOMEN-IN-MINISTRY is a closed but unmoderated list for women in the Christian ministry, intended not for debate of theology but for support, announcements, and the like. Send a subscribe message to: LISTSERV@HOME.EASE.LSOFT.COM

WORKING-CLASS LIST offers discussion for academics who come from working-class backgrounds, looking especially at the intersection of gender, race, and class. Send a regular subscribe message including your Internet address to: MAJORDOMO@SOL.ACS.UWOSH.EDU

WWA-L is for "Women Writers and Artists" who want to network with other creative women. Send a subscribe message with your name to LISTSERV@PSUVM.PSU.EDU and the list owner will add your name to the list, which is intentionally being kept small.

WWW ("Wild Wolf Women of the Web") is intended for discussion of the "wildish and archetypal nature of women, poetic and spiritual thoughts." To subscribe, send a regular subscription message with your name to: LISTSERV@HOME.EASE.LSOFT.COM

ELECTRONIC JOURNALS/MAGAZINES

[Listings in this section are actual online publications; some titles in the general Web sites listing are simply Web presences for print publications, though they may include some sample articles.]

BAT KOL calls itself "an independent Jewish Women's Journal for and by Jewish women." Publisher Rivkah Shifren puts together traditional Jewish perspectives on spirituality, relationships, Jewish law, Chassidic philosophy, family, psychology, and more. Address is: <http://www.batkol.virtual.co.il/>

BRILLO is the name of a new electronic magazine edited by Cruella de Ville. The first issue, titled "Armed and Dangerous," includes conversations with Paper Tiger Television staff and an executive of

the Internet Underground Music Archive, plus a number of other pieces. Address is: <http://www.virago-net.com/brillo/contents.htm>

ENGENDER is a magazine for women in small business, hoping to "promote understanding of the condition of women in the workplace." Among the articles in the first issue are those on women entrepreneurs dealing with the double standard in financing and a nurse who's turned to the practice of acupuncture; regular columns include money planning, small business statistics, readers' feedback, wellness tips, resources, and more. Address: <http://www.cadvision.com/ffap/engender/>

GENDER, PLACE AND CULTURE: A JOURNAL OF FEMINIST GEOGRAPHY offers each issue in both print and fee-based searchable online versions. For subscription information, the address is: <http://www.catchword.co.uk> (then look for Information for Libraries, Information for Librarians, List of Scholarly Journals).

gURL offers a 'ziny collection of information including an interview with children's author Judy Blume, "A Love-Hate Look at Beauty Culture," "Comics and Animations," and more. Editors Esther Drill and Rebecca Odes force readers to skip around to lots of screens in getting at the material, but it's a lively look at girl culture. Address: <http://www.itp.tsoa.nyu.edu/~gURL>

HOT GOS is an Australian magazine resulting from a "vision to create a difference," "an alternative to the usual gloss, hype and stereotypes" in other women's magazines. Most issues seem to be largely online, but print subscriptions are also available for AU\$20 from P.O. Box 161, Northbridge, WA 6865 Australia. Web address: <http://www.iinet.net.au/~hotgos/>

In **MAIDEN VOYAGES** you'll find journal excerpts from traveling women, listings of tour companies and women-owned accommodations, a reading list, and more. Available quarterly both in print and electronically, subscriptions are \$20 (U.S.) and \$25 (elsewhere). Address: <http://maiden-voyages.com/>

The first issue of the online magazine **QUILT** focuses on "Women Against Violence," specifically memorializing the massacre of fourteen women engineering students by a man in Montreal, Canada in December 1989. Edited by Ingrid Hein, the issue includes articles and poetry by five contributors. Address: http://alcor.concordia.ca/~ig_hein/Issue1.html

ROCKRGRL, a print publication (see "Periodical Notes" this issue) for "women in the music business," offers a Web page with sample articles, subscription information, contents of back issues, and something about the magazine and its editor, Carla De Santis. Web address: <http://www.indieweb.com/rockrgrl/index.html>

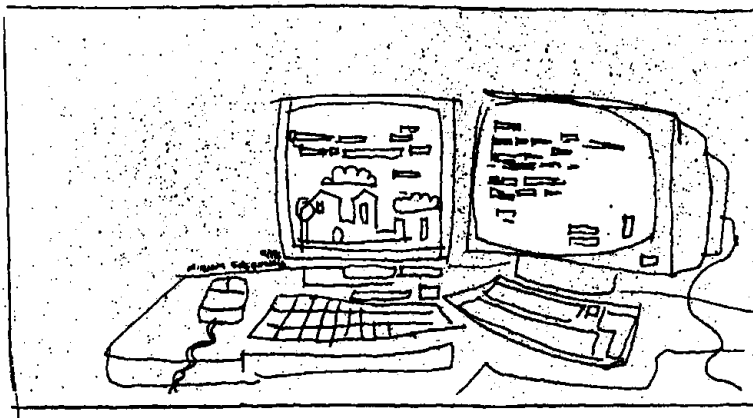
SPIRITED WOMAN is published six times per year both electronically and in print by SisterSpirit, a women's spirituality group based in Portland, Oregon. Contents of back issues are available online as well. Print address

is P.O. Box 9246, Portland, OR 97207. Web address: <http://www.teleport.com/community/nonprofit/sister-spirit/magazine.html>

VISIBILITIES, an online magazine for lesbians, is the electronic rebirth of the journal published in the U.S. between 1986 and 1991. Available free and published in "updates" rather than issues, the publication includes feature articles, a number of book reviews, cartoons, poetry, news, travel information, conference announcements, and more. Edited by Susan Chasin, with cartoons from Alison Bechdel and Paige Braddock. Address: http://www.qworld.org/Visi/visib_home.html

WOMAN MOTORIST is a "free automotive, car and motor sports resource" on the Internet, edited by Sandra Kinsler. The premiere issue offers tips on auto insurance, a road rally report, a book review, news from the American Automobile Association, safety and maintenance tips, racing schedules, and more. Address: <http://www.womanmotorist.com/>

WOMEN'S WEB carries features (on Maya Angelou in the July 1996 issue), career news and advice, tips for communication in the workplace, arts/leisure notes, and commentary on such issues as the top cities for working mothers, illiteracy and infant



mortality, and the Battered Woman Syndrome, plus more. Address is: <http://www.womenswebmagazine.com/>

**** For more electronic sites related to zines or other publications, try Women's E-zines and Publications** at <http://www.zoom.com/personal/staci/ezines.htm> or **Women Online's WWWomen** page listing under Resources/Magazines at <http://www.wwwomen.com/> or our office's web page at <http://www/library.wisc.edu/libraries/WomensStudies/mags.htm>

WORLD WIDE WEB SITES

The **ARCHIVES FOR RESEARCH ON WOMEN AND GENDER** at the University of Texas at San Antonio offers a Web page on its collections, with background information, finding aids, and links to other archives related to women's history. Address: <http://www.utsa.edu/Library/Archives/collex.htm>

ARIADNE's Newsletter No.20 (May 1996) includes an annotated list (in German) of new acquisitions of the Austrian National Library related to women's studies. Address: <http://www.onb.ac.at/00nl20.htm>

The **ARTEMIS GUIDE TO WOMEN'S STUDIES PROGRAMS** in the U.S. provides links to the course offerings of and other information about more than 128 programs. Seems to be updated regularly. Address: <http://www.users.interport.net/~kater/>

ASSYRIAN AMERICAN WOMEN have a Web presence with the title Shamiram in Cyberspace, featuring a page on the Assyrian woman of the year, plans for a conference on Assyrian women, a report on a workshop held at the 1995 World Conference on Women in Beijing, and other information on Assyrian-American women. Address: <http://www.nineveh.com/woman.htm>

ATLANTIS, a journal published by the Institute for the Study of Women, Mount Saint Vincent University, Halifax, Nova Scotia, Canada, has a home page featuring its table of contents and excerpts from the introduction to the current issue. Address: <http://www.msvu.ca/atlantis/>

AWARE (Arming Women Against Rape and Endangerment) offers a website for those interested in women's self-defense. With a focus on "preventing violence through education and training," the site includes a self-defense quiz, questions and answers, an archive of articles, and information on how to get their newsletter. Address: <http://www.aware.org/>

Support for **BATTERED WOMEN** is available from a variety of sources, as gleaned from the Web by *Women'space* magazine. Among the sites are Cybergrl's Web page at: <http://www.cybergrrl.com/dv.html> and the Family Violence Prevention Fund at: <http://www.igc.apc.org/fund/>

BITCH, the online counterpart to the print zine published by Lisa Jervis, is the "constantly evolving community space where feminists, Internet gluttons, media addicts and thoughtful folks in general can talk about women, pop culture, advertising and just about anything else." Address: <http://www.bitchmag.com/>

The **CANADIAN RESEARCH INSTITUTE FOR THE ADVANCEMENT OF WOMEN (CRIAOW)** site offers information on its publications (newsletters, working papers, etc.), research grants, databases, conferences, and more. Web address is: <http://www.worldlink.ca/~criaw/welcome.htm#start>

The **COMMONWEALTH OF LEARNING** Women in Development project is a Canadian program working on broader access to education for women. The Web site includes a directory of women's

studies programs in India, literacy programs, materials on gender bias in distance education, a radio-based workshop on literacy in Tonga, AIDS education materials, and more. Address: <http://www.col.org/wid.html>

The **ELECTRA PAGES: ONLINE DIRECTORY OF THE WOMEN'S MOVEMENT** lists some 7,500 U.S. feminist organizations, searchable by type of group as well as geographic location or subject or a combination. The listing is a project of the Women's Information Exchange/National Women's Mailing List. Address: <http://electrapages.com/>

EMILY'S LIST has a Web page that serves as an "interactive guide" to "pro-choice women running for office." The acronym stands for "Early Money Is Like Yeast" because "it makes dough rise"; the organization provides profiles of viable women candidates for office throughout the U.S. Address: <http://www.emilyslist.org/home.htm>

The **EQUAL RIGHTS HISTORY PROJECT** is developing a database on the 545 women and men who founded the Equal Rights Party in May, 1872. Directed by Timothy Messer-Kruse of the University of Toledo, the project asks interested "Internauts" to unearth information on one of the founders who lived in their geographic area and contribute their research to the data-base. Address: <http://www.utoledo.edu/www/erp/>

The **FAWCETT LIBRARY** is a national research library for women's history in the UK, with some 60,000 books and pamphlets, 700 periodical titles, archives, and extensive newspaper clippings. Its Web page offers basic information about the library's function, hours, staff, and charges, plus reading lists (on such topics as British women's suffrage, women and media, peace movements, and prostitution), information on special collections, and connection to a

computer system in which much of the library's collections can be found. Address: <http://www.lgu.ac.uk/phil/fawcett.htm>

FIGHTING WOMAN NEWS has been a print publication since 1975. Their Web page offers highlights of current and past issues in full-text, announcements, subscription information, links to martial arts sites and other women's organizations, and more. Address: <http://www.cybrsports.com/fwn/index.html>

FRENCH FEMINIST THEORY is the topic of one of the Women's Studies pages at the University of Iowa. Existing entries in this developing webpage include Helene Cixous, Julia Kristeva, and Rosi Braidotti. Address: <http://www.arcade.uiowa.edu/gw/studies/frenchfem.html>

The findings of the **GLASS CEILING COMMISSION**, created as part of the Civil Rights Act of 1991 to investigate problems faced by women and minorities in moving into upper management in the United States, are available on the Cornell University Web server in several computer formats. Address: http://www.ilr.cornell.edu/library/e_archive/GlassCeiling/

Active for ten years now, the **GUERRILLA GIRLS** is a group of artists and art professionals who take public action (wearing gorilla masks), print posters, and do whatever they can to "expose sexism and racism in the art world and the culture at large." Web address: <http://www.voyagerco.com/gg/gg.html>

Tricia Segal's **GUIDE TO WOMEN'S HEALTH ISSUES** provides Internet sites (gopher, Web, and email) for information on health topics under the general headings: emotional health, physical health, and sexual health. Address: http://asa.ugl.lib.umich.edu/chdocs/womenhealth/womens_health.html

HERSPACE offers a host of links on a variety of topics (some broader in their selection than others) such as

"home," "work," "cafe life" (literature, art, fashion and beauty, travel, etc.), and "teenspace." Though it's relatively slow due to lots of graphics and some links aren't particularly related to women, there's an abundance of information here. Address: <http://www.herspace.com/>

The **IIAV (International Informationcentrum en Archief voor de Vrouwenbeweging** or International Information Centre and Archives for the Women's Movement) Web page includes descriptions of its collections, hours, email address, and other information. IIAV is a "national information service in the Netherlands on the position of women and women's studies" and a center for international exchange among several European women's networks. Web address: <http://www.iiav.nl/>

ISIS PLUS is a Netscape version of the Isis page that includes listings (with online links to web pages or documents) of a variety of resources on black women: films and videos, stories and images of important black women, performing arts information, literature by black women writers, organizations and conferences to note, and more. Address: <http://www.netdiva.com/ourstory.html>

The Web site for **JOURNAL OF SACRED FEMININE WISDOM** supplies introductory material about the print publication (begun Winter 1995), contents for Issue 1, highlights of Issue 2 (which includes a CD of 20 songs), plus ordering information. Address: <http://www.jlwisdom.com/index.htm>

The **LESBIAN HISTORY PROJECT** hopes to create an "online record of lesbian history," help get archives and collections onto the Web, encourage oral histories of lesbians of color, donation of original papers, and related objectives. Among the links are some for relevant bibliographies, archives and oral history collections, articles and interviews. Address: <http://www.lib.usc.edu/~retter/main.html>

LILITH: The Independent Jewish Women's Magazine has a very basic Web page with "22 Good Reasons to Subscribe to Lilith," some general explanatory and subscription information, and some review quotations. Address: <http://www.cybergrrl.com/info/lilith/index.html>

MATRICES, subtitled "a lesbian and lesbian feminist research and network newsletter," offers on its Web page the contents and sample articles from recent issues. Address: <http://www.lesbian.org/matrices/index.htm>

The United States Information Agency's **MEDIA GUIDEBOOK FOR WOMEN** is "intended primarily for women who have not had experience in working with the media." It offers advice on media strategy, press releases, interviews, electronic media, press conferences, speeches, and presentations. Web address: <http://www.igc.apc.org/usia/usdocs/mediaguide.htm>

The Web page for the print publication **MIDLIFE WOMAN**, "an independent, international newsletter providing in-depth information on the challenges and opportunities of menopause and midlife," offers subscription information, themes covered by back issues, a sample newsletter article, and a "Basics of Menopause" page. Address: <http://users.aol.com/mdlflwoman/info.htm>

The **NATIONAL FOUNDATION FOR WOMEN BUSINESS OWNERS** has put up a Web page that includes statistics, research reports, announcements about an ongoing monograph series, and other business information for women business owners. Web address: <http://bbai.onramp.net:80/nfwbw/>

The **NATIONAL WOMEN'S HISTORY PROJECT** Web page carries lots of information about getting women's history into the public eye. There are ideas for community groups and organizations, teachers, parents, workplaces, a sample of the many costumed per-

formers of women's history (write them for complete list), an introduction to the staff, and how to order their 48-page catalog. Address: <http://www.nwhp.org/>

The **NATIONAL LESBIAN POLITICAL ACTION COMMITTEE** of Alberta, Canada, pledges to give its money to "candidates, male or female, Democratic, Independent, or Republican, who meet our criteria and have earned our contributions by actively supporting lesbian issues." Address: <http://www.lesbian.org/nlpac/>

NEW VICTORIA PUBLISHERS' Web page carries blurbs on its newest publications as well as a complete backlist of its fiction (primarily mysteries), short fiction, poetry, and "herstory," plus links to online bookstores and information for ordering books. Address: <http://www.opendoor.com/NewVic/>

PLEIADES NETWORKS offers a number of discussion forums as part of its Web page. Among the topics: Coffee House, Money Matters, Picket Fences (home and garden), Culinary Corner, Cyberwomen, Girl Talk, Locker Room, Heart Beat (health and medicine), and Artistic Flair. Select the main website at: <http://www.pleiades-net.com/> then choose the "Our Voices" button.

The **PRESIDENT'S INTER-AGENCY COUNCIL ON WOMEN** has been set up to implement the Beijing Platform for Action in the U.S. The agency is seeking input in the form of comments, suggestions, and news of successful local actions. Web page address: <http://www.whitehouse.gov/WH/EOP/Women/IACW/html/IACWhome-plain.html>

The **SAPPHO PROJECT** is "an organized, non-profit group of highly qualified artists and administrators" who have put together a design for

"an installation showing the life, the times, and the inspired work of the extraordinary creative genius, Sappho," who was born around 640 B.C.E. in the Aegean. The group seeks help putting together the traveling exhibit. Address: <http://www.lesbian.org/sappho-project/sapphome.html>

The **SCUM MANIFESTO** written by Valerie Solanas in 1967, published in 1968, when she also shot and wounded Andy Warhol, is a radical anti-male diatribe. Address: <http://www.filmzone.com/warhol/Scum/scum.cgi>

SPINFEX PRESS, an Australian feminist publisher, lists its new and backlist books, distributors (Inland/ Login in the U.S.), provides an email order form and related links on its Web page. Address: <http://www.peg.apc.org/~spinfex/welcome.html>

TECHBABES is for those who use "technology with creativity and style." It includes a 'zine section with links and resources. Address: <http://www.techbabes.com/>

The **VICTORIAN WOMEN WRITERS PROJECT** at Indiana University offers the work of fourteen British women writers of the 19th century. Carefully encoded according to Text Encoding Initiative (TEI) guidelines, the website includes the writing (mostly poetry) of Louisa Bevington, Ada Cambridge, Maud Keary, Helen Taylor, and others, complete with illustrations from their original publications. Address: <http://www.indiana.edu/~letrs/vwwp/>

WHAM! (WOMEN'S HEALTH ACTION AND MOBILIZATION) is a "direct action group committed to demanding, securing and defending absolute reproductive freedom and quality health care for all women." Its Web site includes a calendar of events

based in New York), the online monthly newsletter **WHAM! Alert**, information pages on selected topics such as welfare reform, and other resources to assist in direct action. Address: <http://www.echonyc.com/~wham/wham.html>

The quarterly zine **THE WOMAN REBEL**, edited by Diane Glass, carries excerpts from its print version as well as subscription information, a place for readers to "rant and rave," and links to other publications and web sites. Web address: <http://www.mindspring.com/~wrebel/index.html>

WOMEN COME TO THE FRONT: Journalists, Photographers, and Broadcasters is the title of one of the Library of Congress' exhibitions available on the Web. Content includes brief biographies and some of the work of eight women who covered the war plus a lengthy list of accredited women correspondents during World War II. Address: <http://lcweb.loc.gov/exhibits/wcf/wcf0001.html>

THE WOMEN INVENTORS PROJECT carries a catalog of resources, including books, workshop manuals, and videos, plus information on a number of Canadian women inventors. Online address is: <http://www.ics.bc.ca/wip/prehome.html>

The **WEEA (Women's Educational Equity Act)** online site is titled **EQUITY ONLINE** and features background articles to download, online discussion groups, a catalog of WEEA publications, and more. Address: <http://www.edc.org/CEEC/WEEA/>

WOMEN'S HEALTH HOTLINE produces regular "issues" on topics related to women and their health care. The most recent at this point is Summer 1996, "dedicated to the 3,800 women competing in the 1996 Summer Olympic Games," focuses on exercise as it relates to health

risks. Address: <http://www.soft-design.com/softinfo/womens-health.html>

The **WOMEN'S MEDICAL HEALTH PAGE**, put together by a medical student for "physicians, women, medical health workers" and others interested in women's health, carries summaries of articles on women's health topics such as osteoporosis treatment, aspirin and cancer, RU486, and HIV/AIDS and women. A special section contains citations and abstracts to articles on abortion. Though not updated since February 1996 when we checked, there's some good information here. Address: <http://www.best.com/%7Esirlou/wmhp.html>

WOMEN'S ORGANIZATIONS & ELECTRONIC COMMUNICATIONS is a searchable "Global

Directory" from Virtual Sisterhood with links to some 7,000 Internet-connected women's groups from around the world. Address: <http://www.littleblue.com/vsister/dir/>

OTHER ELECTRONIC RESOURCES

WOMEN'S INDICATORS AND STATISTICS DATABASE is an updated CD-ROM version (Version 3) of a print compilation of information on women from some 200 countries around the world. Produced by the United Nations Department for Economic and Social Information and Policy Analysis, Statistical Division (UNSTAT), the CD makes manipulation of the data possible in ways not available in print versions. Cost is

\$149; format is MS-DOS; ISBN: 92-1-161375-2. For information, contact: United Nations Publications, United Nations, Rm. DC2-853, New York, NY 10017.

[Eds. Note: We erroneously suggested in our last issue that Joan Korenman, keeper of the WMST-L list and guru of Internet resources for women, was associated with the University of Maryland at College Park — she is, instead, attached to the University of Maryland Baltimore County. Regrets, Joan!]

● L.S.

NEW REFERENCE WORKS IN WOMEN'S STUDIES

ABORTION AND ANTI-ABORTION

Dallas A. Blanchard, **THE ANTI-ABORTION MOVEMENT: REFERENCES AND RESOURCES**. New York: G.K. Hall, 1996. 378p. \$26.95, ISBN 0-8057-3872-X; pap., ISBN 0-8057-3871-1.

This is a very important book, perhaps especially to pro-choicers who may not be aware of the vast number of organizations in the anti-abortion movement, their publications, financial supporters, or coalition efforts. Sociologist/anthropologist Blanchard sought and in many cases obtained material — books, newsletters, audiotapes, and videos —

produced by thirty-nine separate groups from the well-known Operation Rescue to the lesser-known Seamless Garment Network. (The organizations would not send preview copies, by the way. He had to purchase the items.) In addition, he searched for information about the groups in print and nonprint sources and is to be commended for bringing together information about news broadcasts, documentaries, and electronic discussion groups along with traditional print sources. Since companies like Journal Graphics and online services like Nexis offer transcripts of CNN and National Public Radio broadcasts, these resources should be included in reference guides to topical material.

In some cases, they may be the *best* or *only* sources of information on a topic.

Besides the section with citations directly related to movement organizations, the book has chapters on anti-abortion support and service organizations, such as the Arthur S. De Moss Foundation; political activities and events; tactics employed; recruitment and training procedures; relationships with other organizations; anti-abortion rhetoric; the media; religious basis of the movement; and a variety of anti-abortion issues. An appendix lists major publications and organizations of the movement, including youth organizations and sexual assault and pregnancy support groups.

The anti-abortion movement shows no sign of diminishing its efforts. It is good to have a comprehensive resource available to learn more about it.

Marie Costa, **ABORTION: A REFERENCE HANDBOOK**. Santa Barbara, CA: ABC-CLIO, 2nd ed., 1996. 339p. index. \$39.50, ISBN 0-87436-827-8.

This is an expanded, updated edition of the original published in 1991. Costa aims to provide access to "the available information, as well as the full spectrum of thought, on abortion" and says that her book "does not attempt to promulgate any view, except the view that all voices should be heard and listened to" (Preface, p.xvi). This is a reasonable approach for a reference work on such a charged issue, and makes it particularly suitable to public and school libraries.

The basic structure is the same as that in the first edition. First, there's a chronology of viewpoints, laws, and actions, from brief descriptions of how abortion was regarded from classical Greece through the Eighteenth Century, to a more detailed approach for the Nineteenth and Twentieth Centuries (through 1995). Next come biographical sketches of people associated with the abortion debate in the United States; the current status of state abortion laws as of January 1995; descriptions of landmark court cases from *Griswold v. Connecticut* (1965) through *Madsen v. Women's Health Center* (1994); U.S. abortion statistics from the Centers for Disease Control and the Alan Guttmacher Institute and figures for abortion rates in other countries (also from the Guttmacher Institute); descriptions of abortion techniques and complications; and an overview of embryonic and fetal development. These sections are followed by a directory of organizations and annotated bibliographies of print and nonprint resources.

The nonprint selections now include an Internet section. If Costa's research skills are as good as they seem to be, it appears the pro-choice side has been busier turning out videos than have the anti-abortionists in the last five years. New pro-choice videos include *Back Alley Detroit* (1992, distr. by Filmmakers Library): "a vivid picture of what it was like in the decades before abortion was legal" (p.295); *From Danger to Dignity: The Fight for Safe Abortion* (1995, distr. by Concentric Media): "a comprehensive and in-depth look at the struggle to legalize abortion" (p.297); *Leona's Sister Gerri* (1995, distr. by New Day Films): "In addition to making a poignant case for abortion rights and against domestic violence, the film raises provocative questions about the conversion of a private tragedy into a public symbol" (pp.299-300); *Living Forward, Looking Backward* (1993, distr. by Cinema Guild): "...six women tell their stories about being unwillingly pregnant in the years before abortion was legal" (p.301); *Motherless: A Legacy of Loss from Illegal Abortions* (1993, distr. by Filmmakers Library): "...four Philadelphians tell what it was like to lose a mother as a result of an illegal abortion.." (p.302); *Stand Up for Choice* (1993, distr. by Cinema Guild): "This three-part series is intended primarily as a training tool for teaching pro-choice activists how to defend abortion clinics and patients from antiabortion violence" (p.311); and *When Abortion Was Illegal: Untold Stories* (1992, distr. by Bullfrog Films): "...skillfully weaves together old photographs, engravings, news clippings, and recent interviews to present a poignant account of the physical, emotional, and legal consequences of illegal abortion in the United States prior to 1973" (p.312). *No Easy Way Out* (1992, distr. by American Portrait Films International) portrays a teenager who makes successive choices in two pregnancies to abort (the decision haunts her thereafter) and to give up a baby for adoption.

Costa points out that this video neglected to include contraception and/or abstinence as a way of avoiding repeated abortions. *Life and Choice After Roe v. Wade* (1992, distr. by PBS Video), a segment of the series "That Delicate Balance II: Our Constitution," is the only new video Costa found that attempts to provide an unpolarized examination of the issues.

AGRICULTURE

Marie Maman and Thelma H. Tate, **WOMEN IN AGRICULTURE: A GUIDE TO RESEARCH**. New York: Garland, 1996. 298p. index. \$46.00, ISBN 0-8153-1354-3.

Two Rutgers University reference librarians, representing the agriculture focus of Cook College and the Douglass Women's College, combined their expertise and interest to compile an annotated bibliography on women and agriculture. Their citations are culled from numerous sources, including research library catalogs, agriculture databases such as Agricola and CAB, women-focused indexes such as Women Studies Abstracts and Studies on Women Abstracts, and general purpose databases in the social sciences and history. Where Maman and Tate found a pre-existing bibliographic work covering a portion of the subject to be satisfactory, they did not duplicate (ex.: Spanish-language material was already traced in *Women, Agriculture, and Rural Development in Latin America*, by Jacqueline A. Ashby, 1985).

The book begins with descriptions of historical studies on women in agriculture, then moves to women's role in agricultural economic development by region. The third section covers sexual division of labor in agriculture, followed by citations to decision-making on the farm, women's role in agricultural policy implementation, and women's education in agriculture. Dissertations

and Master's Theses are described in a separate chapter. The compilers went beyond the usual English-language bibliography and included a chapter on material in French. They also provided helpful complete bibliographic information on a selected list of journals that frequently publish articles about women in agriculture.

Wisconsin readers may be interested in the work of Eugene A. Wilkening and others in the 1950s and 1960s, described by Maman and Tate in their section on decision-making on the farm. Wilkening and his associates found in 1958 that the greater the degree of commercialization of the farm enterprise, the less the farm and home decisions were made jointly by husbands and wives. Another study (1969) suggested that wives viewed labor-saving equipment as more of an improvement than did husbands. The series of studies seems to have ended in 1969, when the modern women's movement was dawning. Yet a check of the University of Wisconsin Libraries Catalog reveals that Wilkening was still writing on the subject as late as 1981 in a University of Wisconsin publication probably not indexed in the resources used by the compilers. I'm curious whether ten years of the women's movement made any impact on farm wives.

Women in Agriculture is useful because it brings together citations from a variety of sources and provides sufficient information in each annotation that researchers can decide whether the source is something they should examine in full.

BRITISH WOMEN

June Hannam, Ann Hughes, and Pauline Stafford, comps., ***BRITISH WOMEN'S HISTORY: A BIBLIOGRAPHICAL GUIDE***. Manchester and New York: Manchester Univer-

sity Press, 1996. 150p. author index. \$79.95, ISBN 0-7190-4652-1.

Women's history is the robust field it is today due to the perseverance of early feminist historians like Gerda Lerner. That this partially-annotated bibliography covering 1,500 years of British women's history can be squeezed into one volume is more indicative of the cryptic (continental) bibliographic practices employed by the compilers than the output of the field. Authors are identified by surname and initials; most journal names are abbreviated, and book citations leave out publishers as well as place of publication for British imprints. The guide is also meant to be selective, with citations chosen for their usefulness to the general college population and their instructors.

The book opens with a section covering general surveys, followed by historical methodology. The remaining three sections are divided chronologically: medieval (ca. 500-1500), early modern (ca. 1500-1800), and modern (1800 to the present). The three sections use the same outline, examining general works and views on women in that period, then turning to themes: women and family (with many subdivisions), legal status, health, sexuality, work (subdivided), travelers, emigrants, empire, politics (including feminism and protest movements), welfare/social policy, prostitution, crime, witchcraft, religion, education, the arts, biography, and women as historians. Cross-references are crucial, because many citations could logically have been placed in more than one section, and there is no overall subject index to provide added access points.

Citations come from a wide range of English-language publications, including numerous journals in women's studies and history, and chapters in anthologies. The brief

annotations are welcome, if a bit too infrequent. For example: "Thorough treatment, sensitive to gender, of a theme increasingly stressed in social history" (p.52) is what Ann Hughes writes in the early modern section about *Consumer Behaviour and Material Culture in Britain 1600-1760*, by L. Weatherill (1988), and about "Socialism and Scandal in 1900," by C. Collette (*History Workshop Journal* v.23 [1987]: 102-111), we learn from June Hannam that it "Examines labour movement attitudes to the relationship between Dora Montefiore and George Belt, a labour organiser" (p.113).

This should be a useful resource for the intended audience.

DICTIONARIES

Janet K. Boles and Diane Long Houveler, with the assistance of Rebecca Bardwell, ***HISTORICAL DICTIONARY OF FEMINISM***. Lanham, MD: Scarecrow Press, 1996. 429p. bibl. (Historical dictionaries of religions, philosophies, and movements, no.6) \$49.50, ISBN 0-8108-3042-6. Also published as ***FROM THE GODDESS TO THE GLASS CEILING: A DICTIONARY OF FEMINISM***, Lanham, MD: Madison Books, 1996. pap., \$19.95, ISBN 1-56833-072-3.

Librarians alert! This is the same book, published in the same place, issued the same year! Our library got caught and bought both. These books are identical except for one insignificant change: the hardcover is part of a series, and the series editor wrote a short foreword; his comments are instead incorporated into the Preface in the paperback edition. That's *ALL the difference*. This deceptive practice should not be condoned. No where in either book is there mention, even in tiny letters, that the book was also

issued under the other title. That is the routine practice, for example, when a book crosses the Atlantic and is published by a different publisher there.

That said, I will try to calm down and examine the contents of the book. The project of writing the dictionary was a collaborative one, with contributions from faculty in many disciplines. Although the entries are unsigned, the breadth of coverage suggests that many individuals submitted concepts, people, and organizations from their fields for inclusion. There are entries, for example, for Chinese feminist Jiu Jin, the 1992 Canadian court case *Regina v. Butler* that criminalized pornography, and the concepts "biological clock" and "Attitudes Towards Women Scale." The definitions range from a few sentences to half a page. *The Dictionary of Feminist Theory*, by Maggie Humm (2nd ed., Ohio State University Press, 1995) is a better choice for definitions of theoretical concepts because the theorists mentioned are linked to citations in Humm's bibliography, making it easier to pursue matters further. Boles and Hoeveler are better on individuals (they include birth and death dates) and international coverage. If you are looking for a quotation to illustrate a concept, *A Feminist Dictionary*, by Cheris Kramarae and Paula Treichler (Pandora, 1985) is the best match. You might find it under its Routledge 1992 reprint name, *Amazons, Blue-*

stockings, & Crones: A Woman's Companion to Words & Ideas (bearing the note "previously published as *A Feminist Dictionary*").

Boles and Hoeveler actually offer more than a dictionary. There are also a twenty-one-page introductory essay by Hoeveler reviewing the history of feminism, a chronology, and a subject-arranged bibliography that stretches over one-hundred pages. This book is definitely worth acquiring, though one copy is sufficient!

DOMESTIC VIOLENCE

Margi Laird McCue, *DOMESTIC VIOLENCE: A REFERENCE HANDBOOK*. Santa Barbara, CA: ABC-CLIO, 1995. 273p. index. (Contemporary world issues) \$39.50, ISBN 0-87436-762-X.

Numerous guides have appeared recently to assist clinicians, lawyers, teachers, and clergy in identifying and treating family violence. Nancy Kilgore's 1993 *Sourcebook for Working With Battered Women: A Comprehensive Manual Specifically Designed for Counselors, Ministers, Social Workers, Educators and Support Group Leaders Who Want to Improve the Content, Relevance, and Participation of Discussion for Abused Women in Group or Individual Settings* (Volcano Press) is precisely that type. *Family Violence: A Clinical and Legal Guide*, edited by Sandra J.

Kaplan (American Psychiatric Press, 1996), includes essays for practitioners concerning the treatment and prevention of child abuse, elder maltreatment, and domestic violence in general. The Office of Educational Research and Improvement of the U.S. Department of Education issued *Partnerships Against Violence: A Resource Guide* (1994) as part of a coalition of federal agencies sponsoring PAVNET, a virtual library of resources about successful anti-violence programs, sources of funding, and up-to-date research to assist state and local officials (<http://www.pavnet.org/>). But the general public needs to be informed about domestic violence issues, too, and that's the niche nicely occupied by *Domestic Violence: A Reference Handbook*.

The *Handbook* spells out the meaning of domestic violence in the first chapter, both through formal definitions and through personal stories told to Margi Laird McCue as she worked on the book. Her explanations of the causes of domestic violence (as understood by four different theoretical approaches — sociological, systems theory, psychological, and feminist) are useful in understanding where these approaches overlap and where they part company:

While social learning theory is inconsistent with views of psychiatrists who emphasize the pathological

Miriam Greenwald



or deviant aspects of violent families, social learning theory regarding the reasons why men abuse is partially consistent with feminist theory regarding the learning behavior of batterers. Feminists do not agree with those social learning theorists who, from a psychological perspective, hold that women learn their victim behavior either through victimization as children or by witnessing their mothers' beatings. Sociologists and feminists agree that social structure is the prime cause of domestic violence, but feminists strongly disagree with sociologists who espouse the family systems theory, believing that this is a form of victim blaming and that battered women become caught in a pattern of behavior with their abusive partners in order to survive. Feminists believe that battered women are not responsible for their battering, that men choose to batter because they have been socialized to believe they are entitled to superior rights and that society's institutions have traditionally supported men's sense of entitlement. (p.14)

Like other books in ABC-CLIO's "Contemporary World Issues" series, including *Abortion: A Reference Handbook* reviewed above, *Domestic Violence* contains a chronology of significant events in the history of responses to the problem; biographical sketches of people associated with domestic violence issues; a section of facts, statistics, and legal issues; listings of national and state organizations; and annotated bibliographies of print and nonprint resources. Unlike

the abortion handbook, there's no coverage of electronic databases or Internet resources on the subject. A second edition should not neglect these increasingly important ways to obtain information.

EUROPEAN UNION — STATISTICS

European Commission, *WOMEN AND MEN IN THE EUROPEAN UNION: A STATISTICAL PORTRAIT*. Luxembourg: Office for Official Publications of the European Communities, 1995. 206p. ECU 12 or \$16.00, ISBN 92-826-9619-7. Distributed in the U.S. by UNIPUB, 4611-F Assembly Drive, Lanham, MD 20706.

Sprinkled throughout this compilation of gender-related statistics on demographics, households, family life, education, work and political participation in Europe are results from Eurobarometer opinion polls. The data reveal some areas where women and men hold divergent views and others where there are no gender differences. Women in the EU countries (as of the end of 1994: Germany, France, Italy, Belgium, the Netherlands, Luxembourg, United Kingdom, Ireland, Denmark, Greece, Spain, and Portugal), for example, exhibit greater appreciation of the family, while for men work comes first. For all ages, leisure activities and politics are more important to men, whereas religion rates higher for women (p.5). Both sexes believe that governments can help family life most by constructing more housing for families and by improving economic prospects (p.96). One result must have been a shocker for EU planners: only 21.9 percent of the women and 22.4 percent of the men surveyed reported being in sympathy with the aims of European Union (p.203).

What does the statistical portrait look like? There are more women than men in each of the member

states, some 51.2 percent of the population overall, and they live longer, 6.6 more years (1991 data). Fewer women die in traffic accidents — only about one-fourth of all EU traffic victims are women — or commit suicide (less than one-third). Household size is on the decrease and nonmarital unions are on the upswing. When couples marry, they do so at a later age than in the 1960s, but the age gap between them has remained at 2.5 years. Sometimes there is great variety among the member countries. For example, while more than 90 percent of three-year-olds in Belgium, France, and Italy attend preschools, very few do in Greece, Ireland, Luxembourg, or the Netherlands. Only 71 women obtain higher education in Germany for every 100 men, whereas in Portugal college-educated women predominate (151 to 100). The discrepancy between women and men in labor force participation is more than 30 percentage points in Ireland, Greece, Italy, and Spain; in the U.K. is about 20 points and in the Scandinavian countries in the European Free Trade Association (also tracked in some of the statistics), the gap is small. Women are lopsidedly represented in the fields of education (65.4 percent), health care (71.8 percent), and domestic services (90.4 percent), but account for fewer than one-third the workers in industry. In 1994, only 13.6 percent of members of national parliaments were women.

The "detailed analysis of the facts and phenomena emerging from these figures will be a task for the sociologists," states the Introduction (p.3). At least researchers and policymakers interested in the EU countries have this excellent tool at their disposal, offering "harmonized data" among the countries, making comparisons possible both within the EU and with countries outside its boundaries.

FEMINIST THEORY: WOMEN OF COLOR

Joan Nordquist, *WOMEN OF COLOR: FEMINIST THEORY: A BIBLIOGRAPHY*. Santa Cruz, CA: Reference and Research Services, 1995. 75p. \$15.00, ISBN 0-937855-79-0 (Social theory: a bibliographic series, 40; ISSN 0887-3577, \$55/year).

This bibliography provides a convenient way to find citations to the different perspectives on feminist theory emerging from African American, Latina, Asian American, and Native American writers. Literary criticism from these groups is covered separately. Nordquist also includes sections listing literary anthologies from each of the groups because of the close tie between theory and literature from the standpoint of women of color.

HEALTH

Karen J. Carlson, Stephanie A. Eisenstat, and Terra Ziporyn, *THE HARVARD GUIDE TO WOMEN'S HEALTH*. Cambridge, MA: Harvard University Press, 1996. 717p. index. \$39.95, ISBN 0-674-36771-5; pap., \$24.95, ISBN 0-674-36769-3.

It's important for each woman to have on hand an up-to-date, well-written guide to healthful living, illnesses, and other health concerns. For many women *Our Bodies, Ourselves* has been that trusted friend for years, each new edition replacing its predecessor on the shelf — or perhaps joining the 1971 version that carries too many memories to be chucked. *OB, OS* was unmistakably written by nonspecialists fiercely committed to learning about their bodies and sharing the knowledge with other women. Today, there are many other fine books to consult, including some like *The Harvard Guide*, written by medically-trained

women. They all recognize that women's bodies are more than breasts and reproductive tracts and that women can take some responsibility for their health care.

Where they differ is in presentation and style. *The Women's Complete Healthbook* (Delacorte, 1995), *The PDR Family Guide to Women's Health and Prescription Drugs* (Medical Economics, 1994), and *OB, OS* are all arranged thematically. *The Harvard Guide* takes instead an encyclopedic, alphabetical approach for its three-hundred entries. This style lends itself particularly well to explanations of terms or procedures. The entry for "biopsy," for example, begins with a definition ("A biopsy is the removal of a sample of living tissue for examination under a microscope. There are many different types of biopsy, and they vary considerably in complexity, technique, and amount and type of pain and anesthesia involved" [p.77]). Next, four types of biopsies (skin, needle, surgical, and punch) are covered in short paragraphs, followed by explanations of how the tissue obtained is examined and why biopsies are performed. The entry then moves to more detailed discussion, with illustrations, of four biopsies performed only in women (cervical, endometrial, vulvar, and breast), including the techniques used in each. The three-page entry ends with a list of related entries. On the other hand, someone interested in birth control methods would need to look in several entries — "birth control," "hormonal contraception," "natural birth control methods," "oral contraceptives," "spermicides," "tubal ligation," and more in order to read all there is on the subject in the *Guide*, whereas they would have an easier time with the other books.

The Guide has some unexpected entries, such as "cosmetic safety" and "hair care," included because the authors see the health of women as "inextricably linked with their appearance." In such entries they aim for an "honest look at potential

benefits and risks so that women can make informed decisions about the products they buy and the procedures they choose to undergo" (Preface).

The writing is crisp, matter-of-fact, consistent in tone, and non-preachy. "Pregnancy is usually not a good time to take up skiing or skydiving..." (p.239) is about as close to humor as the book gets. An Appendix arranged in the same order as the entries directs readers to additional books written for the general public, addresses of organizations, videos, and Internet lists and sites. My preference for resource coverage is with *OB, OS* because it includes citations to the medical periodical literature.

The Harvard Guide is a good addition to the reference resources on women's health, suitable for all libraries, including high schools, women's centers, and personal collections.

HISTORY

Mary Ellen Snodgrass, ed., *CELEBRATING WOMEN'S HISTORY: A WOMEN'S HISTORY MONTH RESOURCE BOOK*. New York: Gale Research, 1996. 517p. index. \$44.95, ISBN 0-7876-0605-7.

Around January or February, do you start worrying about who to feature in your exhibit case, or what to have your class, club, or department do for Women's History Month this year? Here's a resource so full of ideas that you'll never run out. It comes from the National Women's History Project, the group that originated the first celebrations of National Women's History Week as local activities in Northern California and went on to champion a full month on a national scale. The NWHP continues to serve as a clearinghouse for curricular materials and as a teacher training service. While the NWHP emphasis is on K-12, some of the materials offered through their

mail-order catalog — and some of the three-hundred activities described in the *Resource Book* — are appropriate for or adaptable to the college level.

Any age group might like to arrange a program of folk songs that celebrate women by name, for example. The *Resource Book* suggests several songs to choose from as well as song books with lyrics, including *Here's to the Women: 100 Songs For and About Women*, by Hilda Wenner and Elizabeth Freilicher (Feminist Press, 1995), and offers alternative applications to intensify the historical connections. The activity described for "Women in the Harlem Renaissance" lends itself to a high school or college seminar, a library display, or a teacher education research model for written or oral presentation. Several topics and sources are suggested, and the instructions say "Combine research efforts into a multi-phase project including notes, interviews, drawings, tape readings, videotaped skits, biography, and a map of significant sites in Harlem" (p.312). A "Sports Puzzler" may be successful in a school newspaper, and a project of interviewing women in the community may have the most impact long term.

Each activity contains age/grade level information; sets out a procedure; approximates the budget needs (using dollar symbols); lists books, articles, and nonprint sources; and offers additional applications.

I hope this resource finds its way into school libraries and campus women's centers. It belongs in all of them.

LATINAS

Joan Nordquist, *LATINAS IN THE UNITED STATES: SOCIAL, ECONOMIC AND POLITICAL ASPECTS: A BIBLIOGRAPHY*. Santa Cruz, CA: Reference and Research Services, 1995. 80p. \$15.00, ISBN 0-937855-78-2 (Contemporary social issues: a biblio-

graphic series, 40; ISSN 0887-3569,\$55/year).

In *Latinas*, Nordquist includes citations from Latina publications along with those from alternative publishers, activist organizations, multicultural sources, and the literature of the social sciences. She covers works on Latinas in general and pulls out Mexican Americans and Puerto Ricans for separate treatment, as well as a section for immigrant and undocumented women and one for Cuban/Dominican/Columbian/Brazilian women. This last mentioned section seems an odd grouping. Perhaps there were not enough publications to warrant separate sections for each country, yet enough for Nordquist to wish to call attention to those countries. I would have preferred a general index by country of origin (she doesn't usually provide or need an index due to the logical, detailed structure of her bibliographies). This would have allowed access by country in the other sections of the bibliography as well, which include employment, education, health and medical care, AIDS, lesbians, violence against women, etc. Citations in *Latinas* are to English-language material only.

QUOTATIONS

Mary Biggs, ed., *WOMEN'S WORDS: THE COLUMBIA BOOK OF QUOTATIONS BY WOMEN*. New York: Columbia University Press, 1996. 501p. author index. \$24.95, ISBN 0-231-07986-9.

If you already own *The Beacon Book of Quotations By Women* (Rosalie Maggio, 1992), *The New Quotable Woman* (Elaine Partnow, 1992), and *Feminist Quotations: Voices of Rebels, Reformers, and Visionaries* (Carol McPhee and Ann FitzGerald, 1979) — to name three of the most similar available collections of quotations by women — should you

buy *Women's Words*, too? Well, yes, because you must be either a large library that buys most such material, or you are, like Biggs, a person fascinated with quotation books. What is remarkable is that despite all the generations when women were "silenced," they managed to say and write a great deal that is pithy, humorous, gracious, catty, or wise, and these books complement rather than overlap. Furthermore, what librarian could resist a book whose editor (Biggs is Dean of Library and Information Services as well as Professor of English at Trenton State College, New Jersey) thought to include this quotation from Catherine Drinker Bowen:

In early days, I tried not to give librarians any trouble, which was where I made my primary mistake. Librarians like to be given trouble; they exist for it, they are geared to it. For the location of a mislaid volume, an uncatalogued item, your good librarian has a ferret's nose. Give her a scent and she jumps the leash, her eye bright with battle. (p.217)

Women's Words is the only one of the women's quotations books that offers the editor's contextual comments for many of the quotations. For example, Biggs annotates the quotation "...it is the greatest of all mistakes to begin life with the expectation that it is going to be easy, or with the wish to have it so," by Lucy Larcom with the information: "Larcom was forced to become a mill worker at age 11 after her father died, leaving a destitute widow and eight young children" (p.217). Anyone who likes browsing quotation collections will appreciate a bit of context.

There are over three thousand quotations in *Women's Words*, arranged in over six hundred subjects ranging from baseball and beauty contests to welding and values of

women. Most of the selections are from nineteenth- and twentieth-century American or British women. Several quotations come from contemporary women who have not made their way into other quotation collections. These include Ruth Behar on immigration ("I have a huge need for financial security; the emigrant in me has a fear of ending up homeless and in the gutter" [p.184]), and Patricia Williams on Hillary Rodham Clinton ("Hillary Clinton's great sin was that she left the nicely wallpapered domestic sphere with a slam of the door, took up public life on her own, leaving big feminist footprints all over the place, and without so much as an apology" [p.65]).

RELIGION

Claire Benedicks Fischer, *OF SPIRITUALITY: A FEMINIST PERSPECTIVE*. Lanham, MD: American Theological Library Association and Scarecrow Press, 1995. 279p. author index. \$49.50, ISBN 0-8108-3006-X.

By titling her work *Of Spirituality*, Fischer hopes to convey that the topic is, for her, open and inclusive. It is not confined to the realm of religion, nor are spiritual voices found only in the West. True to her expansive viewpoint, the bibliography lists material connected with spirituality in such topics as feminist psychology, women's autobiographies, motherhood, lesbian thought, environmental concerns, peace efforts, and a variety of creative expressions.

Following an introduction laying out the scope of the book, Fischer begins the bibliography with sections more closely tied to formal religion. Her first chapter covers feminist theology [or *theology* as feminists prefer], scriptural study, and historical analyses; and the second lists works by or about spiritual women of ancient and medieval times (such as Hildegard of Bingen) and the modern period (Simone Weil, etc.). The Goddess figures in a later chapter of

the book, as do women clergy in another. A chapter on cross-cultural expression includes spirituality among Native American, Asian, and African women, and in relation to Hinduism, Buddhism, Islam, and Judaism as well as primal culture. The last section is a directory of periodicals, publishers, and centers that are likely resources for readers interested in feminist spirituality.

If Fischer prepares a new edition, I hope she will consider at least partially annotating the selections. It would be helpful to know something more in particular about the novels and works of poetry listed in the creative expression section.

WOMEN'S MOVEMENT

Barbara Ryan, *THE WOMEN'S MOVEMENT: REFERENCE AND RESOURCES*. New York: G.K. Hall, 1996. 339p. indexes. \$45.00, ISBN 0-8161-7254-4.

Having already written a monograph of the subject (*Feminism and*

Miriam Greenwald

the Women's Movement: Dynamics of Change in Social Movement Ideology, and Activism; Routledge, 1992), Ryan thought writing an annotated bibliography would be relatively easy. Anyone who has ever tried to do so could have told her what she eventually learned: It's not. Whatever isn't at hand can theoretically be borrowed for examination — but libraries don't lend *reference books*, so she needed to visit many places to examine the materials listed in her resource section. Writing concise yet informative entries is an art, and coming up with an organizational structure is seldom straightforward. Choosing what *not* to include is as important as selecting what's put in. I am pleased to report that Ryan overcame all obstacles and wrote an excellent reference work that should be acquired by all libraries and women's studies programs with in-house collections.

The two initial chapters cover what would be expected in such a work: First and Second Wave feminism, respectively. Each chapter is subdivided by thematic topics central to that era of feminism. For example, philanthropy and reform characterized

First Wave feminism, and reproductive freedom issues the Second. Next, Ryan adds a biographical chapter on women activists, again a useful, logical grouping and placement. But her next chapter is more novel, demonstrating her deep knowledge of the subject. This chapter tackles feminist discourse. Separate subsections cover three concepts often lumped together or used interchangeably. Ryan distinguishes feminist thought (world view with gender at the center) from theory, or more properly *theories* of feminism, and in turn from methodology ("the ways research has



left out women and how to change that practice" [p.108]). This chapter also has sections on social movement theories, identity politics, multiculturalism, and, due to the volume of material, a separate section for Black feminism.

Chapter Five takes up additional issues for the contemporary women's movement such as the intersection of race, class and gender, and attitudes towards sex and pornography. Chapter six (which librarians will appreciate most) describes library collections, archives, catalogs, and museums, as well as reference materials and bibliographies. Women's studies faculty will find the sections here on funding sources, primary source documents (speeches, letters, etc.), anthologies, and texts useful for courses and projects, too.

There's a good mix of books and articles in each chapter — never too much to be overwhelming — definitely something that will help undergraduates identify important works. And if you don't see something obvious from Ryan's section headings, try one of the three indexes (author, title, subject) at the end of the book.

WORK

Cynthia Costello and Barbara Kivimae Krimgold, eds., *THE AMERICAN WOMAN 1996-97: WHERE WE STAND: WOMEN AND WORK*. New York: W.W. Norton, 1996. 408p. index. \$30.00, ISBN 0-393-03929-3.

Paula J. Dubeck and Kathryn Borman, eds., *WOMEN AND WORK: A HANDBOOK*. New York: Garland, 1996. 550p. index. ISBN 0-8240-7647-8.

These two excellent reference works provide complementary information on all aspects of women and work. Costello and Krimgold

continue the tradition of devoting almost half the bi-annual *American Woman* to a topical theme. The remainder of the volume provides a chronological review of events of significance to American women (this year's covers July 1993-March 1995), a statistical portrait of American women, distilled from federal sources, and biographical sketches of women in the 104th Congress. The 1994-95 theme was "Health," undoubtedly the perfect topic to choose in 1993 or so, when the editors (Costello and Anne J. Stone) must have been anticipating the arrival of national health insurance. For 1996-97, when the overhull of the welfare system is bent on dumping millions of welfare mothers into the job market, the prescient editors have selected "Work" as the theme. Indeed, two of the six comprehensive essays in the volume deal with welfare and with parents in the workforce. Katherine McFate writes on "Struggling to Survive: Welfare, Work, and Lone Mothers," and Ellen Galinsky and James T. Bond cover "Work and Family: The Experiences of Mothers and Fathers in the U.S. Labor Force." Other essays survey trends in workforce participation by women, and address affirmative action, unemployment insurance, pensions, and retirement issues. Each essay includes abundant charts and graphs.

After digesting the statistics and descriptions provided in *The American Woman 1996-97*, turn to *Women and Work* for the next level of analysis. Dubeck and Borman have assembled a collection of 150 original articles that review seminal research by sociologists, economists, and others on numerous aspects of women and work. Each two- to four-page article summarizes the current state of research on the topic and offers bibliographic suggestions for further depth. Besides labor force participation, many other topics are addressed. The section "Intersection of Gender,

Race/Ethnicity and Work" contains some unusual categories beyond those expected for African Americans, Latinas, and other women of color. Appalachian women, Greek women, and women in the Civil Rights Movement each have separate chapters. The section "Gender-Based Division of Labor in the U.S." includes reviews of occupational sex-typing and perceived prestige of occupations. Various theoretical approaches to analyzing women and work draw from such disparate fields as geography, the psychology of women's adult development, and work in economics on human capital theory. Numerous occupations receive chapter attention. Sad to say, this is not true for librarianship, which has no chapter, no listing in the subject index, and may only be represented in the book as a whole by the phrase "library reference and retrieval" in Rosalie A. Cohen's "Women in the Service Occupation Sector." Cohen calls libraries one of the places where "women have ... pioneered and activated the separation of information services (fourth-sector products) from interpersonal services and the integration of these new products into traditional service arenas" (p.146).

Computer technology and in particular computer language is the topic of an essay by Margaret Anne Bly in a section on factors influencing career and occupational choice. She reaches some surprising conclusions from her survey of research in the area: "No major difference between the sexes has been found in their attitude toward computers.... No difference was found in the amount of use" (p.236). These statements seem at odds with other reports I've read, which suggest that a gender gap does exist, although it is narrowing.

A fifth of the book covers cross-cultural and international studies. It is difficult to make comparisons across nations because the statistics collected are not always counting the same

phenomenon or for the same time period. Nevertheless, one article uses United Nations figures available through WISTAT (Women's Indicators and Statistics), which contains employment data for 103 countries for 1980, to demonstrate the worldwide gender inequality in labor-force participation. Other essays in this section tackle women's work in Australia, France, East Germany, Japan, India, Israel, China, Sweden, New Zealand, Mexico, Singapore, Nigeria, and Nicaragua, and survey economic development in Africa and Latin America.

Remaining sections of *Women and Work* cover legal factors affecting women's work, work experiences and the organizational context of work, and work/family issues.

WRITERS

Cynthia J. Davis and Kathryn West, ***WOMEN WRITERS IN THE UNITED STATES: A TIMELINE OF LITERARY, CULTURAL, AND SOCIAL HISTORY***. New York: Oxford University Press, 1996. 488p. bibl. index, \$45.00, ISBN 0-19-509053-5.

The content-rich *Oxford Companion to Women's Writing in the United States* by Cathy N. Davidson and Linda Wagner-Martin (1995) was the mother — or at least the womb — that gave birth to this literary-historical timeline. Davis and West were research assistants to Davidson and Wagner-Martin charged with compiling a brief chronology for the *Oxford Companion*. They accomplished that task, but found so much more than could be contained in an addendum to an encyclopedic com-

pendium that they decided to continue work on the project and publish their results in a separate volume.

They chose to present the timeline as two parallel tracks: a year-by-year chronology of "texts" for the publications and happenings directly connected to women's writings, alongside "contexts," events in general social, political, and cultural history as well as significant medical and legal developments important to women's lives that same year. "Writing" is broadly defined in both books, encompassing newspaper columns, advice books, cookbooks, and all forms of *belles lettres*. The juxtapositions are entertaining, though drawing any actual connections or influences is left entirely to the reader. The year 1896 saw the publication of Mormon poet and journalist Emmeline B. Wells' *Musings and Memories*, while on the same page (155) we learn that Johnson and Johnson produced the first commercial disposable sanitary pads, called Lister's Towels. In 1930 Mildred Wirt Benson (pseudonym Carolyn Keene) wrote the first Nancy Drew book, while Mother Jones (Mary Harris), "renowned labor organizer and agitator who helped found both the Social Democratic Party and the Industrial Workers of the World," celebrated her one hundredth birthday (p.239).

Uses of such a book? Browsing and speculating on the historical climate in which women's words were written, fact-checking (though the format limits the amount of actual information provided for each nugget to at most a compound sentence) and a great source of inspiration for high school poster projects for history and American literature classes.

BRIEFLY NOTED

Linda Schmittroth, ed. and comp., ***STATISTICAL RECORD OF WOMEN WORLDWIDE***, 2nd ed. Detroit: Gale Research, 1995. index. \$89.50, ISBN 0-8103-8872-3.

The second edition of this statistical reference work is now out. As in the first edition, Schmittroth brings together data from a variety of places. In addition to standard governmental sources, there are tabular presentations of information from periodical articles, company reports, organizational newsletters, and more. According to the Preface, the coverage is about sixty percent U.S., forty percent international. This makes for a sprightly, eclectic collection of data, beyond what is expected in statistical resources. You can find, for example, that money ranks first among gift preferences of both women and men in the United States (pp.12-13), or that it costs about \$16 to make and market Norplant, which sells for about \$365 (pp.95-96; table presenting figures in a *New York Times* article). The 1993 *Catholic Almanac* was the source of the fact that fewer than 16,000 of the 164,661 teachers in U.S. Catholic schools in 1992 were Sisters (p.584), and a composite of U.S. Air Force Technical Reports served as the basis for the chart showing that when male and female pilot candidates are matched according to their level of pre-Undergraduate Pilot Training (UPT) performance composite, both sexes perform equally well in training to become pilots (p.598).

Sources cited have full bibliographic entries in an appendix, and there's a detailed subject index, too.

♦♦ P.H.W.

PERIODICAL NOTES

New and Newly Discovered Periodicals

COMMUNIQUE 1996- . Publications coordinator: Jennifer Humke. 4/yr. Isis-WICCI, P.O. Box 4934, Kampala, Uganda. (Issue examined: v.1, no.1, May-August 1996)

Because its *Women's World* publication is produced only twice a year, this new publication from Isis-WICCE is meant to fill gaps in the information flow about the Women's International Cross-Cultural Exchange (WICCE) program headquartered in Kampala. The seven-page first issue discusses post-Beijing developments and explains some of WICCE's activities.

DARK MOON SISTERS 1995- . 4/yr. \$16. Single copy: \$5. P.O. Box 43172, Oakland, CA 94624-0172. (Issue examined: no.1)

This "quarterly digest publication of Lesbian and Bisexual women vampires stories...is published on the Solstice and Equinox" (publ. letter). The magazine uses a 5-1/4 x 8-1/2-inch format with unusual typefaces, offering some poetry and drawings as well as stories within its fifty pages. Content is sexually explicit and editors look for multicultural and multiracial material with strong women characters.

JOURNAL OF GENDER, CULTURE, AND HEALTH 1996- . Ed.: Richard M. Eisler. \$35 (indiv.); \$41 (indiv. outside U.S.); \$110 (inst.); \$130 (inst. outside U.S.). ISSN 1087-3201. Plenum Publishing, Journal Subscriber Serv. Dept., 233 Spring St., New York, NY 10013. (Issue examined: v.1, no.1, March 1996)

Noting that researchers doing "exciting work on the impact of gender and cultural factors in health are publishing their work in disparate outlets" (p.1) in a variety of disciplines or for particular ethnic groups, the editor hopes to consolidate such research and develop "an integrative approach" in this journal. Among the topics in this first issue: therapist attitudes toward gender roles; the relation of gender to pain perception; gender and cardiovascular reactivity in Black adolescents; and cross-national differences in disease rates.

THE LADY REENACTOR 1994- . Ed.: Rick Keating. 1/yr. \$9.95 + \$2 shipping (U.S.); \$3.50 shipping (elsewhere). ISSN 1076-2221. Patrick Publishing, P.O. Box 1864, Varna, IL 61375-1864. (Issue examined: v.1, 1994)

Intended for "women of the hobby," this publication on the reenacting of the U.S. Civil War scenes offers articles on such topics as the roles of African-American women in Civil War reenacting, Victorian jewelry and hairstyles, forming a reenactment group, use of fans, mourning practices, and children's Civil War-era activities and dress. There's also a listing of independent "ladies' groups" around the U.S., a bibliography of books on women and the Civil War, a one-page gallery of children's photos from the period, and a product index to help readers locate items mentioned in advertisements throughout.

LESBIAN SHORT FICTION 1996- . Ed.: Jinx Beers. \$36 (4 issues). Single copy: \$9.95. ISSN 1087-7169. 6507 Franrivers Ave., West Hills, CA 91307. (Issue examined: Premiere Issue, Spring 1996)

With its contents of "twenty-one stories from ten states and three countries" (p.viii), this 158-page first issue offers a variety of genres from mystery to romance, humor, and erotica. Writers range from "first time authors, to those who have published several short stories and articles, to authors who have an established novel series" (p.vii), and brief biographies provide contexts for their work.

NATIVE WOMEN IN THE ARTS: IN A VAST DREAMING 1995- . Ed.: Beth Brant. 1/yr. \$7. 141 Bathurst St., Suite 101, Toronto, Ontario M5V 2R2 Canada. (Issue examined: No.1, 1995)

This first issue gathers the work of forty-six Aboriginal women in a collection of short stories, poetry, excerpts of plays, biographies, songs, and visual art work. Nicely produced, the issue includes the work of both well-known and emerging artists, with brief biographical sketches identifying the tribal affiliation and background of each.

ROCKRGRL 1995- . Ed.: Carla DeSantis. 6/yr. \$24; \$15 (email subscription). 7683 SE 27th St., #317, Mercer Island, WA 98040-4280. (Issue examined: no.10, July/August 1996))

"Information and inspiration for women in the music business," says this magazine's subtitle. Among the information to be found: notes on the song group Fluffy; a profile of the Bush Tetras after their reincarnation as a group; an online concert; and several other girl groups around the continent.

TRIALOGUE 1995-. Ed.: Mita Gupta. 2/yr. Single copy: \$3. AWID membership: \$45 (professional); \$20 (student); \$75 (library); \$10 (individuals from and living in less developed countries). Association for Women in Development, 1511 K Street, NW, Suite 825, Washington, DC 20005. (Issue examined: v.1, no.1, Winter 1995)

The eight oversized pages (11 x 17 inches) of this biannual newsletter are intended to reflect the "perspectives of academics, policy makers, and practitioners who make up AWID's 'trialogue'" (p.1). Theme of this issue is structural adjustment, including, in addition to the three regular "voices," a "voice from the South" on Zimbabwe and nearby African nations, plus comments by each contributor on the work of the other authors and a listing of recent relevant resources.

WOMANSWORD 1996-. Ed.: Janice H. McElroy. 12/yr. \$25. 3140-B Tilghman St., #263, Allentown, PA 18104. (Issue examined: v.1, no.5, May 1996)

Intended to offer "timely news and views about what is happening on a wide spectrum of issues in the federal government, in businesses, on campuses, in states and communities" (Web page), with particular focus on implementation of the Platform for Action developed at the Beijing World Conference for Women (from Web page at <http://www.feminist.com/wword.htm>), the four-page sample issue includes Bella Abzug's article on the "Contract With Women," a listing of U.S. government and U.N. contacts/addresses, highlights from the U.N. Commission on the Status of Women's fortieth session, plus brief news summaries.

WOMEN ALIVE 1997-. Editorial team. 4/yr. \$12. 1566 Burnside Ave., Los Angeles, CA 90019. (Issue examined: Spring 1996)

"A publication by and for women living with HIV/AIDS," declares the subtitle, and a statement continues that the organization and publication are "the means we have created to help us connect with each other, bring others like us out of isolation, and take charge of our lives, our care, and our destiny" (p.2). Articles discuss the hope of protease treatment, one doctor's approach to treating HIV via prevention of opportunistic infection, a single mother's dealing with HIV, herbal treatments for night sweats, drug use and HIV, and more; a localized listing of resources concludes the issue.

WOMEN AND LAW IN SOUTHERN AFRICA RE-SEARCH PROJECT 1989?-. 4/yr. P.O. Box UA 171, Union Avenue, Harare, Zimbabwe. (Issue examined: v.8, no.1, March 1996)

This issue of the project's twelve-page newsletter seems centered on follow-up related to the Platform for Action adopted at last year's Beijing World Conference on Women. Reports of various WLSA meetings and workshops help to disperse information, including notes on how

to do domestic fundraising in Africa. A list of resources and a piece on using electronic networks complete the issue.

WOMEN LEGISLATORS IN ACTION 1996-. 4/yr. \$50 (U.S.); \$75 (elsewhere). Empowerment of Women Programme, Parliamentarians for Global Action, 211 East 43rd Street, Suite 1604, New York, NY 10017. (Issue examined: v.1, no.1, May 13, 1996)

Intended as a "global forum, where action taken at the domestic level on gender issues is shared by legislators around the world," this nine-page publication focuses on "enacting the legislation that will translate the Platform for Action [from the 1995 Beijing World Conference on Women] into effective national policies" (p.1). Included are brief reports on an international meeting and the actions taken in various countries represented.

WOMEN'S HEALTH: RESEARCH ON GENDER, BEHAVIOR, AND POLICY 1995-. Ed.: Tracey A. Revenson. 4/yr. U.S. and Canada: \$35 (indiv.); \$95 (inst.); elsewhere: \$60 (indiv.); \$120 (inst.). ISSN 1077-2928. Lawrence Erlbaum Associates, 365 Broadway, Hillsdale, NJ 07642. (Issue examined: v.1, no.1, Spring 1995)

The vision of the editor for this journal are that it be "broad yet deep," and "draw bridges between the disciplines," presenting "top-tier research and scholarship" (p.1) as well as theoretical and methodological articles and policy analyses. Topics in the premiere issue include a paradigm for women and health; risk, screening behavior, and breast cancer; postpartum depression in disadvantaged women; and gender as a factor in patient/doctor communications.

Special Issues of Periodicals

BEYOND LAW/ MAS ALLA DEL DERECHO v.3, no.8: "Gender and Law 1993"; and v.4, no.11: "Women's Rights and Human Rights." Ed.: Mara Bird. Subscription: \$15 (Colombia); US\$40 (Latin America/Caribbean); US\$60 (elsewhere). Single copy: \$5 (US \$20). ISSN 0121-5183. Instituto Latinoamericano de Servicios Legales Alternativos (ILSA), P.O. Box A.A. 077844, Calle 38 No. 16-45, Santafé de Bogotá, D.C., Colombia. (Issues examined)

The first special issue of this journal of "stories of law and social change from Latin America and around the world" carries such article titles as: "Legal Education and Legal Services in Zimbabwe: A Focus on Women, Law and Culture" (Amy S. Tsanga); "Reproductive and Sexual Rights as Human Rights" (María Ladi Londoño E.) and "Women's Legal Rights in Poland in the Process of Transformation" (Malgorzata Fuszara).

The second special issue includes: "On a Mandatory Quota-System for Political Parties in Argentina" (Marcela V. Rodríguez); "Women's Rights and the International Context: Some Reflections on the Post-Communist States"

(Maxine Molyneux); and "Economic Liberalization, the NAFTA, and Human Rights: Illustrations from Canada, Mexico and Chile" (John Dent). Each issue also offers reviews, essays, and a "bulletin board" section of news items.

GRAMMA: JOURNAL OF THEORY AND CRITICISM v.1, 1993: "The Gender of Reading." Eds.: Yiorgos Kalogeras, Ruth Parkin-Gounelas. E. Douka-Kabitologlou, Dept. of English, School of Philosophy, Aristotle University, 54006 Thessaloniki, Greece. (Issue examined)

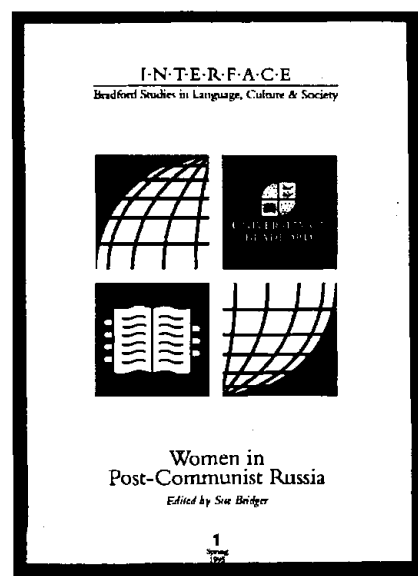
English articles (about half the issue): "'This Creature': Discourse on Women and Discourse by Women in the Middle Ages" (Karin Boklund-Lagopoulou); "Hester's Ungathered Hair: Hawthorne and 19th Century Women's Fiction" (Adrienne Kalfopoulou); "Clarissa Dalloway's Body: Transformations of Christian Concepts of Femininity and Maternity in Virginia Woolf's *Mrs. Dalloway*" (Katerina K. Kitsi-Mitakou); "Reading with the Author's Sex: A Comparison of Two Seventeenth-Century Texts" (Tina Krontiris); and "The Other Side of the Looking Glass: Women's Fantasy Writing and Woolf's *Orlando*" (Ruth Parkin-Gounelas).

INTERFACE: BRADFORD STUDIES IN LANGUAGE, CULTURE & SOCIETY no.1, Spring 1995: "Women in Post-Communist Russia." Ed.: Sue Bridger. Single copy: \$12. ISSN 0261-0353. Anne Croasdel, Dept. of Modern Languages, University of Bradford, Bradford BD7 1DP, UK. (Issue examined)

This premiere issue of *Interface* offers two sections of interdisciplinary research: the first covers "Unemployment, Privatization and Survival," the second considers "Private Life and Public Policy." Beginning from the premise that "women have been hit proportionately hard both by falling living standards and by unemployment" during Russia's early transition toward democratic reform (p.v), the articles examine such topics as protective work legislation, attitudes and concerns of Russian women academics, rural women, sexual violence, and ownership of reproduction.

THE JOURNAL OF MENTAL HEALTH ADMINISTRATION v.21, no.4, Fall 1994: "Women's Mental Health Services." Issue ed.: Andrea K. Blanch. Subscription: \$53 (indiv. nonmember); \$95 (inst.); add \$8 (surface mail), \$16 (air mail) outside U.S. ISSN 0092-8623. Sage Publications, 2455 Teller Rd., Thousand Oaks, CA 91320. (Issue examined)

Following an introduction by the issue editor and Cynthia Feiden-Warsh are eight articles, among them: "Gender Differences in the Use of Outpatient Mental Health Services" (Anne Rhodes and Paula Goering); "Independent Community Living Among Women With Severe Mental Illness" (Judith A. Cook); "On Being Invisible in the Mental Health System" (Ann Jennings); "Parents With Severe Mental Illness and Their Children:



The Need for Human Services Integration" (Andrea K. Blanch et al.); and "Home Making and Community Building: Notes on Empowerment and Place" (Priscilla Ridgway et al.).

SCIENCE, TECHNOLOGY, & HUMAN VALUES v.20, no.3, Summer 1995: "Feminist and Constructivist Perspectives on New Technology." Guest ed.: Steve Woolgar. Subscriptions: \$144 (inst.); \$57 (indiv.). Add \$8 outside the U.S. Single copy: \$37 (inst.); \$16 (indiv.). ISSN 0162-2439. Sage Publications, 2455 Teller Rd., Thousand Oaks, CA 91320.

Contents: "On Some Failures of Nerve in Constructivist and Feminist Analyses of Technology" (Keith Grint, Steve Woolgar); "Feminism and Ecology: Realism and Rhetoric in the Discourses of Nature" (Kate Soper); "Feminism and Constructivism: Do Artifacts Have Gender?" (Anne-Jorunn Berg, Merete Lie); "The Ethics of Hybrid Subjects: Feminist Constructivism According to Donna Haraway" (Baukje Prins); and "Shifting Sexes, Moving Stories: Feminist/Constructivist Dialogues" (Stefan Hirschauer, Annemarie Mol).

THIRD WORLD LEGAL STUDIES - 1994-95: "Women's Rights and Traditional Law: A Conflict." Ed.-in-Chief: Samuel O. Gyandoh, Jr.; Guest ed.: Penelope E. Andrews. Subscription: US\$20 (Europe, North America, Japan, Australia); US\$7 (elsewhere); US\$7 (students). ISSN 0895-5018. School of Law, Valparaiso University, Valparaiso, IN 46383.

Partial contents: "Feminist Critiques of International Law and Their Critics" (Hilary Charlesworth); "Female Genital Surgeries and Multicultural Feminism" (Isabelle R. Gunning); "Islamic Law and the Issue of Male and Female Circumcision" (Sami A. Aldeeb Abu-Sahlieh); "Palestinian

Women: Beyond the Basic Law" (Adrien K. Wing, Shobhana R. Kasturi); "Women, Custom and State Law in Papua New Guinea" (Jean G. Zorn); and "The Women, Law and Development Movement and the Struggle for Customary Law Reform in Africa" (Takyiwaah Manuh).

Transitions

BELLES LETTRES has put out an emergency call for funds to help publish its latest issue. Funding cutbacks have caused a \$10,000 shortfall and the publication has missed its first deadline in eleven years. Donations are welcome to: Janet Mullaney, Editor, 2208 Spinnaker Ct., Reston, VA 22091.

MS. has delayed publishing due to financial difficulties. More than 200 freelance writers have not been paid and one has brought suit against Lang Communications, which recently sold the magazine to Jay MacDonald. MacDonald has said he sees no obligation to pay the outstanding debts. Address of the new owner is 230 Park Ave., 7th Fl., New York, NY 10169.

WOMEN & RECOVERY (began 1992) has taken a new name, **VICTORY SCARS**, and is seeking work that "celebrate[s] the victories, the scars, and the wisdom of all women as they experience what it is to be female today." P.O. Box 1947-137, Cupertino, CA 95015-1947. Email: SheWorx@aol.com (Information from publishers)

Anniversaries

ATLANTIS is a women's studies journal currently celebrating twenty years of existence and thriving all the while. Address: Mount Saint Vincent University, Halifax, Nova Scotia B3M 2J6, Canada.

AWIS MAGAZINE (from the Association for Women in Science) celebrates the organization's twenty-fifth anniversary with a special issue that includes greetings from President Clinton, reflections by past AWIS presidents, a calendar commemorating important events in the organization's history, a retrospective book review, and more. Address: 1200 New York Ave., NW, Suite 650, Washington, DC 20005.

Ceased Publication

HERESIES no.1, Jan. 1977 - no.27 (v.7, no.3) 1993. Eds.: Collective; Managing ed.: Jean Casella. 280 Broadway, #412, New York, NY 10007. Back issues are available in limited quantities from Avis Lang, 202 West 78th St., Apt. 3E, New York, NY 10024. (Letter from publishers June 1996 that office was closing.)

WOMAN OF POWER no.1, Spring 1994 - no.24, Summer 1995. Ed.: Charlene McKee. ISSN 0743-2356. P.O. Box 2785, Orleans, MA 02653. (Information from *Sojourner* July 1996)

♦♦ L.S.

ITEMS OF NOTE

The Center of Concern has developed a workshop series, **WOMEN CONNECTING BEYOND BEIJING**, to provide a link between the United Nations Fourth World Conference on Women and local women's groups. The packets include materials for group discussion, activities, and ways to develop action plans. The price is \$15 for the facilitator's packet, and \$3 for each participant's workbook. Materials are also available in Spanish. For more information, contact the Center, 3700 13th St. NE, Washington, DC 20017. Phone: 202-635-2757; fax: 202-832-9494.

Some recent publications from the **INSTITUTE FOR TEACHING AND RESEARCH ON WOMEN** include "Race, Gender, and Class: An Overview and Guide to Teaching," by Jean Belkhir (\$12); "The Politics of Power: Gender Equity in Sport," by Margaret Faulkner (\$6); and "Assessment of Multicultural Education in Women's Studies: A Research Report," by Beth Vanfossen (\$6). Checks or money orders should be payable to TSU-ITROW; send to: ITROW, Towson State University, Towson, MD 21204-7097.

THIRD WORLD WOMEN: DYNAMIC PROTEST IN BEIJING is the title of a collection of posters from the Fourth World Conference on Women. The forty posters along with annotations and background on the Conference and the issues raised, sexism, health care, education, racism, and more, are available for exhibit or presentation. Contact: Speak Out!, P.O. Box 99096, Emeryville, CA 94662. Phone: 510-601-0182.

Two new government documents have been published. **WORKING WOMEN COUNT!: A REPORT TO THE NATION** is a forty-four-page document published in 1994 by the United States Department of Labor, Women's Bureau. The Superintendent of Documents number is L 36.102:W 89/9. The Executive Summary of this document is available on the Women's Bureau's website, <http://bubba.dol.gov/dol/wb/> **REMARKS BY FIRST LADY HILLARY RODHAM CLINTON: UNITED NATIONS**

FOURTH WORLD CONFERENCE ON WOMEN, SEPTEMBER 5-6, 1995, CHINA, a twenty-nine-page document, was published by the Executive Office of the President. The Superintendent of Documents number: PREX 1.2:H 55. (Her remarks to the NGO Forum are also on the World Wide Web at <http://women.usia.gov/usia/hrcngo.htm>) Contact your local government document depository library to read these reports.

WOMEN AND TOBACCO: AN INVENTORY OF RESOURCES AND INITIATIVES lists the work Canadians are doing on issues related to women and tobacco use, including resources and topics currently being researched. The inventory is available from: Canadian Council on Smoking and Health, 1000-170 Laurier Ave. W, Ottawa, Ontario, K1P 5V5 Canada. Fax: 613-567-2730.

A new bibliography, **TAKE ANOTHER LOOK AT GENDER EQUITY**, lists resources that deal with gender equity and girls' education. To request a copy, contact: Heather-Jane Robertson or Bernie Froes-German, Canadian Teachers' Federation, 110 Argyle Ave., Ottawa, Ontario K2P 1B4 Canada. Phone: 613-232-1505; fax: 613-232-1886. Web address: <http://www.ctf-fce.ca>

A new research guide for women's history sources is **FLORIDA STATE ARCHIVES: COLLECTIONS PERTAINING TO WOMEN'S HISTORY AND WOMEN'S ISSUES**. Request a free copy from: Florida Department of State, Bureau of Archives & Records Management, Mail Station 9A, Tallahassee, FL 32399-0250. Or email a request to Krista Kordt at: kkordt@mail.dos.state.fl.us

CORRECTION: Mention in last issue's "Items of Note" of *Latin American Women: Compared Figures* listed FOCAL as contact for the report. Requests should go instead to Susana Levy, FLACSO-Chile, Leopoldo Urrutia 1950, Casilla 3212 Central de Casillas, Santiago, Chile. Phone: (011)(56-2) 225-9938; email: flacso@lauca.usach.cl

♦♦ R.B.

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Women, Race, and Ethnicity: A Bibliography (1970-90) is an annotated, selective bibliography of 2,400 books, journals, anthology chapters, and nonprint materials.

The History of Women and Science, Health, and Technology: A Bibliographic Guide to the Professions and the Disciplines (1970-95 — selective coverage) is an excellent tool for curriculum development, providing over 2,350 records from biographical and historical books and articles.

Women of Color and Southern Women: A Bibliography of Social Science Research

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