

Feminist Collections



A
Quarterly of
Women's
Studies
Resources

WOMEN'S
STUDIES



LIBRARIAN

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Published by Phyllis Holman Weisbard
Women's Studies Librarian

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A Quarterly of Women's Studies Resources

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

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FROM THE EDITORS

It's not yet been 20 years since the first issue of *Feminist Collections*, but we're now into our twentieth volume (due to an anomaly about the numbering of earlier issues). So while we're not celebrating quite yet, we are talking about some potential changes for our quarterly and wondering what input you can give us.

As we struggle to publish the second edition of our *Women's Audio-Visuals in English (WAVE)*, we're chagrined at how long it's taking us to put together this listing of films, videos, and audiocassettes on women-related topics. Data input and editing, compilation of a good subject index, checking on distributors that may by now be defunct - it all takes too much time worked around our other priorities of

Feminist Collections, *Feminist Periodicals*, and *New Books on Women & Feminism*. What to do?

One idea we've tossed around is featuring more video reviews within the pages of *Feminist Collections*, perhaps in addition to book reviews, perhaps in place of them. So many publications carry book reviews, is there really much need for us to add the few titles we can squeeze in? Meanwhile, few publications manage to do much in the way of video reviewing. Is this something we should emphasize? Should we make our audio-visual listing available primarily online instead of in print?

No big changes will happen very soon - we already have at least three issues of *Feminist Collections* planned ahead and our office's Advisory Panel

needs to make any final decisions anyway. But we're wondering what you think about the various features in *FC*? What's most useful to you? Least useful? Do you read "Periodical Notes"? What about "New Reference Works"? Is "Computer Talk" of any real help? How about "Items of Note"? The Web reviews? And what about the book reviews? If you have a minute to jot down your feedback (you ARE near your computer terminal, aren't you?), please send your thoughts to: wiswsl@doit.wisc.edu

We appreciate your ongoing support of our publications and hope we can continue to serve your women's studies resource needs!

○ P.H.W. and L.S.

LETTERS TO THE EDITORS

Greetings Editors of *Feminist Collections*:

I'm writing in regards to the review of my zine *This Is About Suicide* in the Fall 1998 issue of *Feminist Collections*. I appreciate your inclusion of a review. My hope is to reach as many womyn as possible. I've considered what to write for awhile because I don't want to be hasty in my criticism.

However, I continue to be concerned by the reference in the review to Terri as being "a good friend." Clearly, my five year lesbian relationship with my lover Terri counts for more than being "good friends." As best, it's an incomplete description of our partnership. At worst, it's an erasure of our lesbian life and identity. Our relationship only ended with her suicide, we weren't even broken up (even if that was

her original intent before her suicidalness took over).

It's true that everyone takes what they want from reading a zine or any writing. I might find it strange or hard to understand what someone picks up from something I've written. Hopefully I've been as clear as possible in my writing. Certainly I had a lot of ground to cover in explaining to womyn I've never met how and why Terri ended up committing suicide. But I would appreciate it if you could ask whoever reviewed my zine to take a second look and consider my point here. As editors of *Feminist Collections*, I ask you to consider this issue as well.

Thank you,
Claudine O'Leary
Editor of *This is About Suicide*
email: Cloud91020@aol.com

The editors reply:

Dear Claudine,

We sincerely regret any slight that might unintentionally have been given to your relationship in our review of your zine. As you no doubt noticed, we can't give very much space to each periodical we mention as a "newly discovered" publication, but we in no way wanted to demean what was obviously a central lesbian relationship in your life. The zine was clearly a deeply felt effort at understanding just what went wrong, celebrating the life of this loved one, and moving forward, however difficult that process is. We thank you for offering both your zine and your clarification in an effort to reach out to other women.

Editors of *Feminist Collections*

BOOK REVIEWS

DEVIL IN A BLUE DRESS: WOMEN, INHERENT EVIL, AND THE SIN OF WITCHCRAFT

by Susan E. Taylor

Elizabeth Reis, *DAMNED WOMEN: SINNERS AND WITCHES IN PURITAN NEW ENGLAND*. Ithaca, NY: Cornell University Press, 1997. 212p. ill. bibl. index. \$32.50, ISBN 0-8014-2834-3.

James Sharpe, *INSTRUMENTS OF DARKNESS: WITCHCRAFT IN EARLY NEW ENGLAND*. Philadelphia: University of Pennsylvania, 1997. 365p. bibl. index. pap., \$18.50, ISBN 0-8122-1633-4.

Why were women the primary victims of witch trials? What societal and cultural zeitgeist fostered the accusations, the trials, the tortures and in many cases, the deaths of these women? Both *Instruments of Darkness: Witchcraft in Early Modern England*, by James Sharpe and *Damned Women: Sinners and Witches in Puritan New England* by Elizabeth Reis explore possible answers to these questions.

In *Damned Women*, Elizabeth Reis begins with the question, "What was it about New England Puritanism that linked women more closely with the devil?" According to Reis, the answer is partially to be found in Puritan understanding of the physical: "The body, for the most part, also entangled women. Puritans believed that Satan attacked the soul by assaulting the body. Because in their view women's bodies were weaker, the devil could reach women's souls more easily and breach these 'weaker vessels' with greater frequency" (p.93). Reis also examines the Puritan understanding of women's souls as more vulnerable to the forces of darkness: "Women were in a double bind during the witchcraft episodes. Their souls, strictly speaking, were no more evil than men's, but the representation of the vulnerable, perpetually unsatisfied, and yearning

female soul, passively waiting for Christ but always open to the devil as well, implicated corporeal women themselves. . . . A woman's feminine soul, jeopardized in a woman's feminine body, was frail, submissive, passive. . ." (p.94).

Reis goes on to note that "New Englanders considered women more vulnerable to Satan because their image of the soul and its relation to the body allowed them to associate womanhood with evil and sin" (p.95). Her analysis of how the Puritan mentality created conditions ripe for the accusation, trials, confession, and persecution of witches is thorough, tightly reasoned, and absorbing. She clearly and concisely explicates the Catch-22 situation many accused women found themselves in: the refusal to accept guilt was seen as further proof of that guilt: "It was the women who denied any collusion with Satan...[who] displayed a measure of independence in the face of authority" (p.141). This apparent independence was contrary to Puritan expectations of female behavior: "The sense of the depraved female self which emerges from women's conversion narratives merged with the community's (and each accused

woman's own) expectations about the rebellious female witch" (p.137), whereas "a confessing woman was the model of Puritan womanhood, even though she was admitting to the worst of sins, for she confirmed her society's belief in both God and the Devil" (p.136). Like James Sharpe, Elizabeth Reis illustrates her analysis with incidents of accusation and trial; unlike Sharpe, Reis liberally recounts the narratives of the accused, giving readers an opportunity to understand the situation of the accused as they themselves understood it.

In *Instruments of Darkness: Witchcraft in Early Modern England*, Sharpe's analysis of the social, economic, and cultural conditions fostering the witch trials is informed by the examination of incidents of accusation and trial, but some of his thinking will undoubtedly not meet with universal agreement. For example, Sharpe takes issue with the idea that the witch trials may have been partially motivated by the male-dominated medical profession's desire to eradicate the use of lay healers – primarily women. He grudgingly notes



MIRIAM GREENWALD ©1998

that “there does seem to be some evidence. . . women accused of witchcraft had been involved in healing, although unfortunately for the usual arguments, they seem to have been most frequently involved in curing animals. . . .” Condescendingly, he adds, “We await with interest attempts to link the witch craze with the rise of a male-dominated veterinary profession” (p.175). However, a case cited by Sharpe himself makes the connection between witchcraft and healing – that of Joan Jurdie, who requested of a neighbor seeking treatment for her sick child that she not disclose Jurdie’s treatment of the child, “lest (she) be thought a witch.” Another witness in Jurdie’s trial stated that she was “induced to suspect that the said Jurdie wife is a witch, because she doth take upon her to helpe such things” (p.175).

Another of Sharpe’s ideas that may arouse dissent is that the witch trials were the result of social pressure among women: Incidents of accusations such as the malefic sickening of children or livestock by a supposed witch, he claims, “suggest. . . witchcraft tensions, witchcraft suspicions, and witchcraft accusations were frequently one of the ways in which disputes between women were resolved, existing tensions being brought to a head by that most female of concerns, worry over a child’s health” (pp. 177-

179). According to Sharpe, the “simplistic connection between witchcraft accusations and male oppression collapses while, conversely, the impression that witchcraft accusations were somehow generated by disputes between women gains support” (p.178) based on the ratio of female to male testimony in witchcraft trials. He does, however, note that “it would be going too far to claim that the presence of women accusers and women witnesses negates the idea that persecution of witches was somehow connected to the fact that early modern England was a male-dominated society” (p.174).

Sharpe’s analysis extends to socio-economic factors and social anxieties that may have led to the persecution of some women:

It was the economic marginality of such women that made their neighbors unhappy about them and led to their being accused as witches. . . . Such women, many of them widows or women living outside the conventional hierarchies of family or household, were not only perceived as poor but also as being outside normal patterns of control. . . . Concern over uncontrolled or independent women might have been more intense in this

period, irrespective of the phenomenon of witchcraft. (p.175)

Instruments of Darkness is heavily studded with episodes of accusation and trial taken from records of various English counties. Some readers may question the conclusions Sharpe draws from these incidents, as well as his dismissal of theory regarding the descent of contemporary Wiccan and other Pagan religions from ancient religious practices, but the incidents themselves make for absorbing and informative reading. However a reader may feel about Sharpe’s own analysis, the information he presents is material for constructing an understanding of the witch trials that may be very different from the one he suggests.

Both *Damned Women* and *Instruments of Darkness* are well-considered and well-detailed. The prose style of *Instruments of Darkness* is somewhat balky, whereas *Damned Women* is written so smoothly that readers may glide past certain ideas without noticing them. Both books present well-examined data and well-built theories, but it may be that no book will ever succeed in providing the definitive answers to the many questions the trials continue to raise.

[Susan Taylor is an MFA candidate in the Creative Writing program at the University of Minnesota. Her interests include feminist studies and historical and contemporary witchcraft.]

AMAZONS IN THE WAR ON POVERTY

by Representative Rebecca Young

Mary A. Naples, *GRASSROOTS WARRIORS: ACTIVIST MOTHERING, COMMUNITY WORK, AND THE WAR ON POVERTY*. New York and London: Routledge, 1998. 285p. \$65.00, ISBN 0-415-91024-2; pap., \$19.95, ISBN 0-415-91025-0.

Two months after the tragic assassination of President John F. Kennedy, the new president, Lyndon B. Johnson, announced in his January 1964 State of the Union message: "This administration today, here and now, declares unconditional war on poverty in America. ...Our aim is not only to relieve the symptoms of poverty, but to cure it, and, above all, to prevent it." In March, the President sent the Economic Opportunity Act to Congress. It included creation of a job corps and work training and work study programs for poor young people, and a community action program to "give every American community the opportunity to develop a comprehensive plan to fight its own poverty – and help them to carry out their plans." By February 1965, forty-four states had local anti-poverty programs and the other six would join them by June.

Grassroots Warriors tells the stories of more than sixty community workers recruited into the War on Poverty through community action programs in Philadelphia and New York. These women were enlisted in paid community work under the rubric of New Careers, which provided an alternative to formal social work education and training by acknowledging the women's experience and previous community work as unpaid volunteers. New Careers drew on the Chicago Area Project of the 1930s, where recruitment was based on thorough knowledge of the people and neighborhood organizations plus a natural

capacity for working with adults and youth. That model was incorporated into the Mobilization for Youth to prevent juvenile delinquency in the early 1960s, and a variation of this idea was then employed in the War on Poverty.

The second lynchpin of the Community Action Program was "maximum feasible participation" of the poor, but both of these basic tenets came under fire immediately, from politicians and professionals alike. Politicians wanted to appoint professionals, so they could control them and their programs.

Mayor James Tate's first submission of Philadelphia's plan to the Office of Economic Opportunity was denied funding because he failed to involve the poor in program design and administration. However, even after anti-poverty elections were held for the Community Action Councils, the mayor's appointed vice-chair used time-tested ways of co-opting elective policy board members and area council members by offering them jobs in the poverty program or city government. In the end, the Philadelphia Anti-Poverty Action Council (PAAC) became an independent commission within the city government, leaving its employees without civil service status (which would have allowed them union membership) and unable to transfer into other city jobs. Brenda, a Philadelphia resident worker, noted that

"PAAC became the voice of the city" (i.e. of the mayor's office). Any program which "had much substance to it somehow or another got waylaid... and things came from the top down for the most part and did not go the other way very often" (p. 72). Despite a prohibition on partisan activity, Alice Porter, another community worker, actively engaged in "nonpartisan" political advocacy. Alice reported that workers did not trust the two-party system and so focused on solving problems facing their community in a "nonpartisan" way. She simply interpreted agency rules prohibiting "partisan" politics to allow her to protect the interests of her community. Others did not feel so free to do so.

New York City exhibited a somewhat different history from the centralization in Philadelphia. Some CAP agencies evolved out of existing community organizations, like Mobilization for Youth. Others sprang up on their own, so that by 1978 at least four hundred anti-poverty programs operated in New York City. As in Philadelphia, a city-run anti-poverty program plan was rejected by Governor Nelson Rockefeller. It was succeeded by Mayor Robert Wagner's executive order creating a hundred-seat Council Against Poverty, forty-two seats of which were reserved for representatives of the poor.

The approaches to community work by those who contributed their narratives to this book derived from a variety of experiences – Dorothy Day's Catholic Worker Movement, earlier social work projects, traditions of service in the African-American community, participation in the Communist and Socialist parties, and, of course, the Civil Rights movement. Interestingly, the women's movement of the late 1960s and early 1970s played little part in community residents' experiences leading them to community work, though it had an important role in the commitment of the non-resident community workers. What is amazing is that many of these women, who were interviewed both in Philadelphia and New York, continued in their community work jobs for many years and, in fact, after retirement, participated as volunteers in their communities.

New York City community worker Mania Calero had met Dorothy Day, who exemplified for her the best in women's approaches to organizing, which she contrasted with the "male style" organizing of the Young Lords or Black Panthers. Nina Reyes, who continued her community work on the Lower East Side of Manhattan for thirty years, began organizing in response to the War on Poverty. She noted, "When the anti-poverty programs came, they all came in one shot, and nobody knew what was going on. See, a whole bunch of strangers were coming into the community that nobody knew. So that's why we became involved" (p.109).

Nina also credited the New York sanitation strike, which took place the same year as the anti-poverty programs were funded, as a triggering event in

her community career. "We got involved when we saw our community becoming a disaster. We got to the point that we rented a truck and picked up the garbage in the street. I had one child at the time, 1964. We used to take our daughter everywhere we went" (p.110).

As an activist working in unpaid activities, Nina also worked full time in a downtown Manhattan office until the War on Poverty was declared. At that point, she found a job in a day care program funded through the War on Poverty, then became involved in a campaign to register Puerto Rican voters. She managed to keep her commitment alive through these thirty years:

How do I keep it alive?
Because I see the hurt. It's like something that bothers me, and I must say it. You know all these stores, Japanese stores, Korean stores, what I see there is mostly people from Mexico, (working in them), and those people work! And when I see them, for some reason I see my father, when my father came to this country. That he had to work so hard for so little money.... When, just because he didn't have that knowledge of English he had to work for minimal, low pay. (pp.110-111)

For many of the resident community workers, their mothers provided "a strong foundation" for their desire to serve their communities. Carmen Hernandez, who directed the same education program in East Harlem that

had hired her as a bus driver in 1969, characterized her still activist mother as a "frontier community person" who struggled to represent all the children in her neighborhood as her own.

Back in the '50s and early '60s, when it wasn't right for parents to get involved, to be in the classrooms, and to question teachers, she was doing that. She'd ask: "Why?" "How come?" "Give me a reason." "I won't take it just because you said it." "Show it to me." "Let me read it so I can understand what's going on, because verbally that doesn't connect with me." ...And she got the point across. And she would fight for different children's rights, and she didn't care whose child it was. (p.119)

Today's War on Poverty has become the war on the poor and, in particular, on poor women. Rather than empowering communities and individuals to change their lives with help from the resources of the state, the mantra of "individual accountability" has allowed our political decision-makers and citizens generally to abdicate all responsibility for promoting the general welfare. There are few opportunities for grassroots workers like those of the 1960s to be gainfully employed in their neighborhoods' War on Poverty – but then, no political leader would have the nerve or inclination today to embark on a War on Poverty in the first place.

[Representative Rebecca Young has been part of the Wisconsin Legislature for fourteen years, where she has worked tirelessly on issues relating to women and children. She retired at the end 1998.]

WOMEN ON THE (MOSTLY MALE) JOBSITE: STILL STRUGGLING

by Jocelyn Riley

Carol Chetkovich, **REAL HEAT: GENDER AND RACE IN THE URBAN FIRE SERVICE**. New Brunswick, NJ, and London: Rutgers University Press, 1997. 241p. bibl. index. \$50.00, ISBN 0-8135-2409-1; pap., \$18.95, ISBN 0-8135-2410-5.

Susan Eisenberg, **PIONEERING: POEMS FROM THE CONSTRUCTION SITE**. Ithaca and London: Cornell University Press/ILR Press, 1998. 61p. pap., \$12.95, ISBN 0-8014-8526-6.

----- **WE'LL CALL YOU IF WE NEED YOU: EXPERIENCES OF WOMEN WORKING CONSTRUCTION**. Ithaca and London: Cornell University Press/ILR Press, 1998. 216p. \$25.00, ISBN 0-8014-3360-6.

Maria R. Lowe, **WOMEN OF STEEL: FEMALE BODY BUILDERS AND THE STRUGGLE FOR SELF-DEFINITION**. New York and London: New York University Press, 1998. 206p. bibl. index. \$45.00, ISBN 0-8147-5093-1; pap., \$17.95, ISBN 0-8147-5094-X.

Sarah Pink, **WOMEN AND BULLFIGHTING: GENDER, SEX AND THE CONSUMPTION OF TRADITION**. Oxford and New York: Berg, 1997. 233p. ill. \$45.00, ISBN 1859739563; pap., \$17.50, ISBN 185973961X.

Marian Swerdlow, **UNDERGROUND WOMAN: MY FOUR YEARS AS A NEW YORK CITY SUBWAY CONDUCTOR**. Philadelphia: Temple University Press, 1998. 262p. \$54.95, ISBN 1-56639-609-3; pap., \$18.95, ISBN 1-56639-610-7.

There have been significant efforts for nearly a generation to help women enter nontraditional fields (those in which women make up less than twenty-five percent of the workforce) and succeed in them. A number of recently published books tell the story of what happens to women in very traditionally male jobs like construction and firefighting.

In the twenty years or so that women have had the support of laws in entering nontraditional careers, obvious progress has been made in some fields. However, there are other fields in which women have had little or no success breaking down barriers. Susan Eisenberg points out (in *We'll Call You If We Need You*) that despite optimism and seemingly strong laws and federal guidelines mandating hiring on federal construction projects, "women's overall percentage of the

construction workforce grew to roughly two percent in the early 1980s and remained there" (p.3). Eisenberg interviewed thirty women construction workers, including twenty-eight in her book. Over and over again, women told her they weren't sure she would want to include their stories because of their negative feelings about the work. "Tradeswomen with years of experience still struggle for respect," according to Eisenberg. "When I asked whether they'd encourage women to enter the trades, the consensus seemed to be a resounding ambivalence. Or a cautionary -- only if it's done differently" (p.210).

Women who try to enter nontraditional occupations hear repeatedly that women are not suited

to those careers. A quote in Sarah Pink's *Women and Bullfighting* sums up a feeling that seems prevalent in America as well as abroad. "Women have an important role to play at the bullfight, but not as performers, rather they have the more emotive role of gracing the audience with their beauty," a middle-aged man told me" (p.61). Pink calls this the role of the "beautiful spectator," a role that is "supportive" and "nonperforming."

Women who want to move beyond support roles, to become performers themselves, face an array of familiar objections, and not just from bullfighting aficionados. Common objections are that women are too weak, too short, or too lacking in

upper-body strength to do traditionally male work. Some women do fall into these categories of gross overgeneralization; others do not. For women who have the appropriate physical abilities and aptitudes, or who can develop needed strengths, nontraditional jobs often pay far better than traditional women's work. There are other benefits to nontraditional careers for those who prefer them. "I am just not the kind of person that can be confined to an office eight hours a day," Gloria told Susan Eisenberg. "It's just not me. I'd go crazy. I have to get outside. I have to feel the wind in my face, you know? I like the fresh air. Even in the winter" (p.94).

Even women who truly like the nontraditional work they've chosen, however, report finding such immense barriers that they cannot seem to overcome them. Filthy or nonexistent bathrooms, spiteful coworkers who create horrifyingly unsafe working conditions, isolation, lack of respect, sexual harassment, and threats emerge as barriers to women succeeding in the nontraditional careers covered by several of these books (particularly Eisenberg and Swerdlow). "A kick/denting her lunchbox//urine/in her hardhat//dead rat/beside her saw" (p.36), as Eisenberg sums it up in "UnWelcome Mats at the Construction Site" (in *Pioneering*). Those indignities pale beside the poem "Tell Me": "What/shall I/do/with the/woman's/hand/left/on the table/of the radial/arm/saw/she was not/instructed/how to use.//It has been/knocking/at the window/of my dream/poking/in the closet/of my memory/resting/on my shoulder/when I/come home" (p.32).

Interestingly, though, many women make the point that the worst thing about such barriers is that they prevent women from becoming skilled at their chosen work. Many women report working conditions in which they simply cannot do their jobs.

Of those who seem to have the ability and desire to succeed in nontraditional careers, many report they never have a genuine opportunity to prove themselves. As a firefighter pointed out to Carol Chetkovich (*Real Heat*), "Officer and coworkers could facilitate a new firefighter's opportunity to prove herself, by keeping her in or out of the action at fire scenes when they did occur" (p.90). Being allowed to be "part of the action" emerges as a major theme in all of the books reviewed here. If a woman is not included in the real work being done by her coworkers, she has no opportunity to learn to do real work herself. Not only does she not gain necessary skills, she also fails to develop the self-confidence that is a necessary part of all the careers these books cover. "Firefighting is a performance job in which the ability to act the part is central; competence includes a posture of assertiveness and self-confidence," Chetkovich writes. "Traditional firefighter culture 'tests' for such qualities in many ways, but veterans also take an active hand in building the newcomer's self-confidence by conveying a sense of trust in him, letting him know that 'we know you can do it,' and giving him the necessary opportunity and support" (p.119).

Some female bodybuilders are explicit in describing their own self-confidence. "When I meet a man for the first time, I don't have this little wimpy finger handshake," one bodybuilder told Maria R. Lowe (in *Women*

of Steel). "I shake their hand like 'I know who I am,' you know? 'I'm glad you got to meet me'" (p.49). Self-confident or not, though, female bodybuilders share the economic disadvantages of less muscular women. "There is a tremendous discrepancy between the men's and women's bodybuilding money prizes," according to Lowe, who cites two top shows where the first-place men's prizes were \$100,000 and \$80,000, compared to the first-place women's prizes of \$35,000 and \$20,000 (p.187).

There are many different women's stories in these books, told from a variety of perspectives, using a variety of techniques. Chetkovich, Lowe, and Pink are sociologists whose books are scholarly ethnographies including the stories of many women. Chetkovich's analysis is particularly interesting because she considers differences in treatment based on both race and sex. Eisenberg and Marian Swerdlow, on the other hand, actually worked for a number of years (as a master electrician and subway conductor respectively) in the fields they write about. Swerdlow (who now teaches high school) uses her own personal story to give the reader entry into the esoteric world of the New York City transit worker. She loads her account with so much detail, however, that the book reads nearly like a diary; her work would have benefited greatly from an editor. The interviews with construction workers in Eisenberg's nonfiction book *We'll Call You If We Need You* contain many telling anecdotes. Her book of poetry, *Pioneering*, captures individual stories (her own and those she has heard) in an emotionally compelling way.

All of these books give a somewhat discouraging account of the fate of women who attempt such nontradi-

tional careers. There are some signs of hope, however. Chetkovich found a number of women (particularly those related to other firefighters) who were able to succeed at their jobs. She offers a number of suggestions for improving working conditions for women firefighters. However, Chetkovich also places her study in a larger context. "The experiences of women firefighters are shaped by a much larger context of gender con-

flict," Chetkovich writes, quoting psychiatrist Robert Stoller, "The first order of business in being a man is: don't be a woman" (p.188). Chetkovich thinks that "procedural fairness" in hiring and working conditions will make a difference, but she also writes that "Until and unless there is a more fundamental and equitable resolution of this conflict, social issues such as the sexual integration of the fire service will remain unsettled" (p.191).

[Jocelyn Riley, owner of Her Own Words® in Madison, WI, produces videos on women's history and women in nontraditional careers. Her business address is P.O. Box 5264, Madison, WI 53705; email: berownword@aol.com; website: <http://members.aol.com/berownword/berown.htm>]



Miriam Greenwald

IN SEARCH OF ADVENTURE: WOMEN OF DARING AND DUTY

by Thomas P. Maloney

Cohen, Daniel A., ed., *"THE FEMALE MARINE" AND RELATED WORKS: NARRATIVES OF CROSS-DRESSING AND URBAN VICE IN AMERICA'S EARLY REPUBLIC*. Amherst: University of Massachusetts Press, 1997. 216p. ill. \$40.00, ISBN 1-55849-123-6; pap., \$14.95, ISBN 1-55849-124-4.

Klausmann, Ulrike, Marion Meinzerin, and Gabriel Kuhn, eds., *WOMEN PIRATES AND THE POLITICS OF THE JOLLY-ROGER*. transl. by Tyler Austin and Nicholas Levis. Montreal: Black Rose Books, 1997. 245p. index. ill. \$48.99, ISBN 1-55164-059-7; pap., \$19.99, ISBN 1-55164-058-9.

Merryman, Molly. *CLIPPED WINGS: THE RISE AND FALL OF THE WOMEN AIRFORCE SERVICE PILOTS (WASPS) OF WORLD WAR II*. New York: New York University Press, 1998. 239p. bibl. index. ill. \$29.95, ISBN 0-8147-5567-4.

Rothblum, Esther D., Jacqueline S. Weinstock, and Jessica F. Morris, eds., *WOMEN IN THE ANTARCTIC*. New York: Harrington Park Press, 1998. 250p. ill. \$39.95, ISBN 0-7890-0247-7; \$19.95, ISBN 1-56023-91-4.

As these four enjoyable and informative texts illustrate, women are no strangers to the power of adventure. Women, as well as men, have faced and conquered adversity since the dawn of human civilization, and it is no less fitting that their lives, heroic or otherwise, be chronicled.

Our appreciation of pirates, shipwreckers, and the clandestine salvage industry has been rather well addressed over the last few decades, most notably by Marcus Rediker's *Between the Devil and the Deep Blue Sea* (Cambridge University Press, 1987). Recent themes in this literature have included that of the sailing vessel as a true Republic, the homoerotic aspects of seaborne adventurers' lives, and of course the socioeconomic aspects of piracy as a profession. Yet, apparently even more terrifying than most sea-going toughs were those bawdy babes who threw off all societal conventions and sailed off in lives of true wander-

lust, some of whom gave the tradition of rape and pillage an unusual twist.

Fictional accounts such as *The Female Marine* (originally published between 1815 and 1818 in various versions) enjoyed huge popularity with eighteenth and early-nineteenth century readers. Such works tended to combine the fascination of far-off lands and adventure with the reversal of societal and sexual roles, where the picaresque, rogue, or scoundrel might profit mightily in the short-term, yet nearly always face the wrath of God in the end. In many ways, *The Female Marine* is evocative of Ned Ward's *The Wooden World Dissected* (1707) and other contemporary accounts of maritime life. Lucy Brewer, the tale's heroine, becomes a victim of vice, yet is able to redeem her virtue in any number of risky scenarios where her true identity, if unmasked, would prove her ultimate undoing. Lucy, who draws her inspiration from the heroic efforts of women in the Revolutionary War, becomes a girl adventurer serving with

distinction aboard the U.S.S. Constitution, underlining the importance of constructing a distinctively American identity for both sexes in the early republic. Clearly, Lucy's adoption of a male persona allows her to act in a fashion considered by her contemporaries most unladylike. Yet, she realizes that without her decision to cross-dress as a male sailor, an entire world of adventure and opportunity would be denied her. Because her cross-dressing behavior was considered such a radical departure from societal norms, it also helps explain the popularity of *The Female Marine* for readers – Lucy can accomplish what they could only experience vicariously. Similarly, the literary necessity for constant play upon her already ambiguous virtue only added to the excitement of the tale. While numerous narratives of seafaring, piracy, whaling, and military bravery abounded in the popular literature of the day *The Female Marine* offered readers a *risqué* version of what they already enjoyed, and this feature also helps explain the popularity of Lucy's adventures. Significantly, these

adventures come to an end when she meets a wealthy New York gentleman, proving that even girls gone astray might yet make a favorable match. The allegorical aspects of *The Female Marine* provided contemporary readers with adventurous entertainment as well as solid moral instruction. Whether Lucy Brewer actually existed will in all probability remain a mystery, but to the extent that the story celebrates her real-life counterparts, it provides a fitting tribute to their lives and efforts. Two of the three other brief pieces included in the book were fictional works produced by the same early nineteenth-century publisher/printer who put together Lucy's story, while the third offers the reports of two ministers on their missions to the West Boston vice district noted in *The Female Marine*.

Women Pirates highlights the careers of several notable women pirates from ancient Grecian epics until the present-day adventures of women sailors on the South China Sea. Here ribaldry and rebellion live side-by-side in a world where the bottom of the sea is always closer than the next port of call. Of course, the expected figures are here, such as Ireland's Granuaile (Grace O'Malley), but the editors have assembled a formidable array of women pirates from around the globe. Unfortunately, many of the resulting treatments are brief and cursory, whether due to the paucity of historical sources dealing with this phenomenon or to overzealous editing. Of particular merit, though, is Gabriel Kuhn's essay on "Anarchy and Piracy," which certainly provides the reader with an effective examination of the cultural milieu, political organization, and value system of pirates throughout history. This volume will clearly maintain its importance as a



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groundbreaking effort, precisely because there is relatively little secondary literature available on women pirates. For those who read this volume thoroughly, it will prove a useful starting point for further research in a number of related areas.

More modern-day female adventurers are chronicled in *Clipped Wings* and *Women in the Antarctic*. In marked contrast to the lives of female desperadoes described in the previous volume, *Clipped Wings* illustrates the lives of those women who generally embraced societal values and contributed when and how they could to the successful prosecution of America's war effort during World War II. Although their lives were profoundly changed by their service to their country, once the war was over, the overwhelming majority of these women returned to ordinary lives. Curiously, their sacrifice was not categorized as military service, despite its explicit military character. Without the heroic efforts of the WASP test pilots, how many more male pilots would have died unnecessarily due to equipment failure in rapidly produced aircraft destined for combat? Fortunately, the WASPs did not simply fade away following their disbandment in

1944. However, it wasn't until 1977, after years of lobbying to obtain military status and veterans' benefits, that their heroic efforts were finally recognized. Molly Merryman has assembled a formidable study of these women pilots using recently declassified government documents, as well as interviews with surviving WASP personnel.

Despite its scenic splendor and unique wildlife, few of us will ever experience the Antarctic. Although we all know it well as a venue for PBS, *Nature* and *National Geographic* television specials, Antarctica remains a lonely yet fascinating outpost for those fortunate enough to live and work there. The concerns facing women in Antarctic work environments are in reality little different from those of any other workplace – sexual harassment, romance, drug abuse, illness, lack of privacy, and limited resources. Thankfully, most Antarctic residents are rather serious about their roles as researchers, communications specialists, technicians, or administrative support personnel because their community is so highly interdependent to begin with. The potential for

mischievous is large, however, and any obstacles to workplace productivity are magnified due to the isolation defining their lives in what is truly a cold and forbidding locale. In short, there is nothing easy about life there, and mistakes in the field can prove fatal. Because risk is an omnipresent factor, it has tended to lead to effective and rational behavioral choices for members of both sexes.

Rothblum, Weinstock, and Morris have attempted to assess the character of Antarctic women in a series of vignettes and interviews that exemplify the nature of risk-taking behavior. What keeps these women sane in an environment most of us would consider so uninviting? The CARE package, the letters, email and amateur radio, the occasional drink, the station's social events, the adventure, the camaraderie, and the feeling of accomplishment in doing something that is different. There are of course drawbacks: "consumer withdrawal," macho mentalities, grueling shift work, and the culture shock of returning home. However, it would seem that few would forgo their experience in retrospect.

Ultimately, all of these works are concerned with survival in dangerous, unfavorable and extreme conditions, and prove that women are equal to the task.

[Thomas P. Maloney is a doctoral candidate in the Department of History at the University of Wisconsin-Madison, where he is currently completing his dissertation on the Anglo-Irish economic war of 1932-1938.]

FEMINIST VISIONS

WOMEN OBJECTIFIED: GENDER, VIOLENCE, AND MASS MEDIA

by Jill M. Duquaine

DREAMWORLDS 2: DESIRE, SEX, AND POWER IN MUSIC VIDEOS. 1995. Director: Sut Jhally. Media Education Foundation, 26 Center St., Northampton, MA, 01060; (800) 897-0089; fax: 413-586-8398; email: mediaed@mediaed.org; website: <http://www.igc.org/mef>

SEXUAL STEREOTYPES IN MEDIA: SUPERMAN AND THE BRIDE. 1993. Director: Ian Martin. Princeton, NJ: Films for the Humanities & Sciences, P.O. Box 2053, Princeton, NJ 08543-2053; (800) 257-5126; fax: (609) 275-3767; email: custserv@2films.com; website: <http://www.films.com>

WARNING: THE MEDIA MAY BE HAZARDOUS TO YOUR HEALTH. 1990. Media Watch. P.O. Box 618, Santa Cruz, CA 95061-0618; (800) 631-6355; email: mwatch@cruzio.com; website: <http://www.mediawatch.com/>

Mass media have recently come under increasing scrutiny from cultural critics, feminists, scholars, and activists. Such criticism often centers around claims that media representations reinforce and perpetuate gender stereotypes, contributing not only to the objectification of women as well as women's own dislike and hatred of their bodies, but also to America's culture of violence. While most recognize that the media have some affect on viewers, few realize the extent of such affects. Together, the videos *Dreamworlds 2: Desire, Sex, and Power in Music Videos*, *Sexual Stereotypes in Media: Superman and the Bride*, and *Warning: The Media May be Hazardous to Your Health* provide a detailed analysis of the complex relationship among the media, violence, cultural appearance

standards, and gender roles and expectations.

Sut Jhally's *Dreamworlds 2* illustrates how music videos – elaborate commercials intended to help sell music artists and their CD's and tapes – use provocative sexual imagery to tell stories about sexuality. While Jhally recognizes that every society must tell stories about sexuality as a necessary part of their culture, he takes issue with the limited number of stories told in music videos as well as who is telling them. At least ninety percent of music videos, he says, are written and directed by men and most often reflect a "sexual dreamland based on male adolescent fantasies." While these fantasies offer insight into male sexuality, they are particularly problematic because they portray women not as they really are, but as men would like their fantasy women to be. For

example, women are rarely shown as active, intelligent, independent, or autonomous. Instead, they are portrayed as sexually available, in a constant state of undress, as prostitutes, as fragmented and disconnected body parts, as welcoming and desiring invasion of their bodies, and as existing solely for the (viewing) pleasure of men.

The most harmful aspect, according to Jhally, is when "dreamworld" constructions of women are used to understand relationships in the real world. This point is made most strongly when a scene from *The Accused*, the movie starring Jodie Foster and based on the real-life gang rape of a woman, is compared to music videos. This comparison is a compelling tool illustrating how little difference there is between the rape scene and the images music videos present to millions of viewers every day. It demonstrates how graphic, violent, and harmful to cultural attitudes about gender many music videos can be. The greatest harm is that danger and violence become normalized.

Explicit violence against women, however, is only part of the problem. Videos also influence how women think about themselves. Few women can attain the narrow definitions of femininity and beauty presented in music videos and, according to Jhally, this can foster self-loathing and a negative body-image among female viewers. While music videos may not be a direct cause of violence against and devaluation of women, or of eating disorders and obsession with appearance among women, it is clear that these stories and representations influence attitudes and expectations about sexuality.

While *Dreamworlds 2* focuses on images of women, the 1993 video, *Superman and the Bride: Sexual Stereotypes in Media*, critiques mass media's influence on social constructions of femininity as well as masculinity. It evaluates these constructions as they appear in magazines, radio, records, films, TV, and newspapers, arguing that "every message you see will have some impact on you, however small." Media messages, then, become particularly alarming when men and women are presented in a dichotomous relationship – as extreme opposites in regard to desired appearance, actions, and social roles. Though it centers primarily around commercial forms of mass media, this video also offers important insight into news reporting and other documentary forms, illuminating the often-overlooked fact that sexism and gender stereotyping is present in this arena, too.

Most importantly, *Superman and the Bride* recognizes that gender stereotypes in media are not limited to representations of women, but extend to men as well. For example, women are primarily portrayed in one of two ways: as helpless dolls, toys who are always smiling, and sexual objects, or as nurturing, caring, asexual mothers who make a career out of having and caring for babies. Men, in sharp contrast, are most often presented monolithically – as brute, strong, unemotional, immoral, and determined achievers. However, neither male nor female media images can exist alone. Though they may be presented differently, they exist together, specifically as they help to define one another. Women can only be consistently defined as weak and helpless if

men are consistently defined as strong and courageous.

The third video, *Warning: The Media May Be Hazardous to Your Health*, is a product of Media Watch, based on a slide show by former model of eleven years, Ann J. Simonton. Though she criticizes magazine and television advertisements and what she identifies as sexist, anti-woman messages, Simonton is clear that her message and that of Media Watch is not one that advocates censorship. The issue, she says, is "not the nudity and not the sex" but rather "the media's role in turning women as a group into objects." *Warning*, along with its thorough and well-researched instructor's guide, leads viewers through several different aspects of critical media viewing including: Power of the Media, Beauty Myths, Gender Stereotypes, Sex & Violence in the Media, and Mainstreaming Pornography and Its Cultural Effects. Viewers learn not only how to evaluate media representations of gender, but also that factors such as race and class must be considered.

Unlike the other videos, however, *Warning* takes its message one step further. The concluding segment, Actions and Ideas for Social Change, demonstrates that although media messages are harmful and contribute to the proliferation of violence in our culture as well as the objectification and devaluation of women, every viewer can do something to challenge and change media messages. Examples include writing letters to the makers of products whose advertisements you find offensive, boycotting products whose manufacturers use

sexist or violent imagery in their ads, signing petitions, subscribing to alternative periodicals, joining or supporting organizations that challenge media representations, or committing acts of civil disobedience if such action seems appropriate. As Simonton indicates, social change movements can begin only when people care enough to take action.

Together, these videos provide an in-depth, critical analysis of media messages and how they contribute to violence and gender role expectations within American culture. They are also useful tools for teaching critical viewing skills, and provide information appropriate for students from junior high to the graduate level – they are certain to foster fruitful discussion and debate. More importantly, after watching these videos, viewers will never look at media images the same way again.

[Jill M. Duquaine received her B.A. in Social Change and Development with a minor in Women's Studies from the University of Wisconsin at Green Bay in 1997. Currently, she is in her second year in the Ph.D. program in American Studies at the University of Iowa, concentrating on approaches to feminist theory and twentieth-century social movements and collective action. Her greatest achievement to date, however, is her four-year-old daughter, Samara Aliyah, who is being raised to listen to and trust her feminist voice.]

WORLD WIDE WEB REVIEWS

WITCHES ON THE WEB: A REVIEW OF SOME SCHOLARLY SITES ON WITCHES

by Fabienne Baider and Anita Liang

International Trends: The Witch "She"/the Historian "He" by Elspeth Whitney

URL: <http://lonestar.texas.net/~mseifert/puritan16.html>

Developed and maintained by: Michael S. Seiferth (Palo Alto College), mseifert@texas.net

Last updated: October 4, 1998.

Date of review: October 4, 1998.

This page consists of a single but scholarly essay that examines the current state of scholarship on gender and the European witch hunts of the sixteenth and seventeenth centuries. It also suggests some directions for further work such as the mirror image of the saint/witch female icons. The essay's main argument is that the witch hunt established a connection linking women with the Devil and therefore succeeded in subjugating women who were not dependent on men. This twenty-five-page document (originally published in *Journal of Women's History*, Fall, 1995) includes a mine of classic references (one of the best encountered on this topic) and more upbeat works such as Judith Brown's *Immodest Acts: The Life of a Lesbian Nun in Renaissance Italy* (Oxford, 1986) and Ellen Goody's "Legitimate and Illegitimate Aggression in a West African State" (1970).

The Dark Side of Christian History By Helen Ellerbe

URL: <http://www.warmcove.com/cove/morningstar/>

Developed and maintained by: sharon@warmcove.com

Last updated: August 1, 1998.

Date of review: October 1, 1998.

This site also focuses on the European witch hunt and covers the period from 1450 until 1750. It is Chapter Eight of Helen Ellerbe's book *The Dark Side of Christian History* (Morningstar Books, 1995). This well-written essay integrates plenty of substantial information in seven pages; it contains more than one hundred footnotes. Unfortunately,

the footnote links are not all accessible: only twenty-one can be read, and they consist of book references.

Steph's Witch Hunt Pages

URL: www.powerup.com.au/~greywing/witches.html

Developed and maintained by: Stephanie Du Barry,
greywing@webexpress.net.au

Last updated : September 1998.

Date of review : October 1 1998. [Revised 11/98]

This site is part of Stephanie's personal page and contains an excellent grouping of the main witches' sites. Stephanie Du Barry holds a Masters degree from the University of New England. Her interests include history, especially English or European history, and "more specifically, the study of the witch hunts in early modern Europe and the role of women in societies throughout history, from ancient to modern."

Her witch hunt site consists mainly of six links: two to scholarly sites about witches, including *Joan's Witch Directory* and *The Witching Hours* (both reviewed below), while the other four link to articles on witches based on her own research.

Among the articles, *The Malleus Malificarum - A Commentary* is a clear and short presentation on the 1486 book by Dominican monks Sprenger and Kramer that was so influential in the European witch hunt. It also offers some bibliographic references. The link titled *Witches! - An Extraordinary Expression of Misogyny* is a summary of key events that took place in late Renaissance Europe. The originality of this short essay is in its mention of Pandora, Aristotle, and the Judeo-Christian misogynistic attitudes that contributed to the conditions leading to the witch hunts. The other two essays, *The Witch in Scotland & the Witch in East Anglia - A Comparative Study* and *The Witch & the Demoniac*, are also good discussions and substantial in their references. Du Barry's illustrations are superb. A minor problem in the title bar is that her page is named "Greywing's Witch Hunt Pages," while on the page itself, the title is "Steph's Witch Hunt Pages."

The Witchcraft Bibliography Project

URL: <http://www.hist.unt.edu/witch.htm>

Originally developed and maintained by: Jeffrey Merrick (University of Wisconsin- Milwaukee); Currently expanded and maintained by: Richard Golden (University of North Texas), rmg@unt.edu

Last updated: June 16, 1998.

Date of review: October 5, 1998.

The Witchcraft Bibliography Project is a vast and growing collection of references on the history of witchcraft. The project was begun by Professor Jeffrey Merrick of the University of Wisconsin-Milwaukee when he was a graduate student. He continued to maintain and expand the collection until 1996 when, due to other interests and commitments, he handed off the project to Professor Richard Golden of the University of North Texas, where the site now resides. The current Web author promises to update the site "periodically." Contact information is listed on all the pages, and the user is encouraged to send comments and additions.

The references include articles in many languages, including Spanish, French, Portuguese, German, Hungarian, Polish, Russian, and Dutch as well as English. The bibliography can be downloaded as a single file, or viewed online in its entirety, or according to topic. There are also instructions on how to submit a contribution. Not only are historical references included, but there are also social scientific analyses on witches and witchcraft. Links to other sites about witchcraft, including courses, as well as sites about topics related to witchcraft such as neo-paganism, goddess religions, and fairies are listed. Not all links work, and of those that do, some link to pages with outdated information, or duplicate information more thoroughly covered elsewhere. Overall, this is an excellent resource for any scholar of witches in European history.

Joan's Witch Directory - The European Witch Trials

URL: <http://www.rci.rutgers.edu/~jup/witches>

Developed and maintained by: Joan Pontius (Rutgers University), jpontius@ndb.rutgers.edu

Last updated: May 1998.

Date of review: October 5, 1998.

The author states at the outset that the information presented is gleaned from "material I have found of interest on this subject. These mostly consist of excerpts I have come across in my readings and reference lists I have put together, and things kindly sent to me by other witch enthusiasts." Although the Web author does not claim to be a scholar of witches (a quick check into the Rutgers directory revealed that she is a postdoctoral associate in the

chemistry department), the information she presents is for the most part verifiable through scholarly sources, many of which are listed in her BOOKS link. She includes a disclaimer that she herself is not a witch or a pagan.

Thus, the contents of the website are for those interested from a factual perspective not only in the European witch trials, as indicated by the title of the website, but also in American witch hunts and witch-related topics. The site is organized by topic. The materials, consisting of timelines, excerpts from pertinent texts, references to books, discussions of terminology, images, and links to other related sites, appear to be an excellent survey of the witch trials. For research and class projects, they provide starting points into further study. One of the most interesting and informative features of this site was the author's expanding of her terminological explanations with excerpts from newsgroup discussions of those terms. There is also a link to recently added material.

However, the navigation is frustrating, largely because it's hard to tell where one is at any given point. For instance, clicking on the birth control link on the Medicine and Pharmacy page takes the viewer to a document with neither a title nor a link back to the referring page. Sometimes the author doesn't distinguish between internal and external links, so that without checking the status bar, viewers might be surprised to find that themselves leaving the site. There are deadends, too (e.g., Bible Acts 19).

Nonetheless, the site contains useful information, even if it is inconsistently organized.

The Witching Hours: Medieval through Enlightenment

URL: <http://www2.cybercities.com/s/shanmonster/witch>

Developed and maintained by: Shantell Powell,
shanmonster@bigfoot.com

Last updated: August 27, 1998.

Date of review: October 5, 1998.

This is a fantastic site. The pages are consistently laid out, visually pleasing, and well-organized. The author states on the home page what the site is about, and what it is not (to distinguish from sites directed specifically to modern-day practitioners of paganism and wicca), and encourages the surfer to inform the author of dead links. Additionally, the contents of the site are organized into a list of links, including dates of most recent changes, and corresponding popup menus. Each link is accompanied by a short description.

The topics themselves appear to be comprehensive, ranging from primary texts, such as court records and folklore contemporary with the witch hunts, to interpretative summaries of readings. The links to external sites include an impressively wide range of topics that are, again, accompanied by short descriptive statements. The author's bibliography of sources includes both links and books.

The comparisons between those persecuted as witches and those who were politically weak or considered socially deviant – such as lepers, Jews, and the extremely poor – may be of interest to feminist scholars researching the theme of women as scapegoats, both in the periods between medieval times and the Enlightenment, and in modern



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times. Overall, this site is another excellent starting point for research into the witch craze.

OTHER

<http://www.northcoast.com/~caw/witchset.htm>: This site explains the distinction between satanism and witchcraft, offering substantial historical and synchronical data. Last updated: December 1995.

<http://www.lib.uiowa.edu/proj/smfs/index.html>: This Medieval Feminist Index offers a search engine for its database which includes the major medieval and Renaissance journals. Three English articles with detailed references are listed when searching for "witches." Last updated: September 1998.

Another site that may be useful for those interested in print sources on witches is <http://poe.acc.virginia.edu/~pm9k/libsci/witches.html>, which is a one-document bibliography of resources on witches titled "Divining for Witches or Witches: A Pathfinder." Last updated: June 1993

<http://www.geocities.com/Athens/2962/witchbks.html>: This is an excellent page listing the very latest books and articles on the witch craze, and is part of a well-organized site on witches. Included on the page is a form for submission of recently published material on witches. Last updated: May 12, 1998.

<http://etext.virginia.edu/salem/witchcraft/>: Created by the Danvers Archival Center, Peabody Institute Library of Danvers, Massachusetts, this page is titled "Witchcraft in Salem Village." The website is "designed to provide accurate general information about these witchcraft events."

<http://www.salemweb.com/witches.htm>: Another site dedicated to documenting and explaining the Salem witch trials of 1692, which were launched by the strange behavior of two young girls.

[Fabienne Baider successfully defended in January her doctoral dissertation on Sexism in the French Language at the University of Toronto. She works on computerized corpora, lexicographic discourse, semantics, and computer assisted learning language (Call). Anita C. Liang is a visiting scholar in linguistics at the University of California, Berkeley, where she received her Ph.D., and is conducting research on psychotherapeutic discourse.]

THE OLD RELIGION: WEBSITES ON WICCA

by Gail Wood

Celebration of nature is central to the practice of Wicca, a contemporary religion that reconstructs pre-Christian religions of Europe and combines them with the modern sensibilities of self-improvement and creativity. Often referred to as The Old Religion, Wicca is a life-affirming, polytheistic religion that borrows from many traditions, and one may find a number of diverse influences in the practice of Wicca, including New Age philosophies, Buddhist, Hindu, Native American, Christian, and other traditions. The central beliefs in Wicca are gender equality, reverence for nature, and a creative sense of the Divine that manifests itself as God and Goddess. There are no scriptures and laws in Wicca other than a guiding principle called The Wiccan Rede.

The Rede is "An it harm none, do what ye will," which implies both freedom and responsibility. Coupled with the Three-Fold Law – which states that every action good or bad returns to the person three-fold – the Rede guides the actions of Wicca practitioners.

There are as many traditions and practices of Wicca as there are Wiccans. The absence of scriptures and proscribed behavior creates a wildly diverse spiritual community that actively disavows codification. The term "witch" is also used for Wicca. Many Wiccans use witch and witchcraft interchangeably with Wicca, and others make distinctions between the practice of Wicca and the practice of witchcraft. Many Wiccans disavow the word witch because of the historical witch-hunts and the ugly old witch of Halloween. One of the more unfortunate things that Wiccans must do when explaining their religion and spirituality is to define what they are *not*, meaning that they must explain they are not Satanists, devil-worshippers, or baby-killers.

GENERAL RELIGION WEBSITES

Ontario Consultants on Religious Tolerance

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

Developed and Maintained by: Ontario Consultants on

Religious Tolerance, self-described as 2 Unitarian-Universalists, 1 Wiccan and 1 unaffiliated Christian
Last updated: 1997.

A SourceBook for Earth's Community of Religions

URL: <http://www.silcom.com/~origin/csb2.html>

Developed and maintained by : Joel Beversluis

Last updated:

These two websites contain information about all of the world's religions, including Wicca and the neo-pagan movement. Ontario Consultants on Religious Tolerance provides a well-organized, graphically pleasing website with articles on all religions. The article on Witchcraft and Wicca is divided into several parts including history, beliefs, practices, and questions. (Ancillary to this, the article on Satanism provides clear information on that religion, avoiding sensationalism.) All articles have very good bibliographies, using both print and Web resources.

A SourceBook for the Earth's Community of Religions provides entries on all religions, written by practitioners of those spiritual practices. The author of the article on Wicca is a prominent member of the Wiccan Community, past president of the Covenant of the Goddess, and her article is well-written and informative. There is contact information at the end of the article, but the listing is very small and does not reflect the diversity of Wiccan practice.

WEBSITES ON WICCA

Arachne's Web

URL: <http://www.cascade.net/arachne.html>

Developed and Maintained by: Carrie Carolin

Last updated: 1988.

COGWEB: The Covenant of the Goddess

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

Developed and Maintained by: The CoG organization

Last updated: ??

The Witches' Voice: A News and Education Network

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

Developed and Maintained by: Wren Walker and Fritz Jung

Last updated: November 1998

Arachne's Web is a resource site, providing over nine hundred links to web pages on a variety of neo-pagan and wiccan issues. It is a simple, well-organized page that divides the information into clear categories, including

Druids, Webdings & Other Information, Wicca Information and Education, Wiccan Personal Pages, Goddesses & Gods, Myths & Mythology, Holidays, Magick, and other topics. The page is well-maintained, with the links working effectively. Some of the links have a "recommended" note, but otherwise the websites linked to this page are not evaluated. The site is a very useful link to the diversity of the online Wiccan community.

The Covenant of the Goddess (CoG) is one of the oldest Wiccan organizations in North America. CoG is "an international organization of cooperating, autonomous Wiccan congregations and solo practitioners." The web page is easy to navigate and divided into six parts: What's new; Information about CoG; Special Projects; CoG Local Councils and Activities; About Our Religion; and Other Organizations. The section "About Our Religion" provides very good essays on basic beliefs, frequently asked questions (FAQ), general practices, holidays, and a selective bibliography. The FAQ, in particular, is very well done and informative. The bibliography is a good selection of the most influential books about Wicca.

The Witches' Voice is a very comprehensive web page with a much-needed site map. The page is designed to be a networking and education website for practitioners, with a great deal of information, well-written and well-researched. There is information on issues facing Wiccans, such as discrimination, child custody, religious education for teens, integrity, and more. A networking page lists groups, individuals, and shops by state. Another page offers a series of lesson plans for teachers. There's information for newcomers to the religion, as well as information for more experienced practitioners. All the links work effectively on the very well-organized links page. A White Page section carries sample press releases on a variety of issues including Wiccan awareness, child custody, and teens in Wicca. Some of the design and color choices make reading and printing a problem. Nevertheless, this is an extraordinary collection of information.

Naturally, this short review provides only a beginning introduction to web-based information on Wicca. The websites mentioned give an informative view of Wicca with links to many other places for information and networking.

[Gail Wood is the Director of Libraries at the State University of New York College at Cortland, located in Central New York. Her spiritual journey has included fundamental Christianity, goddess spirituality, and Wicca. She has been a practitioner and priestess of Wicca for fifteen years.]

SINGLE PARENT SUPPORT GROUPS AND INFORMATION ON THE WEB

by Barbara Walton

The United States is home to approximately fifteen and a half million single parents, according to the Single Parents Association, and they are on the lookout both for information to improve their lives and for someone who understands their situation: dealing with children, bills, child support, custody hassles, and friends' reactions to their new single status. A multitude of sites on the Internet provide general information from organizations and "been-there, done-that" support from other single parents.

ORGANIZATIONS:

Parents Without Partners

URL: <http://www.parentswithoutpartners.org>
Maintained by: Parents Without Partners
Last updated:
Reviewed: July 14, 1998

This group is generally acknowledged to be the granddaddy of support groups, mainly catering to divorced men and women when it first began in the late 1950s. There is an attractive, simple site, set up for both browsers that read tables and those that don't, and providing PWP members with a restricted chat group. However, there is a resource center open to all, as well as a directory of local chapters and a search device to help anyone find a chapter nearby. A listing of local and international PWP events helps make it easy for people to find out how they can get involved.

Solo Parenting Alliance

URL: <http://www.solo.org>
Maintained by: Solo Parenting Alliance
Established and last updated: 1997.
Date reviewed: July 17, 1998

The Seattle-based Solo Parenting Alliance was established by and for single parents in 1990, and has moved ahead to develop programs that address housing, counseling, employment, and parenting skills, thereby fulfilling its mission to "support and empower solo parent families." They offer access to programs that teach people to be better parents, and sponsor homesharing programs to create better

financial situations and mutual support. The site has a strong list of links providing information and encouragement.

Sole Mothers International

<http://home.navisoft.com/solemom/index.htm>
Maintained by: Sole Mothers International
Last update: October 7, 1998
Site reviewed: October 21, 1998

Sole Mothers International is a site that means business, putting a host of resources at the tips of the single parent's fingers. Experts await individual questions, "Operation: Net Support" places single parents in touch with child support enforcement agencies, and legal information from across the country is available with a single click. This site is text-oriented, and lacks the bells and whistles of some of the other sites, but it's packed with provocative facts, news, and services for both women and men.

Parentsplace

URL: <http://www.parentsplace.com>
Maintained by: Jackie and David
Last update: 1998
Site reviewed: July 18, 1998

Parentsplace.com, a prodigious source of general parenting information, also hosts a number of varied sites where single parents can get information as well as chat with other single parents and join bulletin-board discussions of issues relevant to their daily lives, including:

***National Organization of Single Mothers:

<http://www.parentsplace.com/genobject.cgi/readroom/nosm/>

***The Single Parent Resource:

<http://www.parentsplace.com/genobject.cgi/readroom/spn/>

(includes the archives of the monthly magazine)

***Single Mothers by Choice: [http://](http://www.parentsplace.com/genobject.cgi/readroom/smc/)

www.parentsplace.com/genobject.cgi/readroom/smc/

SITES BY INDIVIDUALS:

Single Parent Circle of Support

URL: <http://members.tripod.com/~Countryfemme/index.html>

Maintained by: Circle of Support participants

Last updated: July 1998

Reviewed: July 16, 1998

This site is very pleasant to visit, though slow to load, because of its enjoyable graphics and music. The selection of links for single moms and single dads is excellent, and a separate category for legal information links is very well done. For those brave enough to give love another shot, there is even a bonus of matchmaking sites! The personal touch on this site includes pictures and home page links to other single parents – encouraging strength in numbers.

Single Parents World

URL: <http://www.nucleus.com/~jlassali>

Maintained by: Jill Lassaline

Last update: Updated weekly

Reviewed: July 17, 1998

Jill is a single parent who's obviously done her homework. "Don't give up faith. We do survive and it all becomes worthwhile," she says. This is one of the best sites I found for a listing of links where everyone can find information relevant to his/her situation. Jill's page has links to the Single Fathers Lighthouse, Sole Mothers Resource, the Single Dad's Index, PWP, Single Mothers by Choice, and much more, in addition to her own personal observations.

Single Parent Resource Center

URL: singleparentresources.com/

Maintained by: Beverly Hamilton

Last updated: ongoing

Reviewed: July 18, 1998 [update 10/7/98]

Beverly is a single parent from Texas who compiled this list of nineteen links when she was searching for information and support during her own unexpected divorce. The amount of excellent information here is stunning, complete with legal resources on every topic from collecting child support through divorce, custody, and how to choose a lawyer. There are lists of sites offering support to single moms, and others for single dads, organizations and publications to help single parents, and religious sources of all persuasions for those seeking outside guidance when times get tough.

One of the best parts of this site is the ability to hook up with other single parents by way of a Ring of Single Parent Websites; once entered, the browser can move on to other single parents' sites and share joys and concerns.

SinPar Cafe

URL: <http://www.cd.com/~seajay/sinpar.html>

Maintained by: Clint Johnson, aka SeaJay

Last Updated: June 1998

Reviewed: July 22, 1998

Just for fun, there's the SinPar Cafe, "an imaginary place in cyberspace for the single parent to have dinner, coffee, conversation or just relax and listen in." It's the Web version of the old "Calgon, take me away!" The SinPar Cafe has been around since the early days of the Internet. First existing as a topic on the Prodigy service, then spreading into a discussion list, this website and a related newsgroup (alt.support.singleparents), according to Webmaster Clint Johnson, are the oldest single-parent group on the Net. The graphics are other-worldly, and there are opportunities to stay in contact by email and in a chat area (which is a little awkward, since it's not java-capable, but it's cute).

[Barbara Walton is an attorney practicing primarily in the field of family law since 1986. She has led several divorce recovery workshops and published a column on issues of relevance to single parents in 1996-1997, in Single Parenting in the Nineties.]

COMPUTER TALK

WEBSITES

AFRICAN AMERICAN WOMEN ONLINE by Gina McCauley provides a space for Black women's "positive images, team work, entrepreneur spirit, care and concern for the family, community, relationships," and ways to connect. Web address: <http://www.sat.net/~semgem/index.htm>

AFRICANA WOMEN'S STUDIES is "the only degree granting women's studies program located in an historically black college in the United States and...the only Africana women's studies program in the world." The program, at Clark Atlanta University, Atlanta, Georgia, describes on its website the history of the program, its curriculum and requirements, and the courses offered. Temporary home for the website is: <http://royalrandolph.home.mindspring.com/aws/>

AGEINFO, from the London-based Centre for Policy on Ageing, is a searchable database of more than 30,000 articles, books, and reports in the Centre's Social Gerontology collection. Plenty of useful information on older women is likely available in the collection's database. Web address: <http://www.cpa.org.uk/ageinfo/ageinfo2.html>

AMATRIX is intended "to make you question current standards, traditions and values and think of new solutions to difficult problems," according to website founder Donna Frank. The author takes readers through a new non-paternal naming system for children, a "reclaiming our womanhood" essay, and a number of stories and perspectives. Web address: <http://www.amatrix.org/>

BLACKGIRL INTERNATIONAL is "intended to give black women the opportunity to see world wide web pages devoted to, written about, and written by us." Links are grouped under headings such as: art, business, entertainment, health, literature, organizations, travel, and more. Address: <http://www.blackgirl.org/>

CHILD CARE CHALLENGES is a 1998 state-by-state report on the cost, supply, and affordability of child care throughout the U.S. In pdf format only, the summary comes from the Children's Defense Fund. Website address: <http://www.childrensdefense.org/childcare/challenges/>

David Gauntlett's **COMMUNICATIONS THEORY/GENDER/IDENTITY RESOURCES** page includes an

extensive list of links on gender, another on queer theory, and a good introduction to theorist Judith Butler's work. Address: <http://www.leeds.ac.uk/ics/ct-res.htm>

The **EDITH WHARTON SOCIETY** web page "promote[s] the study and discussion of the life and work of this major American novelist and short story writer." There are calls for papers, a current bibliography, a membership directory, syllabus exchange, links to online versions of some of Wharton's works, and more. Web address: <http://www.gonzaga.edu/faculty/campbell/wharton/index.html>

The **ELECTRONIC JOURNAL OF HUMAN SEXUALITY** was birthed in August and has been growing since, with a number of articles of interest to feminists (including a study of former Catholic nuns, a look at condom use by women collegiates, and student perceptions of consent for sexual intercourse) contributed over the past four to five months. Website: <http://www.ejhs.org/>

The AFL-CIO's **EQUAL PAY** website dramatically demonstrates the effects of women's receiving only 74 cents for every dollar earned by a man. You can fill in your own salary and age group and have your loss (often in excess of \$500,000 over a lifetime) figured. There are suggestions for what you can do, other information about equal pay, and charts of the pay gaps by occupation and state. Find the site at: <http://www.aflcio.org/women/equalpay.htm>

The **FEMINIST ARCHIVE**, located in Bristol, England, offers a website with basic access information, an online copy of its latest newsletter, and "action page" for you to offer donation of material or request materials, and links to other women's archives, libraries, or programs. Website address: <http://www.femarch.mcmail.com/>

GAMEGIRLZ website offers a fount of information on games (both brief previews and reviews), plus downloadable games, profiles of women in programming and game development, features on such topics as gender in online gaming, the top ten games played by females, and how seriously we take games, plus interviews and several discussion forums. Web address: <http://www.gamegirlz.com/>

GENDER AND EDUCATION, the Carfax journal from the UK, is now available online for no additional charge to

subscribers to the 1998 issues. For more information on how to download the online version, check the Carfax web page at: <http://www.carfax.co.uk/cfxnews.htm>

GENDER ISSUES IN FILM is the title of a web page from the Media Studies Working Group at Ryerson Polytechnic University, Toronto. An extensive alphabetized listing of sources includes both book and journal citations, mainly from the 1990s but some earlier. Address: <http://www.ryerson.ca/mgroup/filmsex.html>

The **GENDER PERSPECTIVES** working section of the virtual conference "The Right to Communicate and the Communication of Rights" held May 11 - June 26, 1998 offers eleven discussion papers plus a plenary discussion online on such topics as "Women, Power, Communication: Contexts" and "Gender, Ethnicity and Communication." Check the website at: <http://commposite.uqam.ca/videaz/wg/genderen.html>

THE GIRL CHILD home page is part of UNICEF's program of encouraging the healthy development of young girls. The Voices of Youth online discussion forum may be reached via this page, and there are action suggestions, too. Web address: <http://www.unicef.org/voy/meeting/girl/girhome.html>

Denise Osted's **GLOBAL LIST OF WOMEN'S ORGANIZATIONS** is a huge, one-person (thus far) undertaking, available alphabetically by country in text format online. This "Canadian-born writer and feminist, who emigrated to The Netherlands in May 1997" seeks funding and assistance in continuing to build the directory. Website: <http://www.euronet.nl/~fullmoon/womlist/womlist.html>

GRRLGAMER is filled with information on the games women play online, from game reviews and cheats to hardware reviews and pointers to an online forum. There seems to be little activity at the moment, but archived material is available. Address: <http://www.grrlgamer.com/gamegrl.htm>

HEALTHSQUARE is an online health information resource for women. There are searchable guides to drugs, diseases and disorders, and featured topics such as infertility, AIDS and HIV, allergies, and urological problems. Website: <http://www.healthsquare.com/>

HEARTS OF THE NATIONS: ABORIGINAL WOMEN'S VOICES IN THE STUDIO 1997 is actually the title of an unusual CD put together when representatives of a number of native cultures and traditions each contributed a song to the collection. The website offers background on the project, brief biographies of the singers, and cuts from the CD. Web address: <http://www.schoolnet.ca/aboriginal/cd~heart/index-e.html>

INSTITUTE FOR WOMEN IN TRADES, TECHNOLOGY AND SCIENCE website carries a host of information on school-to-work and gender equity issues, law enforcement recruitment, even free clipart on women in nontraditional careers. Website address: <http://www.serve.com/iwitts/index.htm>

The **INTERNATIONAL ASSOCIATION OF WOMEN PHILOSOPHERS** website, while still partly under construction, features an extensive program outline for the Association's 8th international forum, which took place in August at Boston University. Abstracts or full texts of many sections should eventually be added. Address: <http://www.iaph.org/index.html>

JAMA WOMEN'S HEALTH INFORMATION CENTER is the online presence of the *Journal of the American Medical Association's* health site for women, with ongoing subsections on sexually transmitted diseases (STDs) and contraception, top health news stories and reports from professional journals, and abstracts of many other articles. Website: <http://www.ama-assn.org/special/womh/womh.htm>

LOLAPRESS has a Web presence which includes the contents and several online articles (in both Spanish and English) from its most recent issue. This international feminist magazine has offices in Uruguay, Germany, and South Africa. Address: <http://www.chasque.apc.org/lola/>

The **MINNESOTA INDIAN WOMEN'S RESOURCE CENTER** web page offers information about its extensive programs plus links to a variety of other websites of interest to Native women, on such topics as health, Alaska women, aboriginal women with disabilities, Native American women playwrights, and more. Web address: <http://w.nnic.com/miwrc.html>

SCARY WOMEN IN POPULAR CULTURE, from the UCLA Film and Television Archive, is based on a UCLA symposium in 1994. There are a number of sound clips,



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papers (on topics such as aging women in low-budget horror films, monstrous little girls, and Lizzie Borden), plus links to sites with related information. Web address: <http://www.cinema.ucla.edu/women/title.html>

SISTAHSPEACE opens with "Littany to Survival" by Audre Lorde, and proceeds to offer a chatroom, a Kwanza information center, articles on such topics as womanism and female genital mutilation, "sistory" about Black women artists and activists, a "jambalaya" of links to other sites, and more. Address: <http://www.sistahspace.com/>

The **SUFFRAGISTS ORAL HISTORY PROJECT** offers full-length oral history interviews conducted in the early 1970s with seven major figures in the movement plus five "rank-and-file" suffragist workers, all born between the 1860s and the 1890s. Some photos are included. Website: <http://library.berkeley.edu/BANC/ROHO/online/suffragists.html>

TELEMENTORING YOUNG WOMEN IN SCIENCE AND ENGINEERING is a National Science Foundation project to "build online communities of support among female high school students, professional women in technical fields, parents, and teachers." Web address: <http://www.edc.org/CCT/telementoring/>

THEORY.ORG.UK is a one-person website that has developed into a popular destination for information on role models, gender, identity, media effects, Foucault, Judith Butler, queer theory, and more. Many book reviews are also part of the site. Address: <http://www.leeds.ac.uk/ics/theory/index.htm>

A VISUAL JOURNEY: PHOTOGRAPHS BY LISA LAW 1965 - 1971 is a new online exhibit from the

Smithsonian Institution's National Museum of American History, featuring photos taken during the late 1960s and early 1970s. The images "provide glimpses into the folk and rock music scenes, California's blossoming counterculture, and the family-centered and spiritual world of commune life in New Mexico." Website: <http://www.si.edu/organiza/museums/nmah/ve/lisalaw/index.htm>

The **WITCHES WEB** includes an extensive listing of links to other witch/pagan sites, a "witches forum" for personal sketches, reading lists, and more. Site address: <http://www.witchesweb.com/home.html>

WOMEN IN POLITICS, a web page put together by a class of library school students at the University of Maryland, College Park, breaks its substantial information into the areas of Women as Politicians (Executive, Legislative, First Ladies, Cabinet members, and more), History (including the suffrage movement, Civil War women, current issues) and Electing women to Political Office. Web address: <http://www.glue.umd.edu/~cliswp/>

WOMEN IN POLITICS: BEYOND NUMBERS, from the International Institute for Democracy and Electoral Assistance (IDEA), offers information on women and their role in projects of sustainable democracy around the world, obstacles to women's political participation, and the impact of women on international politics. Web address: <http://www.idea.int/women/>

WOMEN JOURNEYS: AN EMPOWERMENT PLACE is the creation of Rochelle Jourdan, who offers a chat room as well as composites of information on comput-

ing, crimes, living, self, society, kids, health, and much more. There's a poetry section and an interesting collection of quotations. The address: <http://womenjourneys.com/>

WOMEN'S INTERNATIONAL NETWORK (WIN) NEWS now has a Web space that includes a general description, subscription information, and notes on other publications by editor Fran P. Hosken. Web address: <http://www.cinema.ucla.edu/women/tide.html>

WOMEN'S SPIRITUALITY BOOK LIST carries brief blurbs (and often reviews) and publishing information on a number of books on the topic. The list may be sorted by author, title, or by one of the subtopics suggested. Website: <http://www.newvision-psychic.com/bookshelf/womenspirit2.html>

The **WOMEN'S SPIRITUALITY RING** "welcomes women of Jewish, Earth Religions or Pagan, Christian, Moslem, Bahai backgrounds" and others, offering information and recommended links on each religion. Women with Web pages are invited to join the ring. Address: <http://www.geocities.com/Athens/1501/wmspring.html>

WOMEN'S STUDIES SITES IN EUROPE AND THE WORLD is a Web project of the Centre of Women's Studies in Antwerp, Belgium. Links to sites ranging from GRACE to NIKK (Nordic studies) to FrauenStudium (German) and many more are in no particular order but offer a good variety of women's studies home bases. Website: <http://women-www.uia.ac.be/women/woddsites.html>

WOMENCONNECT POLITICS DAILY offers regular news headlines and brief pieces under such topics as National Agenda, In the States, Outside the Beltway, Newsmakers, and Media Monitor. Web address: <http://www.womenconnect.com/politicsdaily>

The **WORK-FAMILY RESEARCHERS ELECTRONIC NETWORK** may be of interest to those dealing with work/family issues. There is a 2,000-item bibliographic database, a research newsletter, grantee information from sponsor Alfred P. Sloan Foundation, plus several online discussion groups. Web address: http://www.bc.edu/bc_org/avp/csom/cwf/wfnetwork.html

WYBERNETZ titles itself "the European Meeting Point for Women on the Web," offering a directory of women entrepreneurs by field, a job pool (not current due to the site's recent offline time), links to resource pages in German, English, French, Italian, and Dutch, plus some personal web pages. Site address: <http://www.web-publishing.com/WyberNetz/hello.htm>

NEW EMAIL LISTS

A FEMINIST ARCHEOLOGISTS' FORUM has been launched for email discussion. Send the message *subscribe FemArc-forum* to MAJORDOMO@RRZ.UNI-KOELN.DE

GENDER AND NATIONS/NATIONALISMS is a new scholarly discussion list that will center on the modern period in Europe. For information, send email to fig-l@zrz.tu-berlin.de

HIST-SEX offers a moderated email discussion for historians of sexuality, including such topics as premarital courtship, adultery, same-sex relations, masturbation, prostitution, sexually transmitted diseases, and sex education. To subscribe, visit the following website: <http://homepages.primex.co.uk/~lesleyah> or send email to Lesley Hall at: lesleyah@primex.co.uk

A list on the topic **INSTITUTIONAL MECHANISMS/NATIONAL MACHINERIES FOR THE ADVANCEMENT OF WOMEN** will be run for a limited time (Feb.8 to March 19) BY WomenWatch, the UN's Internet service for women, to "review progress in implementing the Beijing Platform for Action." To subscribe, leave the Subject line blank, then in the body type: *subscribe ww-natmach* and send to: MAJORDOMO@SADE.SDNP.UNDP.ORG

QUAKE WOMEN'S MAILING LIST is just one example of a discussion list for electronic game fans, in this case for the game Quake. To subscribe, send the message *subscribe qw your email address to* MAJORDOMO@EVCOM.NET

WISE-L, the European women's studies list, has a new feature by which viewers can browse archived postings to the list. The search page is www.listserv.funet.fi/archives/wise-l.html and the listing can be arranged in multiple ways, by topic, author, or date, for example.

○ Compiled by Linda Shult

NEW REFERENCE WORKS IN WOMEN'S STUDIES

BIOGRAPHICAL DICTIONARIES

Shaaron Cosner and Victoria Cosner, **WOMEN UNDER THE THIRD REICH: A BIOGRAPHICAL DICTIONARY**. Westport, CT: Greenwood Press, 1998. 203p. bibl. index. \$55.00, ISBN 0-313-30315-0.

Cosner (independent scholar and high school teacher) and Cosner (graduate student specializing in material culture and mourning practices) wanted to demonstrate that women living under the Nazis participated in all aspects of the war, in their words "on both sides of the Nazi flag." I wish they had worded that distinction differently, using instead Nazis/Nazi sympathizers on the one hand and victims/resistance fighters/supporters of the Allies on the other. The phrase "both sides of the Nazi flag" seems more appropriate to conflicts such as the American Civil War, rather than a war that included genocide. It is also symbolic of what makes me uncomfortable about the book. Many of the one hundred people included were Jewish women from across Nazi-held Europe who performed heroic feats in the ghettos, death camps, and among the Partisans. Yet their harrowing stories are intermingled alphabetically with the likes of Nazi camp guard Hermine Braunsteiner and the wives of Goebbels and Goering. While the actual entries clearly distinguish between a Braunsteiner and a woman like Alina Brewda (a Jewish physician interned at Majdanek, Auschwitz,

Birkenau, and other camps, who cared for women ill with typhus and stole drugs to treat her sick patients), the fact that the entries follow one another gives them more equivalency than I'm sure was intended. This is one book that definitely should have been subarranged in categories rather than alphabetically. Given the subject matter, the authors could have provided an access point in one of their appendices or the subject index for "Jewish women," but they did not.

What *Women Under the Third Reich* does offer are one- to three-page biographies, some with photographs, based on English-language books, articles, obituaries, specialized encyclopedias, Holocaust memoirs, and biographical reference sources. This is an impressive list of resources scanned, and the detailed bibliographic statements at the end of each entry will lead readers to such material for further information. There is interesting information about some American journalists who covered the War, several German actresses (besides Marlene Dietrich), and eight women soldiers. American readers may learn for the first time about two American women imprisoned by the Nazis — Wisconsinite Mildred Fish Hamack, who was living in Germany during the rise of Hitler and was executed as a member of an anti-Nazi resistance organization, and Gemma La Guardia Gluck, sister of New York mayor Fiorello La Guardia, who had been living in Hungary. She and her husband were arrested as Jews (plus Hitler was incensed at the mayor for predict-

ing the downfall of the Nazis). Gemma, her daughter, and infant granddaughter survived the War; her husband and son-in-law did not. All-in-all, a flawed but useful book for high school and undergraduate students.

George and Anne Forty, **WOMEN WAR HEROINES**. London: Arms and Armour Press, 1997. 190p. index. \$27.95, ISBN 1-85409-397-5.

Women War Heroines will appeal to girls who have already devoured biographies of Deborah Sampson and Joan of Arc and who yearn for more tales of daring women of a military bent. They will enjoy the cockiness of sixteenth-century Irish rebel and pirate queen Grace O'Malley, nicknamed "Grace of the Cropped Hair," and the determination of Marie Botchkareva, or "Yashka," who was allowed to enlist in the Russian Army in World War I by special dispensation of the Tsar and later raised an all-women's battalion under her command to fight the Germans. While Grace and Yashka were able to fight without disguising their gender, more typically women had to don male garb and pretend to be men to achieve their goals. Loretta Velásquez, for example, desperately wanted to serve the Confederate cause as her husband did. Before he was long gone to war, she had joined up as well, calling herself "Harry Burford." Not done with her gender bending, Loretta

snuck into Washington dressed as a woman, picking up war information, which she divulged to her Confederate superior upon her return to Southern forces, hoping for a commendation.

The Fortys display no interest in the women's sexual identities, simply stating the facts of the lives to the extent history has recorded them. Velásquez, for example, seems quite definitely heterosexual. She married four times, after each of her unfortunate soldier-husbands died in battle and was quickly supplanted. Catalina de Erauso of Spain offers another model. Raised in a convent, she ran away at fifteen, in 1607, just before taking her vows, and pursued a life of piracy, banditry, army service, and frequent personal altercations, largely in South America. At one point, according to the Fortys, she and a fellow soldier had a duel over a girl. A few years later she "sought refuge with a woman" and only escaped being killed by the woman's jealous husband by proving to him that she was in fact a female (p.102). Her obvious attraction to women goes unremarked and readers are left to their own speculations.

Several of the women are portrayed in glossy black-and-white illustrations as well as on the attractive colored jacket. The forty women war heroines selected come from throughout Europe and America, but rather than arrange the book by country or time period, the Fortys chose thematic rubrics such as "visionaries," "women at sea," and "eternal tomboys" (a tomboy to them is a "high-spirited, romping girl who behaves like a boy" [p.101]) as their organizing principle. That works fine, but the subject index

should have included all the countries of origin, which it doesn't. No sources are listed for any of the content, including direct quotations, nor is there a bibliography, factors that limit the usefulness of the book to school-age researchers and a very general adult readership.

One last thought – could not at least one rabble-rousing peace advocate like Jeannette Rankin have qualified for inclusion? It would have made for a richer consideration of "militancy."

Liz Sonneborn, *A TO Z OF NATIVE AMERICAN WOMEN*.

New York: Facts on File, 1998. 228p. bibl. indexes. \$27.95, ISBN 0-8160-3580-6.

From Pomo basketmaker Elsie Allen and Laguna Pueblo writer Paula Gunn Allen through Tohono O'odham linguist Ofelia Zepeda and Lakota Sioux survivor of Wounded Knee Zintkala Nuni, more than one hundred Native American women are portrayed in lively sketches put together by American Indian studies freelancer Sonneborn. Collections holding *Native American Women: A Biographical Dictionary*, edited by Gretchen M. Bataille (Garland, 1993) and covering many more women, will find much overlap, but will want to acquire this new biographical gem, too. There are still few works surveying Native American women, and every new acquisition helps expand on their contributions to American life. Even for those women covered in Bataille, Sonneborn offers additional and updated information and references in her entries, which are generally longer than Bataille's single-

columned one- to two-page sketches. Sonneborn's double-columned entries range from a page for Arlinda Lockler, a contemporary Lumbee lawyer, to four pages each for Cherokee leader Wilma Mankiller and Pocahontas. Often there's a photograph as well. Although references for further reading at the end of each profile faithfully list entries for the biographees in *Notable Native Americans*, edited by Sharon J. Malinowski (Gale Research, 1995), they do not identify those described in Bataille.

After the biographies, there's a short bibliography of recommended sources on Native American women's studies, followed by four indexes: activity, tribe, year of birth, and general subjects. Activities/endeavors point to many activists, educators, poets, and short story writers, but also some printmakers, peacemakers, and even one nun.

A to Z of Native American Women will serve the needs of students from middle school through college, and anyone interested in learning more about notable women from tribal nations across North America.

WEBSTER'S DICTIONARY OF AMERICAN WOMEN. New York: Smithmark Division of US Media Holdings, Inc., in cooperation with the Editors of Merriam-Webster, Inc., 1996. 696p. index. \$12.95, ISBN 0-7651-9793-6.

Somehow this one slipped below my reference radar screen, surfacing only when I browsed the Fall 1998 Women's History Catalog of the National Women's History Project (a wonderful resource in its own right). *Webster's Dictionary of American Women* is an inexpensive one-volume biographical dictionary suitable for schools,

public libraries, and home collections. There are eleven hundred notables included, both historical and contemporary. Each has an approximately four-hundred-word entry, and about one-tenth rate a small black-and-white photograph as well. The sketches provide date and place of birth, salient facts about the woman's childhood, her career and accomplishments, and some discussion of her significance. Marriage/family information is given "only when a change of name occurred, when a significant impact on her career resulted, or when a marriage partner or child became a notable figure in his or her own right" (p.vii). The copyright statement credits *Liberty's Women*, 1980, as the basis for the entries, revised and expanded for the 1996 edition. The original publication was under the editorship of Robert McHenry (according to our library's catalog record for *Liberty's Women*), but neither he nor anyone else receives any editorial or authorial credit this time.

Webster's Dictionary of American Women tries to give balanced views. For example, the Hillary Rodham Clinton entry reads in part:

Hillary Clinton was the only First Lady to have her own successful career prior to moving to the White House. Throughout Bill Clinton's presidency, she was a controversial figure: loved by some as a role model for modern women, criticized by others for her independent – some would say, "unladylike" – nature. There is no question, however, that she forced the nation to re-examine the role of women in society and politics, as well as the national expectations of the First Lady.

Similarly, on Donna Shalala:

At Madison [as Chancellor of the University of Wisconsin-Madison] among her other achievements, she set out to soothe racial tensions, instituting the "Madison Plan" to create a more ethnically diverse university in both curriculum and population. In her position ... she earned both praise for her liberal politics, self-assurance, and ability to get things done, and criticism for what some called her tendency to play both sides of the fence.

Examining the index, one finds a pretty good mix of endeavors represented, although as in most general reference works of this type, actors are rather overrepresented (ninety-four), while jurists (five), philosophers (three), and political scientists (five) could stand a few additions. By far the largest category is authors, a catch-all term for essayists and fiction writers alike. Endeavor/career is the only index offered, which hampers the usefulness for readers seeking famous women of their state, ethnicity, or a particular period in American history. Curiously, "Native Americans" is the only ethnic term in the index.

Despite the lack of a geographic index, the fates were with me as I browsed the *Dictionary*, and many Wisconsin-born women leaped out from the pages, including journalist Winifred Sweet Black (b. Chilton), who "scored a number of exposés, scoops, and circulation-building publicity stunts" delightfully described in her entry, and Madisonians Vinnie Ream

(sculptor of a statue of Abraham Lincoln in the U.S. Capitol) and Eliza Ruhamah Scidmore (travel writer and photographer). These entries and others will be entertaining as well as informative to readers. Since no sources are provided for the information, either as references or in a general bibliography for the book as a whole, academic users will need to supplement the *Dictionary* with other resources.

EDUCATION

Linda Eisenmann, ed., *HISTORICAL DICTIONARY OF WOMEN'S EDUCATION IN THE UNITED STATES*. Westport, CT: Greenwood, 1998. 552p. bibl. indexes. \$95.00, ISBN 0-313-29323-6.

In 1994, Greenwood published a biobibliographical sourcebook, *Women Educators in the United States, 1820-1993*, edited by Maxine Schwartz Seller, which profiled sixty-three American women educators in some depth. This new encyclopedic work on American women's educational history, while including biographical entries, concentrates instead on issues, events, and themes. The reader encounters many of these topics first in the Introduction, which surveys the history era-by-era from Colonial times through the present. Easy-to-identify entry topics appear in boldface throughout the text. Another nod to chronology is a timeline appendix.

Eisenmann points out that the narrative of women's education is generally progressive, yet replete with recurring battles for support of

women's institutions, access, and equity. This has been a two-pronged fight. The notion of "separate spheres" for men and women contributed to the creation of separate seminaries, teacher training institutions, and women's colleges. The Litchfield Female Academy, Emma Willard's Troy Female Seminary, and all the "Seven Sister" colleges each receive entries. Yet the belief that women deserve the same educational opportunities and in the same institutions as men has also had adherents throughout much of the time period. Oberlin College, for example, opened its doors fully to women in 1837, and the entry on "coeducation" describes mixed schooling that existed for boys and girls even earlier.

Another hallmark of the education of women is that it often goes on in informal settings such as advocacy organizations and social clubs. Therefore, the *Dictionary* includes entries for the National Congress of Mothers (forerunner of the Parent-Teacher Association), the General Federation of Women's Clubs, and suffrage and abolition groups. Although the *Dictionary* recognizes the role of "prescriptive literature" – advice books, pamphlets, and articles aimed at instructing women in proper behavior – I would have liked to see fuller treatment of the role played by traditional women's magazines in educating women.

The editor was intent on including information on the educational history of ALL American women, not just privileged white women. As stated in her Preface, this is easier to achieve for African American women than for other women of color because they

have received more historical attention. Thus there are entries for "African American sororities," "Howard University," "National Association for the Advancement of Colored People," and "race uplift," while "Asian American women's education" and "Hispanic American women's education" are made to suffice for those groups. The education of Native American women is addressed in entries for "Bureau of Indian Affairs," "Field Matron Program" (a project of the BIA and its predecessor to train reservation women in Euro-American homemaking skills), the "Carlisle Indian School," and passing references elsewhere. Some day one hopes sufficient research will exist to permit integration of information on the different experiences of these groups in the mainstream topics.

Some entries are hard to find unless the reader is quite familiar with the field. For example, before I located "prescriptive literature," I looked for index entries for "advice books," "magazines," "women's magazines," "medical advice," "doctors...," "physicians...," "behavior," "etiquette" – all to no avail. It was only by reading the entry for *Godey's Lady's Book* that I saw the term "prescriptive literature," and knew that's where the subject would be discussed. I also searched the index for Extension Services, which were (and still are) important mechanisms for educating homemakers. I found nothing in the index under "extension," "cooperative extension," or, unfortunately, "Kathryn Clarenbach," a leader in developing courses for women (precursors to women's studies) in the 1960s through the Extension Division of the University of Wisconsin. I later stumbled on the relevant entry, called "home extension

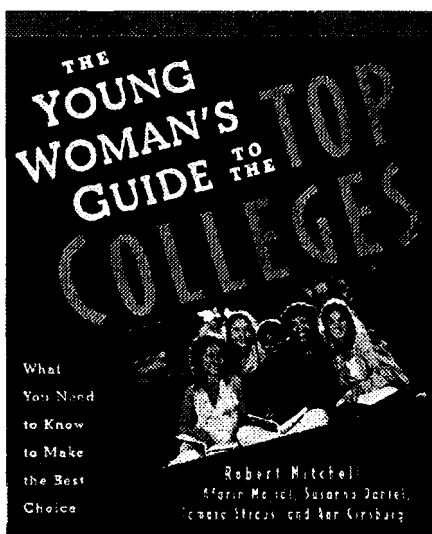
education."

The 245 entries were written by more than 100 historians, educators, and a smattering of contributors in other disciplines. Editor Eisenmann is herself an authority on the history of women in higher education and wrote many of the entries in that area. Entries vary in length from one to three pages. Terms are defined and their significance to women's education clarified. Each concludes with a short bibliography of relevant books, articles, and an occasional dissertation.

Robert Mitchell, et al., *THE YOUNG WOMAN'S GUIDE TO THE TOP COLLEGES: WHAT YOU NEED TO KNOW TO MAKE THE BEST CHOICE*. New York: John Wiley, 1998. 422p. \$19.95, ISBN 047-118232-X.

Prospective women college students and their parents have questions that are not routinely addressed by *Fiske's*, *Lovejoy's*, *Peterson's*, and other guides to choosing a college. What security measures are taken to protect women on campus? Might there be any scholarships reserved for women applicants? What percentage do women comprise of the student body? Of the faculty? Will a woman student of color find a comfortable number there like her? *The Young Woman's Guide to the Top Colleges* is the first publication for college-bound women that provides answers to such questions – and more – for the two hundred schools included.

Of particular interest to women's studies programs interested in recruiting students will be inclusion of the availability of a women's studies major or minor in the factual section for each school. This information was not solicited for any other field of study.



Furthermore, in the narrative essays about the schools, students interviewed discuss their women's studies programs, generally in superlatives and often singling out particular professors or courses. Jyl Lynn Felman's "Women in Culture and Society" course at Brandeis is apparently life-changing: "Every student that has taken the course has said it changed her life in one way or another" (p.175), says the interviewee. At Arizona State a student mentions two "outstanding instructors": Kathleen Ferraro and Tonia Israel. "They don't talk down to you, they bring class lectures into interesting perspectives, and they understand the divisions behind gender, race, and class" (pp. 23-24). "'Women's Bodies in Health and Disease' [course] should be a requirement for every student of the university" in the opinion of a University of Wisconsin-Madison student. "It gives many women a positive feeling of empowerment through the knowledge they gain about their own bodies." A common disappointment of UW-Madison students is also articulated – demand far exceeds supply of slots at registration, and upper level courses are often

filled entirely by women's studies majors and minors. A Williams College student states that the College's women's studies program is "not very extensive . . . but the teachers in the program are quite good . . . most of the men here don't see the need for an entire class on women's studies, though they usually respect the issues" (p.201).

The essays also offer information about campus women's centers, organizations, and social life. Drew University in Madison, New Jersey, offers theme-based living arrangements, including a Womyn's Concern House. Davidson College in North Carolina, formerly all male, has no campus women's center, but a Women's Issues Committee raises awareness of members about women's concerns on campus. Sorority-inclined prospective students will find none at Davidson, but they might like one of three women's eating clubs that fulfill some of the functions of sororities. Iowa State University has an active chapter of the Society of Women Engineers. "Our meetings range in topic from dual-career families, money management, and pizza and bowling parties, to outreach programs to area grade schools," reports a member (p.137).

Campus life for lesbians and bisexual women receives some attention, too. "People exploring their sexuality are so comfortable at Smith that heterosexual women become lesbians just for a semester," reveals a Smith student (p.191), while at Southern Methodist University students tend to reflect the Dallas area's conservative attitudes towards gays and lesbians. Even there, a gay and lesbian organization "has done much to make many feel more comfortable about their sexuality," says

the informant (p.374).

Some drawbacks to *The Young Woman's Guide*: There is no attempt to compare schools to each other on any of the dimensions discussed in the essays. If a student in Indiana says "We have a relatively safe campus" (p.133) and one in D.C. says "I have often walked across campus by myself in the middle of the night, and I have never felt scared" (p.83), how could anyone assess the safety situation, comparatively speaking? The reliance on student informants is certainly what prospective students are receptive to, but how representative are the opinions expressed? Readers remain in the dark as to how informants were selected and how many were interviewed. Nevertheless, *The Guide* will be quite useful to young women. It lets them know how some students feel about their campuses and clues them in to what they should be asking and observing when they visit campuses.

FEMINISM

Judith Harlan, *FEMINISM: A REFERENCE HANDBOOK*
 Santa Barbara, CA: ABC-CLIO, 1998.
 308p. index. (Contemporary world issues) \$39.50, ISBN 0-87436-894-4.

ABC-CLIO's "Contemporary World Issues" series continues its engagement with matters of interest to women, following *Sexual Harassment*, by Lynne Eisaguirre (1993, 1997), *Abortion*, by Marie Costa (1991, 1996), *Domestic Violence*, by Margi Laird McCue (1995), *Welfare Reform*, by Mary Ellen Hombs (1996), and most recently, *Women in the Third World*, by Karen L. Kinnear (1997). *Feminism* is

the first in the series to require significant grappling with theory, and Hadan does a good job of doing so within the constraints of the structural formula for the series (introduction/history, chronology, biographies of significant figures associated with the movement/issue, facts, concepts, resources). She covers the basics of the distinctions among the various streams within feminist thought, particularly between liberal/equality and cultural/difference viewpoints. Perhaps because of the intended audience (high school and early college), she felt the need to offer a resolution for these differences, so adds a statement that not all will agree with: "Feminists today search for *and* instead of *either/or*" (p.14). Harlan is cognizant throughout of both multicultural and global dimensions of American feminism.

Her chronology begins in 1920 with the ratification of the Nineteenth Amendment to the U.S. Constitution granting suffrage to women, ushering in a decade that saw the birth of both the League of Women Voters and the Miss America Pageant. The latter became the target of one of the most well-known protests in feminist history in 1968, and Hadan is to be commended for accurately describing the infamous bra-burning incident as an event staged by a journalist. Likewise, she scores points for providing a more nuanced view than is typically offered of the way "sex" joined race, religion, and national origin in Title VII of the 1964 Civil Rights Act. One fact new to me from the chronology section: According to Hadan, the term "sexual harassment" was coined in 1974 by an attorney for a Cornell University employee filing a discrimination claim

with the Equal Opportunity Commission. I have no reason to doubt this, although first usage instances are notoriously hard to prove conclusively, and I wish she had provided her source.

Among the biographical sketches are my personal favorite, Bella Abzug, the founding mothers of the modern women's movement, activists Patricia Ireland and Congresswoman Pat Schroeder, Hillary Rodham Clinton, Third Wave representative Naomi Wolf, and "thorn in the side of feminism" (p.65) Camille Paglia. The "facts" chapters cover the history of the Equal Rights Amendment, lesbian rights, the women's health movement and reproductive freedom, violence against women, affirmative action, educational gains for women, a variety of work-related issues, and women in politics.

Harlan is cognizant throughout of both multicultural and global dimensions of American feminism.

The resource section offers a directory of principal American activist women's organizations and Political Action Committees, an annotated bibliography of major books, magazines, websites, documentaries, and feature films, and a glossary of feminist terms. Librarians in high schools and public libraries could use the video section as an acquisition tool (though Harlan might have included *One Woman, One Vote*, available from the Public Broadcasting Service) and the books section to review and fill in their holdings.

Harlan's work is a useful introduction to the American feminist movement.

PAST-PRESENT-FUTURE*

Cynthia B. Costello, Shari Miles, and Anne J. Stone, eds., *THE AMERICAN WOMAN 1999-2000: A CENTURY OF CHANGE - WHAT'S NEXT?* New York: Norton, 1998. 448p. index. pap., \$15.95, ISBN 0-393-31862-1.

* I love being able to defy subject heading conventions, and this latest biennial almanac from the Women's Research and Education Institute gives me an excellent opportunity to do so. It definitely reviews the past - the gains and setbacks for women in the century now approaching completion - in a survey chapter by historian Sara Evans and in essays looking specifically at the dramatic changes in the legal status of women over the course of the twentieth century and at the experiences of African American and Hispanic women. Putting a personal face on these developments, Juanita M. Kreps discusses her career as an economist, beginning in the 1950s as the first female student in her graduate program and including her appointment as U.S. Secretary of Commerce (under Jimmy Carter), again the first female in the position. A novel choice for continuing the personal reflections into the subsequent generation is Juanita's daughter, Sarah, a "baby-boomer daughter of a feminist before the word came into wide usage" (p.41), now a freelance writer. Although she describes the differences between the childbearing, marriage, and work options available to most women in her mother's generation and her own, Sarah's essay focuses on what the world will be like for her daughter, now fifteen, when she is an adult. She asks how the cohort saturated with television and bombarded with popular culture messages and at the same time

comfortable with technology will react to transcendent global citizenship in the twenty-first century.

Policy analyst Carol J. De Vita also mentions these developments along with others in her chapter on "the road ahead." She describes three demographic trends that will shape the future for American women in the twenty-first century: continued population growth, increasing racial and ethnic diversity, and population aging. The higher birth rates of U.S.-born Hispanic and Black women, combined with that of immigrant women, will contribute to a rise in the non-white percentage in the U.S. population. By 2030, De Vita estimates, two in five American women will be from minorities (today the number is one in four). A society with a growing number of elderly persons will affect women tremendously since middle-aged women remain the predominant caregivers for aging parents. Sixty percent of adult women are now in the labor force. How will they/we cope? How will educated women with plenty of work experience greet retirement and their/our own years as octogenarians and beyond?

If the past and future take up approximately half the book, the remainder provides an ample statistical portrait of the present. Graphs and charts detail the status of American women in the areas of demographics, education, health, employment, earnings/benefits, economic security, the military, and public life (elected and appointed offices). The figures come from governmental sources including the Bureau of the Census, the Bureau of Labor Statistics, the National Center for Education Statistics, the National Center for Health Statistics, and the Departments of Defense and Housing and Urban Development. Currency

varies, depending on source, with most including figures for 1996 and a few for 1997. The statistical section of *American Woman 1999-2000* is the first source I show students with a statistical question on women in the United States. Not only are the graphics easy to understand, but each has a highlighted fact that interprets the significance. If students need more current figures, we can readily look for updated statistics in the government series credited as source for that particular piece of information.

Also in *American Woman 1999-2000* are biographical sketches of women in the 105th Congress (elected in 1996), a list of the Congressional Caucus for Women's Issues (as of September 1997), and bibliographical references for all the chapters in the book.

If you look for *American Woman 1999-2000* in a library, you won't find it in a "past-present-future" section, or in "history," "contemporary trends" or other subjects tied to the content of this volume. It will be shelved next to the six prior volumes in the series, which began in 1987. The first three covered a range of women's issues, but the rest have had themes. No subject headings will lead to thematic volumes by topic. Be sure to remember them when researching politics (the theme of the fourth edition, 1992), health (fifth, 1994), and work issues (sixth, 1996). The series is excellent and the seventh volume is a worthy addition.

PHILOSOPHY

Alison M. Jaggar and Iris Marion Young, eds., ***A COMPANION TO FEMINIST PHILOSOPHY***. Oxford, UK and Malden, MA: Blackwell Publishers, 1998. 703p. bibl.

index. (Blackwell companions to philosophy) \$84.95, ISBN 1-55786-659-7.

This is an anthology with great breadth, encompassing feminist comments on all traditional branches of Western philosophy from ancient Greek through epistemology, ethics, and theories of justice, as well as a section on philosophical categories in China, Africa, and other non-Western parts of the world. While I often tell non-academics that a feminist critique exists in all fields, it is still amazing to see it in operation in as "pure" a discipline as philosophy.

In their introduction, Jaggar and Young discuss the stages through which feminist philosophical inquiry has evolved since the early 1970s. As in other fields, the first goal was to retrieve the names and work of women philosophers throughout the ages. Alongside came challenges to the disparagements of women in the writings of the canonical philosophers, including Aristotle, Kant, and Sartre. Next came critiques of moral and political theories that treat women as "instrumental to the interests of men or male-dominated institutions such as the family or the state," and attention to areas neglected by philosophy but of special concern to women, such as sexuality and domestic life. These critiques also found a deeper, more covert devaluation of the feminine in binary dichotomies that associated the more highly valued term with the masculine and less valued with the feminine. Later feminist philosophers interrogated the very concepts and methods of Western philosophy and found them wanting. Areas in moral

and political philosophy that received early attention have spawned more books and articles than have newly emerging interests; in particular, sub-fields of feminist ethics are richly represented. Some of the chapters, like "lesbian ethics," "body politics," and "language and power," have no counterparts in philosophical discourse prior to the advent of feminist studies.

There are fifty-eight essays arranged in ten sections (the Western Canonical Tradition, Africa/Asia/Latin America/Eastern Europe, Language, Knowledge/Nature, Religion, Subjectivity/Embodiment, Art, Ethics, Society, and Politics). Contributors are academic philosophers from the United States and elsewhere, many of whom are groundbreaking scholars in the fields they write about. Andrea Nye, for example, contributes the chapter on Semantics. (Her *Words of Power: A Feminist Reading of the History of Logic* (1990) is central to any discussion of feminist philosophy and language.) Lynda Birke, who contributed the essay on biological sciences, recently coauthored (with Ruth Hubbard) *Reinventing Biology*, a feminist critique of her field. Rosi Braidotti's fertile mind has addressed many aspects of philosophy, including her subject here, sexual difference theory. Others, like Sandra Lee Bartky, have also been active in the Society for Women in Philosophy.

Each in-text reference is abbreviated to author's last name and year of publication. One massive (seventy-five-page) bibliography at the end of the *Companion* provides all full citations. The last item in the book is an extensive subject index that appears to have been done quite well. One can

look up the concept "care," for example, and find not only separate topics discussed in the ten-page essay wholly on the subject, but also references to care in Aristotle, Pythagorean tradition, Gilligan, Confucius, Heidigger, and Rawls, and in social policy debates, environmental ethics, and international justice.

A Companion to Feminist Philosophy is an excellent guide to feminist thought in the 1990s.

RELIGION

June Melby Benowitz, *ENCYCLOPEDIA OF AMERICAN WOMEN AND RELIGION*. Santa Barbara, CA: ABC-CLIO, 1998. 466p. bibl. index. \$75.00, ISBN 0-87436-887-1.

A patron phoned yesterday asking for advice selecting a book on the influence of feminism on religion. He had just finished a work by Mary Daly and wanted something less separatist. Could I recommend a book or author leaving the door open for men to participate in a feminist-inspired Christianity? I turned to this new encyclopedia for help. First I tried "men" (admittedly an unlikely candidate for inclusion in such a reference work), hopeful for such an entry describing a theological view of "men" in this woman-centered work. No "men" to be found, nor my next choice, "gender roles," in either the entries or the subject index. However, a look for "feminism" turned up a helpful essay on "Feminist Theology," which included discussion of the work of Rosemary Radford Ruether. This theologian is identified as a major mainstream or reformist feminist, defined as one who works "within traditional religion to

reform its position on male-female relationships" (p.116). A *see also* reference at the end of the essay listed a full entry for Ruether, where I found further details on her thought and writings, such as the fact that she critiques the excesses both of patriarchy and of Goddess worship, and that she wrote the first ecofeminist book, *New Woman/New Earth* in 1975, before that philosophy had a name. She definitely sounded like someone the patron would want to read, and I relayed the information to him.

I think this successful experience with *Encyclopedia of American Women and Religion* will be replicated by others if readers are searching for basic information on the role of women in established religions and religious groups, organizations, movements, and history. Among the three hundred-plus entries are the Amish, Mormons, Shakers, Quakers, and all Protestant denominations, the Young Women's Christian Association, the Salvation Army, the Great Awakening, the temperance movement, Transcendentalism, the Female Moral Reform Society, and peace movements. Biographical sketches range from Dorothea Dix and Sojourner Truth to Aimee Semple McPherson and Tammy Faye Bakker. There are entries for African Americans, Asian Americans, Hispanics, and Native Americans, and several essays cover Jewish women – Hadassah and its founder Henrietta Szold both have entries, likewise the National Council of Jewish Women and its founder Hannah Greenebaum Solomon, and the first ordained American rabbi, Sally Priesand, and rabbi firsts in other Jewish denominations. The *Encyclopedia* is silent, however, on the effect of the feminist movement on women's role in contemporary Orthodox Judaism. Atheists Madalyn Murray O'Hair and Freedom From Religion Foundation

head Ann Nicol Gaylor are both present. The entry for Promise Keepers and Praise Keepers (the women's auxiliary) is an example of a rather new topic receiving coverage. The entry describes the beliefs of the Keepers and reviews the rapid growth of the movement from 1990 through October 4, 1997, when over one hundred thousand men gathered in Washington, DC.

Looking for thematic subjects will be a bit "iffier." Abortion and divorce have entries, but there are none for marriage, commitment ceremonies, lesbians or homosexuality, spirituality, or even a listing or cross reference in the index from "ordination" to clergy, where the concept of the ordination of women is actually discussed. Ruether's views notwithstanding, the *Encyclopedia* has entries for Wicca, Witchcraft, and witches Margot Adler, Yvonne Frost, Selena Fox, Morning Glory Zell, and Starhawk, though none for Goddess Religion, Goddesses, Solstice, or Croning ceremonies. Although there is an entry for Biblical Authority and Women's Rights, none focuses on feminist Biblical interpretation (although it is discussed in the feminist theology entry). The names of prominent interpreters such as Elizabeth Schussler-Fiorenza and Phyllis Trible do not appear in the book, even in the extensive bibliography (pp.411-432).

Although somewhat weak on thematic treatments of contemporary issues, the *Encyclopedia of American Women and Religion* is a good choice for public libraries, schools, and collections of religious institutions. It foregrounds the place of women in American religious groups, announcing that women should not be ignored, belittled, or neglected by any of them.

WRITERS

Dana A. Williams, *CONTEMPORARY AFRICAN AMERICAN FEMALE PLAYWRIGHTS: AN ANNOTATED BIBLIOGRAPHY*. Westport, CT: Greenwood, 1998. 124p. indexes. \$55.00, ISBN 0-313-30132-8.

Dana Williams (doctoral candidate, Howard University) has done a service to theatrical producers and play enthusiasts alike who are searching for plays by African American women and literary criticism of the works. As she points out in her introduction, female playwrights get short shrift in African American drama anthologies, and even collections of plays by women can only include a sampling of works by African American women. Yet Williams was able to find more than sixty writers who have published at least one work since 1959 (a watershed because that's the year Lorraine Hansberry's *A Raisin in the Sun* appeared to wide acclaim). In most cases the women have written several plays, and their work has received critical discussion in books, articles, and dissertations.

Readers will no doubt also be familiar with the names Ntozake Shange (*for colored girls who have considered suicide/when the rainbow is enuf*), poet and playwright Sonia Sanchez, Adrienne Kennedy, who has adapted Greek myths in addition to portraying African American life, and perhaps Alice Childress, whose plays have been anthologized in *The Best Short Plays of World Theatre, 1968-1973* (for *Mojo*); and *The New Women's Theatre: Ten Plays by Contemporary American Women* (for

The Wedding Band). Literary attention to these writers has been much more extensive than that accorded most of the women in the *Contemporary African American Female Playwrights*, such as Alexis Deveau (*The Tapestry*), Rosetta Lenoire (*Bubbling Brown Sugar*), or Anna Deavere Smith (*Fire in the Mirror*).

I have a couple of relatively minor criticisms about the book. One concerns its organization. There are several sections: anthologies that include one or more plays written by an African American woman dramatist, general critical works, an alphabetical listing by author, bearing entries for works by and about each author, and brief biographical sketches of the playwrights. It would be more useful if each biographical sketch preceded the listings for that writer, rather than appearing in a separate section. A second critique is that the secondary source listings ignore three excellent biographical dictionaries and encyclopedias on African American women (*Notable Black American Women I and II*, *African American Women: A Biographical Dictionary*, and *Black Women in America: An Historical Encyclopedia*). All have essays on several of the playwrights. *Notable Black American Women II* (1996), for example, has a good essay and photograph of Pearl Cleage that updates the information in *Contemporary Black American Playwrights* (1988), which Williams cites.

The most important aspect of the bibliography, however, is that it offers readers a chance to appreciate work by and about *Contemporary African American Female Playwrights*.

SHORT TAKES

EQUAL OPPORTUNITIES FOR WOMEN AND MEN IN THE EUROPEAN UNION. ANNUAL REPORT 1997. Luxembourg: Office for Official Publications of the European Communities, 1998. 140p. ECU 15, ISBN 92-828-3931-1.

If publication record is any indication of import (and I think it is), the European Union is quite serious about achieving equality for women and men within the Community. In the last issue of *Feminist Collections* we mentioned a new EU periodical, *Equal Opportunities Magazine*, and reviewed an EU glossary, *One Hundred Words for Equality*. This annual report is the second such report to survey the main developments during the previous year that have had an impact on equal opportunities within the member countries and the Community as a whole. In 1997 the EU adopted the Amsterdam Treaty (now in process of ratification by the member states), which creates a specific legal footing for equality of treatment between men and women, assigns the task of eliminating inequalities to the Community, and sanctions actions to promote discrimination based on sex and sexual orientation. In addition, in 1997, member states decided on a new employment strategy in which equal opportunity is an explicit component. The report found evidence of significant progress in "mainstreaming," or integrating the concept and goals of equal opportunity into all major policy areas.

Most of the report is devoted to documenting the progress and advocating additional steps needed. Accord-

ingly, this is a good place to look for tables and discussion of measures being taken in each of the countries to support equality. For example, parental leave practices are spelled out, as are model programs for increasing opportunities for women in management (the "DIAMOND" project being tried in Sweden, Germany, Italy, and the UK) and for tapping more women experts for advisory roles in the EU itself (the Women's Talent Bank database). Another means of heightening the visibility of women decision-makers is the European Databank: Women in Decision-making, created by FrauenComputerZentrum, Berlin. These creative, affirmative actions bear watching in the United States. There is much we have to learn from our European neighbors.

Patricia Monaghan, **THE NEW BOOK OF GODDESSES & HEROINES**. St. Paul, MN: Llewellyn Publications, 1997. 3rd ed. 371p. bibl. pap., \$19.95, ISBN 1-56718-465-0.

The *New* book adds hundreds of new entries on goddess myths from around the world to those in the prior edition (1990), a section on "Cultures of the Goddess," which describes the major religious systems containing such myths, and a list of variant spellings of goddess names. In her introduction to the third edition, Monaghan credits advances in technology with allowing for easier retrieval from online library catalogs and management of her notes, since she began the process of compiling her material some twenty years ago. At the same time she bemoans the lack of advancement in understanding and appreciation for goddesses in main-

stream works, where male gods are equated with power, the sky, and intellect, while goddesses are assumed to be identical with the earth, passivity, and the body. Thus, a sky goddess or a goddess-creator-of-the world gets short shrift. Her book, therefore, remains an invaluable reminder of the full panoply of goddess roles.

In the interim since the publication of the 1990 edition of *The Book of Goddesses & Heroines*, a massive encyclopedia of goddesses, *Goddesses in World Mythology*, by Martha Ann and Dorothy Myers Imel (Santa Barbara, CA: ABC-CLIO, 1993), has appeared. Its 9,500 entries dwarf Monaghan's 1,500, and bibliographic sources are provided for each of them, making it a better resource for research. However, Monaghan's work makes for a better read. She goes into more detail about each of the goddesses and reveals more of the mythological stories in which they figure. Her book is also richly illustrated with photographs from the Field Museum of Natural History in Chicago. It's a better choice for school and home libraries.

○ Reviewed by Phyllis Holman Weisbard

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

FABULA 1997?- . Ed.-in-chief: Liza Crowell. 4/yr. \$12.95. Single copy: \$3.25. 55 Norfolk St., Suite 202, San Francisco, CA 94103; email: fabula@vdn.com; website: www.fabulamag.com (Issue examined: v.2, no.3, [1998])

Within forty-eight glossy, well-designed pages, the sample of this new magazine "for the female mind" features Irene Bedard of the recent movie *Smoke Signals*, plus articles on women and migraines, new generation politics, phone slamming by long distance companies, depression, and pop musician Debora Iyall. There's also a guide to wine, other music and film reviews, and more.

FEMINIST EUROPA. REVIEW OF BOOKS 1998- . Eds.: Giovanna Covi, Tobe Levin. Single copy: 10 ECU. (Subscription included with membership in Women's International Studies Europe [WISE]: £33/US\$53 [indiv.]; £115/US\$184 [inst.]. Contact Giovanna: gcovi@gelso.unitn.it; or Tobe: levin@em.uni-frankfurt.de (Issue examined: No.1, 1998)

Intended as a medium for reviewing books with an emphasis on non-English titles, this new resource is currently imbedded within issues of *WISE Women's News*, beginning with v.8, no.1, 1998. Within the eighteen pages of its first issue are reviews of such writers as Afro-German May Ayim, Italian Marisa Bugheroni, Spaniard Carolina Sánchez-Palencia Carazo, Bulgarians Tatyana Kotzeva and Irina Todorova, Germans Stefanie Christmann and Elke Zimpflich, plus several edited collections in French, Hungarian, and Italian.

OUTSKIRTS 1997- . Ed.: Delys Bird. 2/yr. Available online only: http://mmc.arts.uwa.edu.au/chloe/publications_f.html

After two original print issues produced by English Department students at the University of Western Australia, this publication on cultural studies briefly lapsed and has been revived online on the Women's Studies website at the University. Article titles in this first issue: "The President's Penis: Politics and Power in the Postmodern Public Sphere" (Catharine Lumby); "Gazing at the Spice Girls: Audience, Power and Visual Representation" (Mandy Treagus); and

"Slumming with the Space Cadets: An Argument for Feminist Science Fiction" (Helen Merrick); plus two lengthy commentaries.

PORTIA 1998?- . Ed.-in-chief: Deborah Schmuhl. P.O. Box 206404, New Haven, CT 06520-6404. (Issue examined: Fall 1998)

Subtitled "A Journal for the Yale Woman," this twenty-three-page publication offers advice to new Yalees ("Five Things I Wish Someone Had Told Me" by Candace April Rand), questions the "progress" of the last thirty years, puts the "femme back into feminism" (Crystal Dawn Scripps McKellar), reflects on ties to the old high school, and offers a book review, information on sexual assault resources, and explanation as to why this is not titled a "feminist magazine."

RAIN AND THUNDER 1998- . Editorial collective. 4/yr. \$1 for each \$1,000 in income; outside U.S., add \$5. P.O. Box 813, Northampton, MA 01061; email: uroubnOO@umail.ucsb.edu (Issue examined: No.1, Winter Solstice 1998)

Describing itself as "A Radical Feminist Journal of Discussion and Activism," the thirty-two-page first issue of this quarterly takes on such topics as a visit to the women's section of the Cook County Jail, prostitution and post-traumatic stress, women under the Taliban, betrayal of Assata Shakir by the Black Congressional Caucus, "W2-The Crime That Made Wisconsin Famous," and corporate welfare kings. There are suggested actions to take, a number of shorter news items, a collection of definitions of radical feminism, resources, and more.

TEENGRRL 1998- . Available online only: <http://www.teengrld.com/index2.html> (Issues examined: No.1, June 1998; no.2, July 1998; November 1998)

Though things don't seem to be happening currently online, the issue of this electronic publication we viewed carries some interesting commentary on getting politically involved, on nineteenth-century activist Victoria Woodhull, on distance learning via the Internet, on definitions of art, even on the Y2K problem, and more. The flashing bottom board is fairly annoying, but such is the commercial penalty.

WOMEN IN FOCUS 1992-. Ed.: Sandra Lee. 4/yr. \$20 (indiv.); \$30 (inst.). Single copy: \$3. ISSN 1325-1783. P.O. Box 2210, Tomerong, NSW 2540; email: sandra@shoal.net.au; website: www.shoal.net.au/~sandrall (Issue examined: No.22, Spring 1998)

The sample issue focuses on death, and within its sixteen pages are articles on watching loved ones die - a grandparent, parent, child, friend - and on building needed services out of grief, on the cycle of life, on a living will, and on what hope looks like to a sixteen-year-old. Local art notices and other resources are also listed in this Australian publication from "the South Coast."

WOMEN ON THE ROW 1998-. Ed.: Kathleen A. O'Shea. 12/yr. \$10. P.O. Box 3356, Silver Spring, MD 20918; email: Sisterko@aol.com (Issues examined: v.1, no.1, August 1998 - v.1, no.6, January 1999.

Editor O'Shea (who also recently published *Women and the Death Penalty in the United States, 1900-1998*, Praeger, 1999) self-publishes this slim newsletter on her personal computer, gathering and publishing news of women death row inmates and their cases as she can. The December issue gives an update of women currently incarcerated on death row by state, while other issues offer occasional letters from inmates, reports from outside the U.S., and appeals to write to various incarcerated women.

WOMEN-CHURCH: AN AUSTRALIAN JOURNAL OF FEMINIST STUDIES IN RELIGION. Eds.: Camille Paul, Elaine Lindsay. 2/yr. \$20 p.a.; \$25 AUD (airmail overseas). ISSN 1030-0139. GPO Box 2134, Sydney, NSW, Australia 1043. (Issues examined: No.22, April 1998," and No.23, October 1998)

The fifty-one pages of our two samples are crammed with information on events, publications, and websites, plus such article topics as "The Female Body as Site of Sin and Transformation" in the thirteenth century; the problems of separation, divorce, and remarriage; an artistic exhibition; ecology and theology; the traditions of Paul; reflections on 2nd Corinthians; constructing an Australian saint; some nineteenth-century Australian women's struggles with religion; and two narratives on slavery from the West Indies.

WRITING WORKS 1998-. Ed./Publ.: Molly Mossman. 4/yr. Single copy: \$5.95. ISSN 1522-3892. Brown Paper Press, 4756 U. Vill. Pl. NE, Suite 475, Seattle, WA 98105. (Issue examined: v.1, no.1, Winter 1998)

In an 8 x 6-1/2-inch format, the sample "Journal of Lesbian Erotica" we received features seven items of fiction, poetry, and prose within forty-eight pages. The magazine has a "softer-core standard," preferring work with more attention to plot, characterization, and setting, less to "bleak or graphic narration of acts" (p.46) and graphic detail. No Spring issue is available this year as the magazine revamps, making a new debut in June with full-color, glossy cover and its new lowered price (see above).

SPECIAL ISSUES OF PERIODICALS

DRUGS & SOCIETY v.13, nos.1/2, 1998: "Women & Substance Abuse: Gender Transparency." Guest eds.: Sally J. Stevens, Harry K. Wexler. Subscription: \$42 (indiv); \$90 (inst.); \$200 (library). ISSN 8756-8233. Haworth Press, 10 Alice St., Binghamton, NY 13904-9981; email: getinfo@haworthpressinc.com; website: http://www.haworthpressinc.com

Partial contents: "Drug Use and Risks for HIV/AIDS Among Indigent Women in Rio de Janeiro, Brazil" (Hilary Surratt, James Inciardi); "Drug Use Patterns of Substance Abusing Women: Gender and Ethnic Differences in an AIDS Prevention Program" (Margaret Weeks et al.); "Differences Found Between Women Injectors In and Out of Treatment: Implications for Interventions" (Wendee Wechsberg, Elizabeth Cavanaugh); "Women and Violence: A Different Look" (Bridget Murphy et al.); "Pregnancy Among Women with a History of Injection Drug Use" (Mary Comerford et al.); "Residential Treatment for Drug Addicted Women and Their Children: Effective Treatment Strategies" (Sally Stevens, Tara Patton).

JOURNAL OF CONTEMPORARY CRIMINAL JUSTICE v.14, no.2, May/June 1998: "Gender Issues in Criminal Justice." Guest ed.: Karen A. Casey. Subscription: \$43 (indiv.); \$117 (inst.); outside U.S., add \$8. Single copy: \$13 (indiv.); \$31 (inst.). ISSN 1043-9862. Sage Publications, 2455 Teller Rd., Thousand Oaks, CA 91320; email: order@sagepub.com; website: www.sagepub.com

Contents: "Women Deputies and Jail Work" (Mark R. Pogrebin, Eric D. Poole); "Sexual Harassment in Women's Jails" (Mary K. Stohr et al.); "Rocking the Rank and File:

Gender Issues and Community Policing" (Susan L. Miller); "The Differential Effects of Informal and Formal Social Controls on the Processing of Status Offenders" (Denise Herz).

JOURNAL OF GAY, LESBIAN, AND BISEXUAL IDENTITY v.4, no.1, January 1999: "Queer and Dis/abled." Guest eds.: Dawn Atkins, Cathy Marston. Subscription: \$39 (indiv.); \$46 (indiv., outside U.S.); \$155 (inst.); \$180 (inst., outside U.S.). Single copy: Inquire. ISSN 1083-8147. Subscription Department, Human Sciences Press, Inc., 233 Spring St., New York, NY 10013-1578; 212-620-8468.

Partial contents: "Creating Accessible Queer Community: Intersections and Fractures with Dis/Ability Praxis" (Dawn Atkins, Cathy Marston); "Disability and Chronic Illness Identity: Interviews with Lesbians and Bisexual Women and Their Partners" (Sara Axtell); "Wherein Lie the 'Secrets of Life?': An Argument Against Biological Essentialism" (Sumi Elaine Colligan); "Pushing the Limits: An Interview with Shelley Tremain" (Cathy Marston, Dawn Atkins); "Coming Out Disabled: A Transsexual Woman Considers Queer Contributions to Living with Disability" (Diana Courvant); also an oral history of living with epilepsy, two poems, and book reviews.

JOURNAL OF VISUAL IMPAIRMENT AND BLINDNESS v.13, no.1, January 1999: Special theme section on gender. Ed.-in-chief: Jane Erin. Subscription: \$90 (indiv.); \$125 (inst.); outside U.S. add \$30 postage, \$60 air mail; \$30 air cassette; \$300 air braille. Single copy: \$20 (plus \$3 postage). ISSN 0145-482X. American Foundation for the Blind, 11 Penn Plaza, Suite 300, New York, NY 10001; email: pubsvc@tsp.sheridan.com

Contents: "Inclusion of Legally Blind Women in the Randolph-Sheppard Program: Issues and Practices" (Angula Tucker et al.); "Effects of Adherence to Traditional Female Sex Roles on Compliance with Diabetic Regimens: A Case History" (Gretchen B. Van Boemel, Paul P. Lee).

STRUGGLE v.14, nos.2-3, Summer-Fall 1998: "Fiction About Women." Ed.: Tim Hall. Subscription: \$10 (for four); \$12 (inst., for four); \$15 (overseas); free to prisoners. Single copy: \$2. ISSN 1094-9399. P.O. Box 13261, Detroit, MI 48213-0261.

In this "anti-establishment, revolutionary journal oriented to the working-class struggle" (inside back cover), the seventy-two-page special issue is intended to "illustrate some of the problems working-class women face in capital-

ist society" (p.72). Topics in the fiction selections include restriction or denial of abortion, single-parenting without a "safety net," sexual harassment at work, racial/ethnic discrimination, stifling of creativity, and girls' diminished self-confidence after puberty.

WORK AND OCCUPATIONS v.25, no.2, May 1998: "Gendered Work and Workplaces." Ed.: Daniel B. Cornfield. Subscription: \$60 (indiv.); \$206 (inst.). Single copy: \$18 (indiv); \$64 (inst.). ISSN 0730-8884. Sage Publications, 2455 Teller Rd., Thousand Oaks, CA 91320; email: order@sagepub.com

Contents: "The Gender Gap in Community Job Training" (David Knoke, Yoshito Ishio); "Men's and Women's Definitions of 'Good' Jobs: Similarities and Differences by Age and Across Time" (Pamela S. Tolbert, Phyllis Moen); "Gender, Absenteeism, and Job Characteristics: A Fixed Effects Approach" (Arne Mastekaasa, Karen Modesta Olsen); "Women Physicians and the Gendered System of Professions: An Analysis of the Sheppard-Towner Act of 1921" (Kristin Barker).

ANNIVERSARIES

CANADIAN WOMAN STUDIES/LES CAHIERS DE LA FEMME is celebrating its twentieth anniversary of publishing with a splendid special issue titled "Looking Back, Looking Forward: Mothers, Daughters, and Feminism." Within the 168 pages is an interview with founders Shelagh Wilkinson and Marion Lynn, in addition to fifty contributions on the issue's theme, grouped into Empowerment, Agency, Narrative, and Motherline, plus poetry and book reviews. The magazine is also celebrating its survival despite the recent cutting of virtually all its former government and private grant support. Ed.: Lucianna Ricciutelli. Address: 212 Founders College, York University, 4700 Keele St., North York, Ontario M3J 1P3, Canada; email: cwscf@yorku.ca; website: www.yorku.ca/org/cwscf/home.html

HECATE'S AUSTRALIAN WOMEN'S BOOK REVIEW has reached its tenth anniversary and is now the "annual review magazine of the feminist journal *Hecate*" (inside front cover). Vol.10, 1998 includes a special supplement on Indigenous women's writing. Address: P.O. Box 99, St. Lucia, Brisbane, Queensland, Australia 4067.

Though we've already announced *KALLIOPE's* twentieth anniversary, it's worth noting that their anniversary issue (v.20, no.3) is a special one that includes the work of members of the *Kalliope* Writers' Collective both past and present, plus well-known writers who have supported the magazine over the years (Marge Piercy, Margaret Atwood, Joy Harjo, Denise Levertov, and others). There's also an interesting history of the publication. Their address: Florida Community College at Jacksonville, 3939 Roosevelt Blvd., Jacksonville, FL 32205; website: www.fccj.org/kalliope

RACE, GENDER & CLASS has now been publishing for five years, under the editorship of Jean Ait Belkhir. Three issues per year are available via the Dept. of Sociology, University of New Orleans, New Orleans, LA 70148-2345; email: rgcso@jazz.ucc.uno.edu

WOMEN'S REVIEW OF BOOKS is beginning celebration of its fifteenth year by including in each current issue some memories of what was happening to women in 1984, the year of the *Review's* birth, and some excerpts from book reviews that year. Address: Wellesley College Center for Research on Women, Wellesley, MA 02481; website: www.wellesley.edu/WCW/CRW/WROB/welcome.html

TRANSITIONS

CONCERNS: JOURNAL OF THE WOMEN'S CAUCUS OF THE MODERN LANGUAGE ASSOCIATION has re-surfaced after an absence (we have not received any issues since v.25, no.2, Spring 1995), and editors are now seeking submissions for a Fall 1999 issue. New editors are Judith Roof and Wendy S. Hesford, who may be reached at English Dept., BH 442, Indiana University, Bloomington, IN 47405; email: whesford@indiana.edu or jroof@indiana.edu

The collective of *off our backs* wrote in its December 1998 issue that working without any paid staff was getting to be beyond the capabilities of those struggling to keep the paper going. "The collective is doing everything we can to keep going, and we need your active participation," they wrote. "*Oob* has been around longer than any other feminist publication in the United States and we hope to stay around well into the next millennium" (p.16). A note in its January 1999 issue offers "rousing and heartfelt thanks to all those supporters and friends who have contributed so generously to our appeal for donations" (p.16). We rejoice with the collective and encourage your support of this longtime voice of feminism. Their address: 2337B 18th St., NW, Washington, DC 20009.

CEASED PUBLICATION

FEMINIST VOICES [v.1, no.1], October 1987 - v.11, no.6 July 6 - August 31, 1998. P.O. Box 853, Madison, WI 53701.

'ZINE LISTING

Pander is a 'zine distributor that offers a twice-yearly catalog with thumbnail covers, brief descriptions, and pricing info on what appear to be mostly women's 'zines. The print catalog sells for \$2 from Pander Zine Distro, P.O. Box 582142, Minneapolis, MN 55458-2142. The online (abbreviated) catalog may be found at: www.geocities.com/wellesley/8686/; email address is pander@chickmail.com

○ Compiled by Linda Shult

ITEMS OF NOTE

From the Everglades Book Company comes their **FALL LIST OF GAY AND LESBIAN TITLES**. Included are sections on "Books With Both Lesbian/Gay Male Characters And/Or Themes," "Non-Fiction Titles," and "Books With Lesbian Characters And/Or Themes." To order the book list, write: Jim Jackson, P.O. Box 2425, Bonita Springs, FL 34133. Phone: 941-353-4314; email: evergladesbookcompany@msn.com; website: <http://www.evergladesbookcompany.com>

The U.S. Department of Labor Pension and Welfare Benefits Administration's **PENSION AND HEALTH CARE COVERAGE... QUESTIONS AND ANSWERS FOR DISLOCATED WORKERS** (32p.) answers questions regarding access to retirement funds, health insurance coverage, and the continuation of health benefits for persons no longer working full time. Chapters include: "Protecting Your Pension and Health Benefits", "COBRA - Health Benefits", "HIPAA - Health Insurance Portability", and "ERISA - Pension Benefits." Also, **HEALTH BENEFITS UNDER THE CONSOLIDATED OMNIBUS BUDGET RECONCILIATION ACT (COBRA)** (24p.) provides information on group health coverage to certain employees whose jobs have been terminated or who have lost benefits because of a reduction of work hours. The booklet provides a general explanation of COBRA requirements, outlines the rules that apply to health plans for employees in the private sector, and explains rights to benefits under this law. **QUESTIONS & ANSWERS: RECENT CHANGES IN HEALTH CARE LAW** (66p.) explains changes made in 1996 by the Health Insurance Portability and Accountability Act (HIPAA), a law including new protections for working Americans and their families who have preexisting medical conditions; the Newborns' and Mothers' Health Protection Act (NMHPA), which relates to the length of hospital stays following the birth of a child; and the Mental Health Parity Act (MHPA), which provides for parity in the application of limits on mental health benefits. Related information on these topics is available from the website: <http://www.dol.gov/dol/pwba> Copies of all publications are available by calling the Pension and Welfare Benefits Administration Publication Hotline: 1-800-998-7542.

The U.S. Department of Labor Women's Bureau offers a listing of **WOMEN'S BUREAU PUBLICATIONS** (4p.). Also, from *Facts on Working Women* series comes **WHAT WOMEN NEED TO KNOW ABOUT DOWNSIZING** (4p.), a first step in a larger effort to understand how working women are affected by downsizing and displacement, how they fare after displacement, whether they move after being displaced, and the economic costs of dislocation for women. Single copies of each are free. Send a self-addressed mail label to U.S. Department of Labor Women's Bureau, Attn: Publications, 200 Constitution Avenue, NW, Washington, D.C. 20210; website: <http://www.dol.gov/dol/wb> or <http://www.dol.gov/dol/wb/welcome.html>

Developed at the University of Wisconsin is **A CURRICULUM FOR TRAINING MENTORS AND MENTEES IN SCIENCE AND ENGINEERING**. The curriculum includes a bibliography, an evaluation module, a video portraying mentoring relationships, and a guide for group discussion. To order, contact: Women in Engineering Programs & Advocates Network (WEPAN), 1284 CIVL Bldg., Room G293, West Lafayette, IN 47907-1284. Phone: 765-494-5387; fax: 765-494-9152; email: wiep@ecn.purdue.edu

○ Compiled by Christina Stross

BOOKS RECENTLY RECEIVED

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- A TO Z OF NATIVE AMERICAN WOMEN.** Sonneborn, Liz. Facts on File, 1998.
- ADIOS, BARBIE: YOUNG WOMEN WRITE ABOUT BODY IMAGE AND IDENTITY.** Edut, Ophira, ed. Seal, 1998.
- ADVANCING WOMEN IN BUSINESS: THE CATALYST GUIDE: BEST PRACTICES FROM THE CORPORATE LEADERS.** Catalyst; foreword by Sheila W. Wellington. Jossey-Bass, 1998.
- AMERICAN WOMEN IN SCIENCE: 1950 TO THE PRESENT: A BIOGRAPHICAL DICTIONARY.** Bailey, Martha J. ABC-CLIO, 1998.
- AT THE ROOT OF THIS LONGING: RECONCILING A SPIRITUAL HUNGER AND A FEMINIST THIRST.** Flinders, Carol Lee. Harper/San Francisco, 1998.
- BECOMING DIVINE: TOWARDS A FEMINIST PHILOSOPHY OF RELIGION.** Jantzen, Grace M. Indiana University Press, 1999.
- BEFORE THEIR TIME: ADULT CHILDREN'S EXPERIENCES OF PARENTAL SUICIDE.** Stimming, Mary & Stimming, Maureen. Temple University Press, 1998.
- BETTY FRIEDAN AND THE MAKING OF THE FEMININE MYSTIQUE: THE AMERICAN LEFT, THE COLD WAR, AND MODERN FEMINISM.** Horowitz, Daniel. University of Massachusetts Press, 1998.
- BIOGRAPHICAL DICTIONARY OF CHINESE WOMEN: THE QING PERIOD, 1644-1911.** Hong Lee, Lily Xiao, et al., eds. M.E. Sharpe, 1998.
- BLACK WOMEN IN AMERICAN BANDS AND ORCHESTRAS.** Handy, D. Antoinette. Scarecrow, 1998.
- CAMERA OBSCURA OF IDEOLOGY.** Kofman, Sarah. Cornell University Press, 1998.
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- CREATING WOMEN'S NETWORKS: A HOW-TO GUIDE FOR WOMEN AND COMPANIES.** Catalyst; foreword by Sheila W. Wellington. Jossey-Bass, 1999.
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- DESTRUCTION BAY.** Chavez, Lisa D. West End, 1999.
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CORE LISTS IN WOMEN'S STUDIES

A newly updated round of Core Lists in Women's Studies, prepared by the Association of College and Research Libraries, Women's Studies Section, is now available through our office and our website. Intended to assist women's studies librarians and collection development librarians in building women's studies collections, they also serve as a guide to teaching faculty in selecting available course readings. The focus of the lists is on women in the United States, and all titles listed are currently in print. Each list consists of twenty to seventy-five titles, with the most important five to ten titles starred. The lists are updated each January (titles no longer in print are dropped, and newly published titles added). Subjects range from Aging and Anthropology to U.S. Women's History and Women of Color. New topics among the lists this year are Geography (by Jennifer Evans) and Visual Arts (by Cynthia Johnson).

The Core Lists may be accessed on our website (www.library.wisc.edu/libraries/WomensStudies/core/coremain.htm). Single print copies are available from our office for those without Internet access. Write to the address on the inside front cover of this issue.

Several of our special issues are still available - for classroom use, reference, or personal reading:

◆ *Information Technology and Women's Studies: Reports from the Field* (v.17, no.2, Winter 1996) - articles on classroom technologies, distance education, wider Internet networks, and various electronic projects in research, teaching, and related work

◆ *Girls and Young Women* (v.18, no.2, Winter 1997) - Reviews of books by and about young women, a look at periodicals for girls, and a review of some video resources

◆ *Women in the U.S. West and Midwest* (v.18, no.4, Summer 1997) - reviews of ten books about images of women that are claiming more and more attention as the history of the U.S. is rewritten to include them

◆ *Gender, Bisexuality, Lesbianism, Transgender* (v.19, no.2, Winter 1998) - a look at books covering a wide range of gender issues. What IS it that makes us male or female, transgender, straight, lesbian, or bi? Plus review of websites on lesbianism and transgender.

Each issue (except the one on information technology) also carries our regular columns featuring new periodicals, new websites we've discovered, recent reference works on women and women's issues, special items of interest to teachers and researchers, and other special articles. Our next issue (Spring 1999) will feature a number of articles on "Academy/Community Connections."

To order, specify issue number and title and send \$3.50 per copy, check payable to *University of Wisconsin-Madison*, to:

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WRI includes these databases:

- *Women Studies Abstracts* (1984-present) is compiled and edited by Sara Stauffer Whaley.
- *Women's Studies Database* (1972-present) is compiled by Jeanne Guillaume, Women's Studies Collection Librarian of New College, University of Toronto.
- *New Books on Women & Feminism* (1987-present) is the complete guide to feminist publishing, compiled by the Women Studies Librarian, University of Wisconsin.
- *WAVE: Women's Audiovisuals in English: A Guide to Nonprint Resources in Women's Studies* (1985-90) is a guide to feminist films, videos, audio cassettes, and filmstrips, compiled by the Women Studies Librarian, University of Wisconsin.
- *Women, Race, and Ethnicity: A Bibliography* (1970-90) is an annotated, selective bibliography of books, journals, anthology chapters, and non-print materials, compiled by the Women Studies Librarian, University of Wisconsin.
- *The History of Women and Science, Health, and Technology: A Bibliographic Guide to the Professions and the Disciplines* (1970-95 selective coverage), compiled by the Women Studies Librarian, University of Wisconsin.
- *Indexes to Women's Studies Anthologies* (1980-84, 1985-89) is a keyword index to the chapters in edited women's studies anthologies, compiled by Sara Brownmiller and Ruth Dickstein (2 volume set published in print).
- *European Women from the Renaissance to Yesterday: A Bibliography* (1610-present) is compiled by Judith P. Zimmerman.
- *POPLINE Subset on Women* (1964 and earlier-present) This subset is part of the well-respected POPLINE database produced by the National Library of Medicine; an especially relevant source for reproductive health and "women in development" issues.
- *Women of Color and Southern Women: A Bibliography of Social Science Research* (1975-1995) was produced by the Research Clearinghouse on Women of Color and Southern Women at the University of Memphis in Tennessee.
- *Women's Health and Development: An Annotated Bibliography of Women's Health* (1995) provides records drawn mainly from English-language journals and other holdings of the World Health Organization library in Geneva.

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