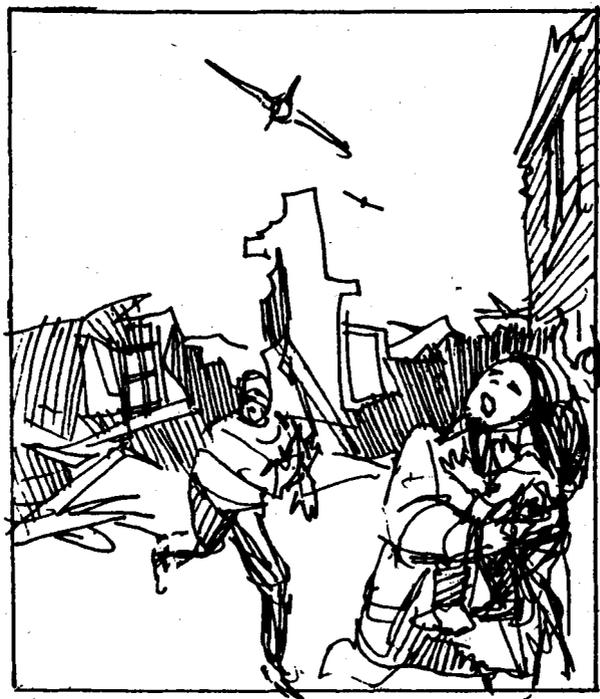


The University of Wisconsin System

Feminist Collections



A
Quarterly of
Women's
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WOMEN'S
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Volume 21, Number 1, Fall 1999

Published by Phyllis Holman Weisbard

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A Quarterly of Women's Studies Resources

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FROM THE EDITORS

Just when you think the most recent massacre is fading from the news, another one pops up somewhere, and war continues to be a “hot” issue on the global scene. As we were planning this issue and sending out books to reviewers, the genocide in Kosovo was underway and NATO’s bombing had not yet begun. Who would have thought that before the issue was actually birthed, yet another grim saga of atrocities would play itself out on the other side of the world, in East Timor? That’s not even considering the closer-to-home “battle” that took place in Columbine High School in Colorado. Certainly the books examined by two of our reviewers, on the topic of women and war, are timely in the history and insight they offer about women’s past and present

participation in and resistance to fighting and the accompanying dislocation of war.

There are signs of hope, particularly in Cynthia Cockburn’s book *The Space Between Us*, in which she describes how women from opposing sides have in several locations worked closely with each other toward peace. Another glimmer of hope can be seen in the number of websites devoted to women’s efforts toward peace (see the sampling in this issue’s “Computer Talk” column). Yet one of the largest pieces in the continuing puzzle of war seems to be the problem of differences that keep us apart from one another, sometimes to the point of not seeing each other as human. For that reason, we also invite you to look at Deb

Hoskins’ review of some teaching tools on gender, race, and class. The five videos she examines offer some ways of helping students (not to mention ourselves) grapple with these not-always-obvious ways that people separate themselves. It might be worth a few moments to consider how we can sow some seeds of peace in the classroom, before the next nasty shooting at home or grisly war elsewhere. The resources are there — all it takes is planning and a good dose of courage to open up the discussion. In that spirit, have some good reading.

○ L.S. and P.H.W.

CORRECTION: In the “Feminist Publishing” column of the previous issue of *Feminist Collections*, we somehow re-christened Marilyn Powers’ book with the wrong name. Our apologies to her and Sophia Publications. The correct name for Powers’ collection of words from women crossing the fifty-year threshold of life is *The Bridge Between Two Lifetimes*. Sophia’s address: 3104 East Camelback Rd., Suite 719, Phoenix, AZ 85016; email: sophiapub@aol.com; website: <http://www.sophiapub.com/>

BOOK REVIEWS

VOICES ON WAR AND PEACE

by Sheila Tobias

Lois Ann Lorentzen and Jennifer Turpin, eds., *THE WOMEN AND WAR READER*, New York: New York University Press, 1998. 382p. bibl. index. \$65.00, ISBN 0-8147-5144-X; pap., \$22.95, ISBN 0-8147-5145-8.

Cynthia Cockburn, *THE SPACE BETWEEN US: NEGOTIATING GENDER AND NATIONAL IDENTITIES IN CONFLICT*, London and New York: Zed, 1998. 247p. bibl. index. \$65.00, ISBN 1-85649-617-1; pap., \$25.00, ISBN 1-85649-618-X.

As recently as 1982, as yet another wave of anti-nuclear and anti-war protest was gearing up, with women like Randall Forsberg (progenitor of the Nuclear Freeze Movement) and Helen Caldicott (reviving Physicians for Social Responsibility) taking leadership positions, Eleanor Smeal, then President of the National Organization for Women, worried that peace might not be a "feminist issue." If American women opposed the military as women, it would be harder, she thought, to argue for their absolute interchangeability with men. Besides, women and peace activists tended to dredge up the old women-as-mothers, women-as-victims arguments. Finally, periods of crisis tend to trivialize the feminist agenda, a point made also by Uta Klein in this collection (p.148) in her chronicling of Israel's integrated military.

Instead, as *The Women and War Reader* abundantly documents, the challenge of "Another Mother for Peace," and the 1970s controversy among feminists over President Carter's revival of the military draft excluding women, were but the beginning of an enlargement and deepening of feminist thinking on women, militarism, and war. How could it be otherwise? Every aspect of that old debate has been exacerbated in the

decades since: women have been integrated into the American military, but at the price of being subject to assault and exploitation by their own officers and enlisted men. Rape – always an incidence in war – is now employed as an act of "ethnic cleansing," along with forced impregnation and forced prostitution; and the vulnerability of civilians has increased in the ever more brutal stop-and-start wars of the 1990s (and not just in the Balkans but in Ecuador, Peru, South Korea, and Mozambique) – wars that have left twenty million refugees in their wake, eighty percent of them women and children. Fortunately for us, *The Women and War Reader* maps out this complex terrain, providing a veritable directory of the issues and the scholars who are working in the field.

There's an update on the "motherist" vs. "integrationist" debate by V. Spike Peterson; a reanalysis of rape in the Bosnian context, including its pornographic dimension (by the only male contributor); a report on the pernicious effects of decades-long universal male conscription on gender hierarchy in South Korea; and of the violence against women in civil war – the case of militarism in India and Pakistan. Yet there is also news about

women as peacekeepers (in the various U.N. expeditions) and as members of the Israeli armed forces. We hear from the old scholars (Cynthia Enloe, Sara Ruddick, Judith Stiehm, Betty Reardon) and the new, the young, and the not-so-well-known. While each of the selections stands alone, there is also movement in the book toward an appreciation of what is, indeed, "gendered" about war. It is not just that war is designed and fought by men, but that war is always fought against "the weak, the different, and the other."

So, where in Smeal's day there were two sides to the issue of women, militarism and war – the "liberal feminist" seeing war service as opportunity, the "radical feminist" seeing war service as anathema – now there is at least a third, that of the "critical feminist" who views women's participation in the military as a symptom of the militarization of society (Francine d'Amico, p.122). "Peace," as Jodi York writes at the beginning of this collection, "remains a 'women's issue' not because of motherhood or biological difference, but for reasons of justice" (p.24).

Cynthia Cockburn, in *The Space Between Us*, outlines a "fourth way": women *doing* peace (her term). In three locations wracked with decades-long war and/or simmering conflict, women from opposing sides are finding their way into one another's space as a result of shared concerns for the safety of loved ones and the integrity of their lands and cultures. These women are making peace first with one another, then, they hope, with the larger forces driving them apart, and in the process becoming more conscious of their capacities and of their singular skills.

Why are their projects (Cockburn calls them "alliances") not making the front pages of the world's newspapers? Why do we learn of their historic September 1996 joint meeting in Mijas (Malaga, Spain) for the first time in this book? Surely, such a conference ought to have been the occasion for a revision of the traditional international relations paradigms.

Cynthia Cockburn plays reporter, scholar, photographer, cultural anthropologist, and much more in her detailed description of the women's projects born out of the tribulations of Northern Ireland (The Women's Support Network), of Bosnia-Herzegovina (The Medica Women's

Therapy Center in Zenica), and of Israel-Palestine (Bat Shalom). In each instance, a women's organization is crossing the almost impassable abyss between competing ideologies and competing nationalisms.

"Ethnic wars are also gender wars," she reminds us (p.13) in that they serve to reestablish male domination through their violence. Thus, the various women's peace groups are women's work as well as God's, inevitably feminist, if not in their original orientation then in their outcomes. They understand that there is something at stake for *women as women* in the peace process.

In bringing these three groups to life with her photographs (the book was at one point a traveling photographic exhibition) and the women's life stories, Cockburn does something more: she narrates the history of the conflicts that have rent their countries and their lives. I am an avid reader about public affairs, but I had missed some critical chapters in the history of these regions, and Cockburn the scholar-historian joins Cockburn the feminist-anthropologist in doing a masterful job of anchoring the women's stories in that history.

Yet, there is a larger question hovering over her stories, larger than peacemaking, larger even than women's emancipation. "How does one make democracy out of difference?" the women at the Mijas

conference appeared to Cockburn to be asking (p.214):

Their projects may be small, and loosely framed organizations. . . a long way from the structures of power. But they are. . . obliged to "do" democracy if their alliances are to survive, and to model democracy if they are to have a wider influence for coexistence, development, and peace.

I would recommend *The Space Between Us* equally to those who would understand democracy and ethnicity in the post-cold war/post-colonialist period we are living through as well as to those who would know how women under siege are responding.

[Sheila Tobias is a free-lance activist and historian of the women's movement. Her 1990 collection, co-edited with Jean Elshbain, entitled *Women, Militarism and War: Essays in History and Social Theory* (Lanham, Maryland: University Press of America, 1990) ushered in the decade. Her *Faces of Feminism: An Activist's Reflections on the Women's Movement* (Boulder, Colorado: Westview Press, 1997) considers women and war, women and combat, one of the divisive "third-generation issues" of the period she chronicles. She is also author of *The People's Guide to National Defense* (New York: William Morrow, 1982) and a video critique of "Star Wars" that earned her a copyright infringement suit in 1984, finally settled in her and her co-authors' favor, brought by a group promoting the strategic defense initiative.]

GENDERING WAR

by Francine D'Amico

Linda Grant De Pauw, **BATTLE CRIES AND LULLABIES: WOMEN IN WAR FROM PREHISTORY TO THE PRESENT**. Norman: University of Oklahoma Press, 1998. 395p. bibl. index. \$24.95, ISBN 0-8061-3100-4.

Nicole Ann Dombrowski, ed., **WOMEN AND WAR IN THE TWENTIETH CENTURY: ENLISTED WITH OR WITHOUT CONSENT**. New York: Garland, 1999. 377p. index. \$38.00, ISBN 0-8153-2287-9.

Women as a group and as individuals have always had roles in war. If there is anything fine and ennobling in war, women share the glory. If war is atrocity, women share the guilt. (*Battle Cries and Lullabies*, p.16)

Women's contributions have been erased, eclipsed, distorted, or even condemned in the historical narratives that commemorate the wars. . . . Beyond remembering that women were there, [we] need to debate the ethical and political problems that stem from women's [participation]. (*Women and War*, pp.30-31).

In "finding the women in war" (*Battle Cries*, p.16), both volumes document the various roles women have historically fulfilled vis-a-vis the military. In *Battle Cries and Lullabies*, Linda Grant De Pauw identifies four such roles: the classic role of "victim"; the oft-ignored "support" role; the well-chronicled "virago" who engages in military action within gender boundaries; and the frequently unrecorded "warrior" who engages in military action "androgynously" or across gender boundaries (pp.17-25). In *Women and War*, Nicole Ann Dombrowski also enumerates the "victim" and "support" roles ("accom-

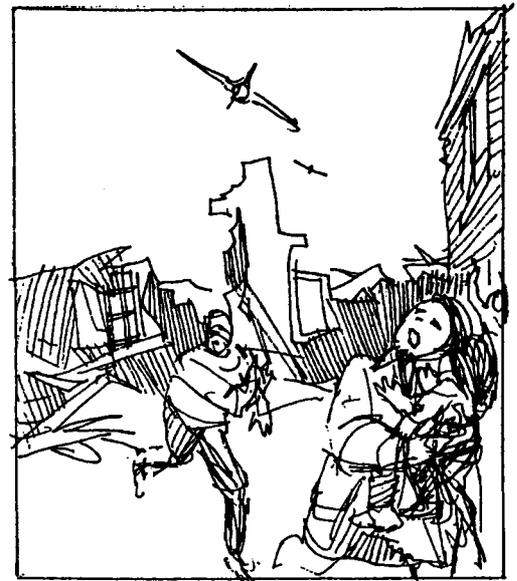
plix" is her term), but she elides "virago" and "warrior" into the category of "agent" and adds "opponent" of war to the list (p.2).

Both volumes attend to the telling of the story, confronting the "official record" of traditional military histories in which women are invisible or depicted only/mainly as "victim." Grant De Pauw argues that the warrior role is traditional for women both individually and collectively and focuses on women's agency in war. Dombrowski contends that although women "have moved into new roles as military aggressors" (p.6), they "fall more often into the category of victim rather than agent" (p.28). Further, Dombrowski decries the "civilianization' of combat" (p.17), echoing Cynthia Enloe's analysis of a progressive militarization of women's lives,¹ and sees a need to "address the problem of how to decrease the role of the military in conflict resolution altogether" (p.4).

The format, scope, and methodology of the projects differ. Grant De Pauw's monograph provides historical breadth from antiquity to the Gulf War, while Dombrowski's anthology presents in-depth explorations of women in wars of the twentieth

century. Grant De Pauw works from written primary and secondary sources; several of the contributors to the Dombrowski edition present primary research in the form of oral histories.

Battle Cries and Lullabies is organized chronologically and topically. Chapters cover women and war in prehistory, the classical period, early European warfare, the eighteenth-century revolutionary era, nineteenth-century warfare, the age of imperialism, the Great War, the Second World War, the Cold War, and Third World wars. Professor Grant De Pauw is



Miriam Greenwald

careful to call our attention to the perspective of the historian – her own as well as those of her sources. She acknowledges the selectivity of her craft and makes her own choices explicit. She is refreshingly candid regarding her purpose, which is to “overcome the cultural amnesia of centuries . . . [and] to acknowledge the presence of women” in war and in militaries (p.302).

Grant De Pauw’s work is self-consciously and apologetically Amero-Eurocentric, following as she does the typical format of the study of military history by U.S. historians. She intends her work to be read in tandem with and counterpoint to traditional military histories, yet she also goes well beyond these to examine the intersectionality of gender, race, and class and non-Western cultural experiences, exposing the narrowness of the standard fare by contrast.

I found Dr. Grant De Pauw’s assertion in the Preface that her work is “not a gendered analysis of war” (p.xiv) intriguing, particularly since she begins her introductory chapter with an analysis of the social construction of both gender and war, and attends to gender boundaries in the different roles of women vis-a-vis war and to the various constructions of gender in different communities and time periods. I wondered how what she conceived as an explicitly feminist treatment of the topic would differ from what she had presented. Uncovering women’s history seems to me to be a quintessentially feminist enterprise, if by feminist scholarship we understand analysis that recognizes women’s agency.

Perhaps Grant De Pauw asserts this because she does not ask “why” women have been erased from the official story, other than to suggest that war is one of several “cultural inventions” which serve “to define gender” (p.13). Dombrowski addresses this question briefly, and chapter contributors take it up, considering how war disrupts political stability, destabilizes gender relations, and impacts women’s political rights and economic status. While both Grant De Pauw and Dombrowski approach the topic from the discipline of history, both have a political agenda in that they intend their work as a guide to contemporary policy-makers. Writing women into the history of war legitimizes women’s role in decisions regarding war: claiming voice and choice is a political act.

Women and War is also organized chronologically. Part I covers World War I and the inter-war period, 1914-39. Part II examines the World War II years, and Part III focuses on 1946 through the Balkan Wars of the 1990s. Contributors to Part I are Annette Baker and Minday Jane Roseman on women in France, Susan Grayzel on the policing of British women’s sexuality, and Helen Praeger Young on Chinese soldiers. Contributors to Part II include Dombrowski on the French exodus of 1940, Barbara Alpern Engel on Soviet women, Atina Grossman on the Soviet occupation of Germany, Leisa Meyer on sexuality and the U.S. Women’s Army Corps, Ivy Arai on Japanese-American evacuation and internment, and Haruko Taya Cook on the interpretation of the Battle of Saipan. Contributors to Part III are Elizabeth Thompson on the Syrian and Lebanese independence struggles,

Antonella Fabri on Mayans in Guatemala’s civil war, Carol Andreas on insurgents in Peru, and Rhonda Copelon on Balkan war crimes.

Dombrowski’s introduction identifies common threads connecting the chapters: contributors examine the links between the social construction of gender in motherhood/maternity and militarism as well as women’s agency, sexuality, and socio-political mobility. Themes of victimization, betrayal, and erasure carry throughout. Dombrowski’s anti-militarist perspective is revealed in her language, viz., “The First World War marked women’s definitive entry into the war machine” (p.7). However, the anthology includes other perspectives on the validity of military violence, such as Andreas’ chapter affirming women’s participation in Sendero Luminoso.

The Dombrowski reader expands upon extant English-language studies which have tended to focus on the American and British experiences during the two World Wars. The collection thus helps to correct the imbalance in the traditional historical focus on “key players,” but left me curious about the conditions for women in other combatant and occupied states during and after World War II, such as Italy, Belgium, and the Philippines. The anthology presents the proceedings from a conference at New York University, which necessarily shapes the contents of the volume. Dombrowski herself identifies some of the gaps in coverage, such as the Israeli/Palestinian conflict. I found the largest silence in the volume around Africa, which is mentioned in the introduction but not analyzed in any of the chapters. What might we learn from the experiences of Ethiopian women during the colonial era, the Second World War, and the subsequent civil war? What are

women's roles now, as militarized violence continues along the disputed border between the partitioned Ethiopia and Eritrea?

The collection's goal is to record "forgotten or deliberately neglected historical narratives that include women" (p.30), an effort attempted by a number of scholars whose works are cited in the extensive notes for each chapter. I was, however, surprised that there were in the Introduction no references to nor engagement with the 1993 anthology compiled by Miriam Cooke and Angela Woollacott,² nor discussion of Cooke's 1996 monograph on Lebanon³ in the chapter by Thompson. Building upon this earlier work would have contributed toward a cumulative scholarship on the topic.

Dombrowski rejects "celebrationist histories" and challenges the argument "that women can transform or ameliorate military institutions" (p.4). While she sees women as "the best agents to challenge sexual discrimination within the armed forces," she contends that "[w]omen's entrance into combat not only reconstructs combat and its institutions but also reconstructs women in the process. It is naive to insist that women can transform military culture without understanding how military culture could transform 'women'"(p.4). Recent analyses of military culture by Mary Fainsod Katzenstein and Judith Reppy⁴ have attended to this argument.

As a student of gender and war for the past twenty years, I found valuable new information and insights in both volumes. Both provide detailed documentation and indices for researchers and students; Grant De Pauw's also provides an extensive bibliography. Both include photographs and illustrations that provide visual evidence of the arguments presented in each text. Both texts are

written in engaging language accessible to general readers, and I found the original ethnographies in the Dombrowski volume quite compelling. I recommend both works to anyone interested in an accurate and inclusive history of gender and war.

NOTES

1. Cynthia Enloe, *Does Khaki Become You? The Militarization of Women's Lives* (London: HarperCollins, 1988).
2. Miriam Cooke and Angela Woollacott, eds. *Gendering War Talk* (New Jersey: Princeton University Press,) 1993.
3. Miriam Cooke, *Women and the War Story* (Berkeley: University of California Press, 1996).
4. Mary Fainsod Katzenstein, *Faithful and Fearless: Moving Feminist Protest Inside the Church and Military* (Princeton, NJ: Princeton University Press, 1998); and Mary Fainsod Katzenstein and Judith V. Reppy, eds., *Beyond Zero Tolerance: Discrimination in Military Culture*. (Lanham, MD: Rowman and Littlefield,) 1999.

[Francine D'Amico teaches political science at SUNY College at Cortland and at Le Moyne College and is coeditor with Laurie Weinstein of *Gender Camouflage: Women and the U.S. Military* (New York: New York University Press, 1999).]

CHICANAS IN THE U.S.: MULTIPLE IDENTITIES

by *Dionne Espinoza*

Elizabeth Martínez, *DE COLORES MEANS ALL OF US: LATINA VIEWS FOR A MULTICOLORED CENTURY*. Boston: South End Press, 1998. 266p. index. \$40.00, ISBN 089608-584-8; pap., \$18.00, ISBN 089608-583-X.

Emma Pérez, *THE DECOLONIAL IMAGINARY: WRITING CHICANAS INTO HISTORY*. Bloomington: Indiana University Press, 1999. 240p. bibl. index. \$35.00, ISBN 0-253-33504-3; pap., \$16.95, ISBN 0-253-21283-9.

Vicki L. Ruiz, *FROM OUT OF THE SHADOWS: MEXICAN WOMEN IN TWENTIETH-CENTURY AMERICA*. New York: Oxford University Press, 1998. 240p. bibl. index. \$30.00, ISBN 0-19-511483-3.

Carla Trujillo, ed., *LIVING CHICANA THEORY*. Berkeley: Third Woman Press, 1998. 448p. pap., \$24.95, ISBN 0-943219-15-9.

Another title for this review essay might have been, "A Chicana Guide to Surviving the Twenty-first Century" – so I thought as I sat down with books that will soon become as familiar to me as *This Bridge Called My Back: Writings By Radical Women of Color* (which celebrates its twentieth anniversary in 2001). At the crossroads before the century turns, Chicana feminists ponder our battle-weariness, reminiscences of surviving (and still fighting) the culture wars, antifeminism, racism, and homophobia. The results of those struggles find us claiming "un sitio y una lengua" (a site and a discourse, see Emma Pérez, *Living Chicana Theory*, p.87) from which to tell our stories. With this in mind, I found that the works here not only document who "we" are in our unity and difference as Mexican women in the U.S., but also, in the "recovery" process, sustain our historical consciousness through gathering oral histories, dispelling myths, revising distorted accounts, and forging new terrain in feminist theory.

A signpost along this terrain

directs the reader to *Living Chicana Theory*, edited by Carla Trujillo, whose previous collection, *Chicana Lesbians: The Girls Our Mother Warned Us About*,² broke silences surrounding Chicana lesbian identity. While *Living Chicana Theory* includes a wide range of interdisciplinary essays and continues to center work by lesbian theorists like Emma Pérez and Yvonne Yarbro-Bejarano, Trujillo's introduction provides only a vague characterization of what unites them: "The contributors write theory across various disciplines, yet seek to examine its coexistence with consciousness and practice" (p.14). Arrangement by section and a deeper explanation of how theory, practice, and consciousness are entwined in each section would have provided a more productive invitation to the text.

Almost half the essays are reprints by luminous thinkers like Norma Alarcón, Chela Sandoval, and Gloria Anzaldúa. It is a treat to have these pieces compiled, which is great for future courses, but I found myself drawn to new offerings, such as Teresa Córdova's "Power and Knowledge:

Colonialism in the Academy" and Deena González' "Speaking Secrets: Living Chicana Theory," essays that expose the distortion of relationships among Chicana/o scholars in the academy, a symptom of the elitism, sexism, and homophobia internalized within our ranks. The intersection of theory, consciousness, and practice is evident as a project of reconfiguration in the wonderfully revisionist "The Politics of Location of the Tenth Muse of America: An Interview with Sor Juana Inés de la Cruz" (Gaspar de Alba) and "La Virgen de Guadalupe and Her Reconstruction in Chicana Lesbian Desire" (Trujillo). Gaspar de Alba's playful interrogation of criolla³ nun Sor Juana's challenges to heterosexism combines Wittig, De Beauvoir, and Rich to locate Sor Juana within a Chicana lesbian feminist history. Trujillo testifies how Chicana lesbians are able to embrace an icon of heterosexism and patriarchy: "If we as lesbians claim La Virgen as our own, we take part of this creation of La Virgen and redefine her to suit our own needs..." (p.220). In their "lesbianizing" of cultural-historical icons, these writers mediate and shape the voice of lesbian silences, in concert with

Yolanda Chávez' Leyva: "Silence has its own contours, its own texture. We cannot dismiss the silences of earlier generations as simply a reaction to fear. Rather than dismiss it, we must explore it, must attempt to understand it. We must learn to understand the ways it has limited us and the ways it has protected us" ("Listening to the Silences in Latina/Chicana Lesbian History," p.432).

The contours of silence, speech, and actions of Mexicana and Tejana ancestors (mostly heterosexual in this text) are read as generative "third space feminisms" by Emma Pérez in *The Decolonial Imaginary: Writing Chicanas into History*. According to Pérez, "third space feminism" is a discernible practice of Mexicanas in the early 1900s, Tejanas in the 1920s, and Tejana singer Selena in the 1980s and early 1990s.

In compelling case studies, Pérez, who is also a creative writer, advances a bold (and much needed) intervention into historical discourse as she elucidates Mexicana/Chicana feminist praxis. For example, she not only recounts debates among elite feminists at the Congresses of Yucatecan women in 1916, but also traces Mayan women's appeals to the legal system within redefined parameters of women's rights in the post-revolutionary government. Both the elite feminist and poor Mayan women's actions exemplify "women's interstitial subjectivities" (p.53), the only space available to them within the post-revolutionary Mexican nationalist state.

The "diasporic subjectivity" of Tejanas is the topic of another chapter which, while describing the cultural affirmations of elite Mexicanas in the U.S., blurs class differences, formerly crystal clear in the case of Yucatecan women. Indicative of the shift to groupings of cultural identity on this

side of the Rio Bravo, Pérez' blurring may be either a projection of her own Tejana positioning or a reflection of an historical moment when racism imposed from outside increasingly trumped class differences in cities like Houston.

While I find her archival material and her interpretations groundbreaking, the citation of theorists like Homi Bhabha, Hayden White, and Michel Foucault at times feels obtrusive. More intriguing are Pérez' critical interventions, such as her contentious replacement of the category "immigrant" with the notion of "diasporic subjectivity" (not without considerable qualification, pp.77-80), as well as her assertion that we should suspend claims to the postcolonial and instead investigate the "decolonial imaginary" (pp.6-7). These positions, which advance considerably debates in women's, Chicana/o, and Mexican cultural studies, add up to much more than the occasionally useful citations of "big" theorists.

Recovering Chicana historical consciousness and feminist praxis is also the project of labor historian Vicki L. Ruiz in *From Out of the Shadows: Mexican Women in Twentieth-Century America*. Ruiz provides a richly detailed account of leadership and participation in unions, auxiliaries, and civil rights movements as well as incisive studies of cultural life. Among the latter, "Confronting America," and "The Flapper and the Chaperone" represent gendered negotiations of assimilation, where "cultural coalescence" figures as a response to Americanization: "Immigrants and their children pick, borrow, retain, and create distinctive cultural forms. There is no single hermetic Mexican or Mexican-Ameri-

can culture, but rather permeable cultures rooted in generation, gender, region, class, and personal experience" (p.50). Whether they are buying Max Factor products, sneaking out of their parents' homes to date, or utilizing the services of a Methodist Settlement Home that seeks to "Americanize" them, the Chicanas in Ruiz' account are also working to help their families economically, dealing with their families' reputations, and remaining Catholic, which means they are constantly suturing together dissonant cultural codes and messages.

In all of her observations, Ruiz deploys a passionate narrative tone that makes this a smooth read, and maintains the commitment to a bottom-up history for which she is known.⁴ Her work starts with women whose names we should know, and from whom the narrative unfolds. Woven throughout with anecdotes and oral interviews, Ruiz' book yields crucial insights into Mexican women's actions within and against constraints imposed by oppressive structures of race, class, gender, and (hetero)sexuality. However, it is unfortunate that while her introduction asserts the centrality of friendship and kin in women's lives ("Women's kin and friend networks – their comadres – were indispensable for both personal and cultural survival," p.xv), a claim repeated several times throughout the book, the fact was assumed rather than illustrated in specific examples.

As opposed to Pérez, who puts all forms of agency under domination into the category of "third space feminism" (a practice that eventually glosses over differences of class), Ruiz acknowledges that "Chicanas share a topogra-

phy of multiple identities, and definitions of Chicana feminism remain contested" (p.125). She skews her own definition, happily, toward the interests of working-class women, including the aptly named "job-oriented feminism" of UCAPAWA (United Cannery, Packing, and Agricultural Workers of America) women, the "community-based feminism" of the Mothers of East Los Angeles, and the "sin fronteras" socialist feminism of women in CASA (Centros de Acción Social Autónoma). For this reason, I found curious her very brief turn to the career of Republican Hispana politician Adelina Otero de Warren, who was opposed to bilingual education. I am the first to assert that Chicana feminism is a plural formation, but it is a difficult juggling act for Chicana scholars of feminism, requiring us not only to excavate our identities as women of Mexican descent, but also to be critical of some political agendas. Of course, as Gaspar de Alba notes (*Living Chicana Theory*), our position within the academy denotes a gap between our formation as Chicana lesbians and feminists in academic space and the experiences of those

outside the academy, which may mediate our ability to be decisively critical.

In contrast to an identity-based history that accommodates differing politics, longtime civil rights activist Elizabeth Martínez' *De Colores Means All of Us: Latina Views for a Multicolored Century* promotes a grassroots, left agenda encompassing labor activism, indigenismo, youth movements, multiracial justice, and anticapitalism. A call to "Rainbow Warriors," *De Colores* is a manual for a collective future: "This book will speak to you, I hope, of a transformative, feminist worldview that can help move us toward a rainbow century" (pxviii). In separate, cogent sections, Martínez – at times ironic, playful, sarcastic, angry, and hopeful – breaks down the black/white binary ("In a land where the national identity is white, cultural or nationality oppression and racial or skin-color oppression function interchangeably," p.19), names white supremacy and genocide (language that increasingly has dropped out of the vocabulary of some sectors of the left, who have adopted a "polite discourse" of antiracism or assumed that such terms have dated analytical value), and listens to the voices of youth, working-class people, and women as they communicate a vision centered in hope for the future.

It is perhaps predictable to end with *De Colores*, a manual for praxis that takes us out of the academy, but ultimately, each book reviewed here can guide us into the twenty-first century, where it will be necessary to martial different formations of "power" as lesbians, theorists, feminists, diasporic subjects of two nations, women of Mexican descent in the U.S., leftists, academics, chroniclers, workers, activists, and allied travelers who seek the same future.

NOTES

1. Moraga, Cherríe, and Gloria Anzaldúa, eds., *This Bridge Called My Back: Writings by Radical Women of Color* (New York: Kitchen Table, Women of Color Press, 1983).
2. Trujillo, Carla, ed. *Chicana Lesbians: The Girls Our Mothers Warned us About* (Berkeley: Third Woman Press, 1991).
3. A nun of Spanish descent born in the Americas (Mexico).
4. Vicki L. Ruiz, *Cannery Women, Cannery Lives* (Albuquerque: University of New Mexico Press, 1987) recounts Mexican American women's involvement in the United Cannery, Packing, and Agricultural Workers of America (UCAPAWA).

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TAKING SPORTSWOMEN SERIOUSLY: SEVEN NOVELS FOR ADULTS

by Joli Sandoz

Judith Alguire, **ICED!** Norwich, VT: New Victoria, 1995. 202p. pap., \$10.95, ISBN 0-934678-60-X.

Carol Anshaw, **AQUAMARINE**. New York: Washington Square Press, Pocket Books, 1993. 197p. pap., \$10.00, ISBN 0-671-79586-4.

Celia Cohen, **SMOKEY O**. Tallahassee, FL: Naiad Press, 1994. 157p. pap., \$9.95, ISBN 1-56280-057-4.

Anne Lamott, **CROOKED LITTLE HEART**. New York: Anchor Books, Doubleday, 1998. 324p. pap., \$12.95, ISBN 0-385-49180-8.

Jenifer Levin, **THE SEA OF LIGHT**. New York: Plume, Penguin, 1994. 391p. pap., \$10.95, ISBN 0-452-27059-6.

—. **WATER DANCER**. New York: Simon & Schuster, 1982; NAL Dutton/Plume, 1994. 368p. pap., \$11.95, ISBN 0-452-27257-2.

Nina Revoyr, **THE NECESSARY HUNGER: A NOVEL**. New York: St. Martin's Press, 1998. 365p. pap., \$13.95, ISBN 0-312-18142-6.

The opportunity to take women seriously in relation to competitive sport comes rarely in U.S. narrative. (Consider, for example, the annual *Sports Illustrated* swimsuit issue, and the fitness-and-beauty emphasis of the glossy women's "sport" magazines.) Susan Cahn notes in her study *Coming on Strong: Gender and Sexuality in Twentieth-Century Women's Sport* (Free Press, 1994) that for decades, newspaper accounts of all-women games and matches pitted women's performance against men's, framing the female as deficient by comparison, or as somehow appropriating physical qualities rightfully male. When it mentions sportswomen at all, the best-known sport fiction, written by men (and a very few women), has usually portrayed them as ancillary or odd. In short, the most widely read print representations of female athletes have long revealed more about objectifying and discriminatory attitudes (and about

those who hold them) than about women.

Some women (and a few men) have, however, for almost two centuries produced an alternative narrative tradition, depicting women as complex and competent athletes and coaches in their own right. Its roots lie in first-wave feminism, when Frances Wright, Paulina Wright Davis, Elizabeth Cady Stanton, and others spoke for the justice of girls' and women's claim to physical activity. By 1895, advocacy and the earliest beginnings of women's sport journalism were accompanied by the very occasional publication of expressive narrative, in which writers publicly explored the personal meanings sport had for women. Frances E. Willard's publisher took a chance that year on her book-length chronicle of the feminist and moral satisfactions of physical accomplishment, *A Wheel*

Within A Wheel: How I Learned to Ride the Bicycle, With Some Reflections By the Way (Fleming H. Revell Co.).

Scribner's the same year brought out Abbe Carter Goodloe's short story collection *College Girls*, which included the earliest piece of U.S. women's sport fiction of which I'm aware, a tale of female athletes getting back at a man who denigrates them in print (illustrated by Charles Dana Gibson, and entitled, appropriately enough, "Revenge").

Authors of the first women's sports novels tended to treat sport participation as a phase or poor choice ancillary to every woman's proper purpose: relationship with a man culminating in marriage and motherhood. Real-life tennis great Suzanne Lenglen, for example, told in *The Love*



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ambiguous tennis champion in *Mixed Doubles* (Greystone Press, 1940), an athletic woman with many masculine characteristics whose self-centeredness finally drives her much more feminine traveling companion into the arms of an eager male suitor. Expectations tied to gender roles frequently obscured the truths of sportswomen's complex experience in narrative published during this era, even that written by women.

Second-wave feminism and the cultural gender debate which resulted in the passage of Title IX of the Education Amendments of 1972 finally helped transform what women could and did say in print about their own strength, and the number of opportunities they had to do so. The isolated personal essays, memoirs, and fiction pieces of earlier times gradually became a steady trickle, encouraged first by Wimbledon champion Billie Jean King's feminist magazine *womenSports* and then by the growing popularity of women's sport itself.

In this review I discuss seven novels for adults, a selection from

some fifteen published in the U.S. since 1972. Although nonfiction about women's sport is also beginning to receive the attention it deserves, authors and publishers of women's sport fiction (written by women, for adult readers, about women's competitive athletics) have more fully developed the old/new tradition of taking sportswomen seriously in print. Their work moves representation of female athletes well away from cheesecake concerns and unflattering or subservient comparisons to men. Here readers can consider the complexities of working in the company of other women to achieve competence, while at the same time publicly performing female strength and self-definition before eyes often narrowed by sexist, classist, racist, and heterosexist expectations.

Jennifer Levin's 1982 novel *Water Dancer* sounded the signal of what was to come. A decade after Title IX began to open doors for girls and women in school-sponsored athletics, Levin created a nuanced world in which a sympathetically drawn woman builds her life around her own sporting aspirations. Dorey Thomas overcomes past failure to train for and try a dis-

tance swim no one has ever completed, a crossing of the treacherous San Antonio Strait. During her attempt, Thomas achieves new understandings of competition, and of her life and responsibilities as a woman. Levin writes articulately and at times almost lyrically of the dedication, the agonizing but rewarding effort, and the deep connection to the aesthetics of emotional/psychological/physical quest that meeting such challenge demands — each only rarely before attributed in print to sportswomen. Significantly, although both sensuality and sex are very much present in *Water Dancer*, Thomas is less an objectified sexual figure than a person fully embodied, a living, breathing human being in her own right and avowedly *not* an object to be used for others' gratification. Levin leaves readers with the sense that women's participation in sport matters in ways at once empowering and significant, and that this fact can make sportswomen — and those touched by their lives — whole.

Ten years passed before publication of a second U.S. novel presenting a sportswoman as a multi-faceted human being. This may be one measure, perhaps, of how difficult it remains — and hence, how innovative — to conceive and publish a complex

representation of women's goal-directed accomplishment. In *Aquamarine* (1992), author Carol Anshaw employs an unusual approach as she examines three possible aftermaths of one woman's sporting achievement. Jesse swam in the 1968 Olympics in Mexico City, and came back to live three possible lives. Readers may take their pick among well-developed scenarios, each set twenty-two years later: 1) marry reasonably happily, if without comparable excitement, into a family that owns and operates several tourist attractions; 2) live the life of a big-city lesbian academic; and 3) run an aging Florida swim school while, in the wake of divorce, raising two teenagers. Anshaw leaves the outcome uncertain as, in a final chapter, Jesse decides whether to explore the real meaning of her days as an Olympian. Swimming has continued to key her choices, but Jesse finds it difficult to turn that key to open her own life's secret locks. Readers understand that, given the choices available to women, even world-class athletic achievement can remain ambiguous in how it plays out in the world away from the pool.

Significantly, Anshaw shows readers that only in her lesbian persona has Jessie been able to create the life she wants after the Olympics, a life of continued challenge and achievement. Unlike her heterosexual selves, lesbian Jesse continues to direct her physicality and drive to her own ends. Here Anshaw relies on a convention most subsequent writers of book-length women's sport fiction have adopted, that of creating space for sports-women's achievement by focusing readers' attention on lesbian athletes. But why lesbian sportswomen, specifically? Can it be that in 150-plus years of women's organized sport, we've progressed only to the point of ambiguity in relation to sportswomen?

Will publishers make available stories of strong and accomplished women displaying their own physical competence (unrelated to men's power or pleasure) only when achievement comes packaged with a still-contested sexual identity? Or is this perhaps simply realistic portrayal on the part of the writers? This would also suggest that things remain tough out there and only lesbian women (and the highly unusual young or lone heterosexual woman) sometimes find themselves with the practical opportunity to choose athletics. Are we simply unable to even imagine circumstances allowing the majority of women a physicality unrelated to children and to enactments of (male) domination?

Although the books I'm discussing here do not address these questions directly, they do expand fictional representations of women in important ways. Jenifer Levin's second sport novel, *The Sea of Light* (1993), tells empathetically (and perhaps for the first time in U.S. literature) the subjective experience of a female collegiate coach. That Brenna Allen is also lesbian adds dimension to the alienation she feels as a woman in a "man's" profession.

The book as a whole centers on athletic quest, and the ways human will, mingled with memory and obligation, can shape it. Varied voices take up the narration in turn to create what Kathleen Warnock, writing in *New Directions for Women* (Sept.-Oct. 1993), called "the story of the getting through and going on." As Warnock points out, this is a book about losing and surviving: coach Brenna Allen mourns the death of her female lover, star swimmer Babe Delgado tries to come back after a horrendous plane crash, team captain Ellie Marks

struggles with her life as the child of Holocaust survivors, and Delgado's father tries to reckon what he lost when he emigrated from Cuba to the U.S. The striking of the inevitability of human compromise against the unyielding demands of serious athletics sparks revealing – and very realistic – tensions in keeping with Levin's main theme. Despite Levin's focus on cost, there is also much here about hope and commitment.

Two short novels published by feminist presses, *Smokey O* by Celia Cohen and *Iced!* by Judith Alguire, allow readers to imagine what life might be like in the pros. Each tells of a fictional women's professional league (the Women's Baseball League in Cohen's book, and the Women's Professional [Ice] Hockey League in Alguire's). Men are still very much in the picture in *Iced!*, as owners, coaches, and reporters; the main character, veteran hockey player and neophyte (and lesbian) coach Alison Gutherie, struggles to co-exist with the worst of their attitudes. Cohen, by contrast, presents her league as almost completely female; even the ballpark is named for a woman. These books are noteworthy for their authors' humorous and affectionate approach to women's sport, and for portraying caring relationships among players, as well as between players and their female coaches. They remind the reader of enjoyable and empowering aspects of athletic participation, while suggesting that today it is possible not only to survive the familiar cultural legacies of sexism and homophobia, but soon, perhaps, even to leave them behind.

Acceptance of sportswomen is so much a part of the social fabric Nina Revoyr weaves in *The Necessary Hunger* that the issue simply doesn't arise. Instead, the book's conflicts are rooted in race, class, and sexuality. High school stars Raina, an African American, and Japanese American Nancy carry the hopes of their rapidly deteriorating L.A. neighborhood, accepting cheers as their due even as they try to hold their own in confrontations with students from rival schools, with the violence around them – and with each other. Both are lesbians who, when their single parents fall in love, become housemates as well. Sexual relationship serves as a possibility against which Revoyr plays out the story of two young women struggling to become who they are; if the struggle ends less than successfully, perhaps that is true to life, if not completely satisfying for every reader. Like Levin in *Water Dancer*, Revoyr writes – smoothly and with sensitivity – of aspects of women's experience seldom previously told. Her descriptions of women's physical competence and response to contest ring particularly true: A very tough game, she tells us, lights in the

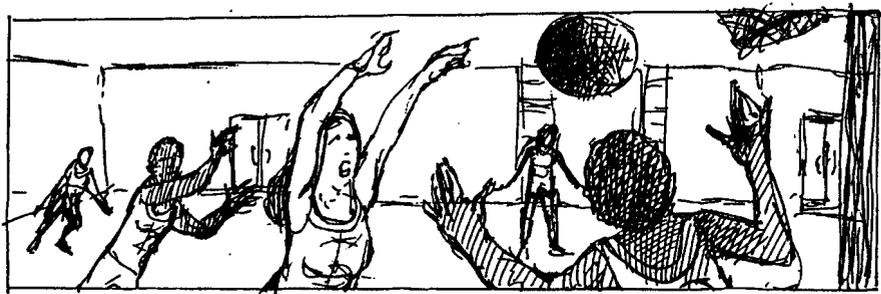
players "a tremendous conflagration of hunger and will." Revoyr grew up and herself played basketball during the Title IX era, and here affirms that while practicing strength can be difficult for women, athletics is one cultural space in which women can do so in ways that matter.

The most recent U.S. women's sports novel, Anne Lamott's *Crooked Little Heart* (1997), returns in part to the theme of the earliest works, relationships between female and male. Northern California fourteen-and-under tennis star Rosie Ferguson (whom readers may remember from an earlier namesake novel) lurches between childhood and adulthood, a loose and shifting ground on which she and her best friend and doubles partner repeatedly lose their footing. As she moves deeper into adolescence and begins to feel herself "other" (what Rosie sees in the mirror, Lamott tells us, changes from imaginings to imperfections), Rosie's relationship to tennis and to its public performance of bodily self alters as well. An unkempt male drifter begins attending each of her matches. Rosie must figure out what his gaze means to her, and how

she wants to respond; tennis may or may not be part of her answer. Meanwhile, Rosie's play reflects the pressures she feels as she moves on the court as "seamlessly as a trout" one day, the next playing in a wooden "state of dread." Regardless of Rosie's increasing ambivalence toward sport, though, former youth tennis player Lamott gives readers a sense of the multiple questions competitive athletics can ask of very young women.

Women's sport literature published in the U.S. since Title IX invites readers to accompany sportswomen on their varied quests. The novels in particular allow examination of what it feels like and what it means to be female and physical, ambitious, competitive, disciplined, and competent, in circumstances granting only partial opportunity to women. Their authors allow us to take sportswomen seriously, and to learn what we can about our own conceptions of athletics, and of what women are like when they choose to measure themselves against and with each other.

[Joli Sandoz is the editor of the first historical collection of women's fiction and poetry about women's sport, *A Whole Other Ball Game* (The Noonday Press, a division of Farrar, Straus and Giroux, 1997) and with Joby Winans of *Whatever It Takes*, the first collection of women's personal nonfiction writings about the meanings they find in competitive sport (FSG August 1999). Sandoz teaches at The Evergreen State College in Olympia, Washington, and is presently affiliated with the University of Washington as a Visiting Scholar through the Northwest Center for Research on Women.]



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FEMINIST VISIONS

GENDER, RACE, AND CLASS ISSUES ON FILM

by Deb Hoskins

BLACK LIKE WHO? 26 mins. 1997. Dir.: Debbi Reynolds. Prod.: USC School of Cinema & Television. Distributed by Filmmakers Library, 124 East 40th St., Suite 901, New York, NY 10016; phone 212-808-4980; email: info@filmmakers.com; website: www.filmmakers.com. Rental: \$55. Sale: \$295.

GIRLS LIKE US. 60 mins. 1997. Dirs: Jane C. Wagner and Tina DiFelicianantonio. Distributed by Women Make Movies, 462 Broadway, Suite 500 K, New York, NY 10013; phone orders: 212-925-0606; email orders: orders@wmm.com; website: www.wmm.com). Rental: \$200 (16mm), \$90 (VHS). Sale: \$295 (VHS only).

IT'S A FEMALE THING! 27 mins. 1995. TOVA Theater Co. Distributed by Intermedia, 1700 Westlake Ave. North, Suite 724, Seattle, WA 98109; phone: 800-553-8336 or 206-284-2995; fax: 800-553-1655; website: www.intermedia-inc.com. Sale: \$198, includes 18-page guide.

PASSING. 9 mins. 1995. Dir.: Kym Ragusa. B&W. Distributed by Third World Newsreel/Camera News, 545 Eighth Ave, 10th Floor, New York, NY 10018; phone: 212-947-9277; fax: 212-594-6417; email: twn@twn.org; website: www.twn.org. Rental: \$50. Sale: \$125.

THE WAY HOME. 92 mins. 1998. Dir.: Shakti Butler. Distributed by World Trust, 5920 San Pablo Ave., Oakland, CA 94608; phone: 510-595-3322 or toll free 877-WAY HOME; email: worldtrst@aol.com). Sale: \$350, includes discussion booklet and audiotape.

We all know that films and videos offer one important avenue for bringing diverse perspectives into the classroom at historically white institutions – no need to go into all the reasons why. More important for our purpose here is to tell you how I approach selecting videos for classroom use. The critical point I endeavor to get across to students, particularly in the introductory and/or general education courses, is that gender cannot be separated from class or race or sexual orientation. I look for films that either depict this intertwining or offer students a way into the issues surrounding it. I also seek videos that allow *all* my students *some* way in, by somehow speaking to their own experiences even while pulling them out of their own shoes.

Black Like Who? would work very well on many campuses, but suffers from poor sound quality in too many places. A segment dealing with a sorority rush also limits the film's usefulness for such campuses as mine that have no such activities and few Greek organizations. For many campuses, though, the film provides the variety of contexts students need to be drawn into a discussion about the issues this film raises. Debbi Reynolds, an African American graduate student in filmmaking at University of Southern California, raised in white, middle-class suburbs, produced this documentary of her own struggle to understand her racial identity. Because I have witnessed some of my own students

struggle with racial identity in similar ways but with less support, this film touched me deeply.

Black Like Who? poses numerous opportunities for students to examine the intertwining of race and class with gender. Although the filmmaker does not examine gender issues directly, the context for Reynolds' exploration is virtually all-female. Among many other things, students could explore why she chose to discuss blackness almost entirely with other women. Reynolds quizzes her friends about what they have seen as different about her. "You could not relate to Black people," they said. "I thought I talked to you just like

I talk to anyone else," she replies, and the ensuing conversation indicates that her understanding of the meaning of "anyone else" is precisely the problem. She has learned that whiteness is the norm – just as most white folks do. The film takes off from this moment of discovery. We witness the painful awakening of her parents' comprehension of what integration and a middle-class lifestyle have come to mean for their daughter. The filmmaker reveals her own feelings, a mixture of growing racial pride as well as rage at the racism she can no longer ignore, as she explores the construction and meaning of blackness with friends and other young women.

The sound quality is a shame, because the film truly is important: it captures an experience that many students of color will find familiar (and how often does that happen?) at the same time that it offers a way for students of all races to talk *together*, not only about what it means to be Black in the United States but also what it means to be middle class in a racist, sexist society. Add the inspirational quality that a young woman made the film, and hey! What more do you want? I want sound! The instructor can compensate somewhat, but I had to replay some sections several times before I could pick up voices recorded at low volume or drowned out by multiple people talking. This film would be appropriate for introductory women's studies courses, courses on women and diversity or multiculturalism or African American studies, a psychology of women course, or a course on multicultural education.

The award-winning documentary *Girls Like Us* depicts racial and ethnic diversity, as four working-class, South Philadelphia girls talk about sexuality issues in their own lives. The filmmakers interviewed these young women, often surrounded by their friends or family, over a four-year period in their lives from ages fourteen to eighteen. In *Girls Like Us*, we may be meant to assume that the camera alone orchestrates the script – we never hear the interviewers speak. Nevertheless, it is often clear that the girls are responding to questions, and at times I wanted to know the phrasing of the question. Unlike *Black Like Who?* and *The Way Home*, the four main subjects of this film do not comment directly on the themes of class and race, but those issues are nonetheless painfully present.

Yet, perhaps the pain is apparent only to us, the viewers: I wished throughout this film for the young women to get angry about something other than, or in addition to, boys and parents. The film provides the opportunity to discuss the faith these girls all have in individual solutions to the structural social problems that affect their lives, an issue many Women's Studies faculty run up against with students every day. Each young woman struggles with her own expectations and the expectations of others, while larger forces shape her sense of herself and her future. I held my breath in the hope that each would find a way to soar, but although they all survive – perhaps because they are all fiesty, tough, working-class girls – all of them make the only choices they can. All of them do what they have to do. This video represents the contradictory realities of working-class young women, who may have more personal

freedom of behavior than do their middle-class counterparts (although one girl's father restricts her severely), but for whom living on the margins of society may have a heavier impact as to whether and how they decide to act on that freedom, and certainly on the consequences of their decisions. Showing *Black Like Who?* followed with *Girls Like Us* might highlight these differences for students.

Girls Like Us bears the high production qualities I would expect from filmmakers of this stature, although the copy I viewed did have a break in the sound during the credits. Still, I left this film with the uneasy sense that, honest and tough though it is, it still pathologizes working-class cultures, if not these young women. Of the four, two get pregnant, and two are victims of violence. Only one finds herself at eighteen still on a path to college, although three had been on that track. Lousy odds all around. The filmmakers, of course, had no idea how life would go for any of these girls when the interviewing began, but we do not know how the filmmakers chose these four nor what other stories they might have collected. At the base of my concern here, I suppose, is the stigmatization of my own people – I grew up as a working-class girl. Although all these young women are tough and resilient, the values embedded in their cultures are transmitted by peers and parents, who are too easily viewed as isolated individuals rather than as cultural agents. Yet these girls are products of working-class life in more than just negative ways. Instructors will need to bridge this gap between social classes, an abyss of difference not always easy for teachers to see. I wish the filmmakers had compromised their commitment to having the girls tell their own stories and provided some additional footings for this bridge. Because of its

subtleties, I would recommend this video for an upper-level course, in sociology of women, psychology of women, on working-class women, on women and class, race, and ethnicity, or on girlhood.

Paula Sepinuck and Laura White also provide space for women to tell their own stories for a theater piece called *Growing Up Female. It's a Female Thing: The Story of Growing Up Female Theater Production* documents the process of creating the script and the impact of the project on cast, production crew, and audience. The cast of twenty-one ranges in age from nine to ninety-one, representing diversity in race and ethnicity as well as sexual orientation. This upbeat video depicts creative activism: while exploring gender issues, the cast and production staff bond, and they, along with the audience, identify the connections that cross sociocultural boundaries. Although this video would be wonderful for a course on feminism and the arts or one on feminist activism or even feminist theory, I would (and will) use it in introductory-level courses in order to make several points: that change is possible, that feminist activism employs multiple strategies, and – perhaps most importantly – that the sense of connection this cast creates, both among themselves and with their audience, is the source of their buoyancy and their sense of hope for the future. Contrasting the idea of connection here with the faith in private solutions that permeates *Girls Like Us* might help students understand the limits of individualism and the necessity of community.

As art, perhaps *Passing* works, but for classroom use, I think this story would have benefited from letting the viewer see the emotion of

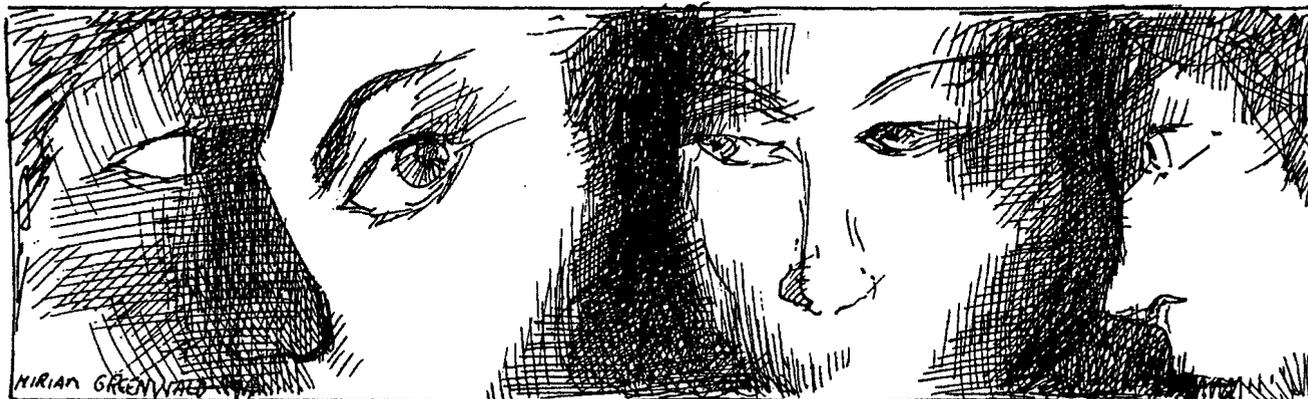
the story pass over the face and body of the storyteller. Billed as “a light-skinned African American woman’s frightening encounter with racism” in Jim Crow-era North Carolina, this short video virtually never shows the woman who narrates her own story. As she and her much darker male traveling companion pass through a small town, he asks her to enter a restaurant and order some food to go, suggesting that they eat it in a local park he knows of. She goes into the restaurant, only to have her right to order at the counter questioned by a white male customer. The visuals play with the phrase used to challenge her, “What side of the tracks are you from?” – meaning, she eventually understands, “What race are you?” Much of what we see is railroad track rolling along under the camera.

From the Jim Crow point of view, her reply to the white customer – food already in hand – is sassy, and she belatedly realizes the danger into which she has placed herself and her companion. Yet she fails to explain to her companion what has happened as she urges him to drive them out of town. I wanted to see her face as she related this story. Still, the video allows students the opportunity to analyze the gendered nature of race, racism, and race relations, to discuss the gender/racial issues between the Black couple themselves as well as in the interracial encounter. This video might work well in an introductory women’s studies course or a course on women’s history.

The *Way Home* grew out of a series of conversations among several groups of women, called “councils,” brought together by World Trust and the filmmaker. The first point *The Way Home* makes is that, although U.S.

society racializes all the members of a single group or council into the same category (African American, Native American, Latina, Asian American, Jewish, Arab, bi- or multi-racial, or European), the diversity within these categories is enormous. Each council provides, conversationally, a brief history of the group, discussion of their national or tribal differences, immigration status difference, and ethnic differences. As the conversations proceed, other elements of diversity emerge, around social class and sexual orientation (the only video of the five to include sexual orientation directly). After introducing this large “cast,” the video takes up a series of gender/racial topics, showing members of several of the councils in discussion.

A ninety-minute video such as *The Way Home* takes up too many topics to cover adequately here, but the format allows much flexibility in classroom use. I have shown the entire video in a class; I also select particular topics and show shorter segments. While I wish the video had identified each council with an on-screen label each time they were shown, the video’s strong points come from the depth of analysis and level of honesty the council participants achieve, a direct function of the fact that each council had met several times over several months before the filmmaker flipped on the camera. The women on the screen know and trust each other; they expose strong, deep emotions ranging from grief to rage to joy. They disagree with one another; they challenge one another; they let us know that there are no easy answers. Importantly for my majority-white campus, the European council takes on



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the issues of white privilege in ways that challenge both the “I know I’m implicated in racism, but what can I do about it?” viewpoint AND the “that’s not good enough” reaction. The working-class lesbian in this council negotiates the resulting tension. I won’t spoil the story by telling you how the group comes to terms with the issue, but the conversation highlights the importance of class in understanding white supremacy, as well as

the parts played by gender roles and compulsory heterosexuality in maintaining racism. This is a wonderfully complex video, useful in introductory women’s studies courses, in psychology of women, in sociology of gender, and in feminist theory. A course on communication could make good use of this video, as could a course in education. Designed as a community-building tool for grassroots organizations and community groups of all kinds, it comes with an audiotape and a conversation guide for living-room

discussions, helpful also to educators. Researchers tell us that we faculty are the most guilty of stifling “difficult dialogues” in class, the necessary conversations that center around identity/difference issues like race, gender, and sexual orientation. Perhaps all videos on diversity issues should provide such guides. No doubt all faculty should work vigilantly on our skills in facilitating conversations around the intersections of race, class, gender, and sexual orientation.

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FEMINISM AND LITERACY FOR WOMEN: POLITICS AND RESOURCES

by Mev Miller

In many ways, the contemporary women's movement (1960s to present) has been a movement that communicates through written word. Access to the words and ideas of women has been viewed as one of the ways women's lives could be enriched, changed, and improved. In the early years of this movement – when women's words were largely not accessible through mainstream sources – our desire for them resulted in the creation of feminist publishers of books, magazines, newspapers, and development of bookstores, libraries, and resource centers. In this way, the feminist movement has assumed the ability to read – made an assumption of literacy.

Though feminists claim a movement for all women, we have forgotten or failed to notice that in the United States, an estimated twenty-three percent of all adult females have severely limited literacy skills, compared to seventeen percent of males. For female heads of households, seventy-five percent of those with less than a high school diploma live in poverty, compared to thirty-four percent of men in the same situation. Nearly forty percent of female single parents and thirty-five percent of displaced homemakers have an eighth-grade education or less.¹ Literacy brings with it both opportunity and personal enrichment – possibility and power. All women should be able to access the writings of women on the wide range of issues and topics concerning us – including women who struggle with reading. All

women, regardless of reading skill, should be able to access the writings that bring to voice and visibility the life experiences of those who have traditionally been silenced and hidden.

It is my opinion that as feminist writings have moved from the places of activism to the places of academia, feminism in written format has become not only more prevalent but also more difficult to understand – even obtuse. This not only makes feminist theory inaccessible to those women with limited reading skills, but perhaps even irrelevant. As feminist perpetuators of emphasis on written materials – in our work as educators, librarians, activists, publishers, book-sellers – we need to become more mindful of and active in addressing the issues of literacy for women.

When I first became active with Women Leading Through Reading (an initiative that sponsors book discussion groups for adult women working to improve their literacy skills), I began to notice how few women-centered or feminist resources are actually available for women with limited reading skills. As I have talked with learning center coordinators and adult educators, I've learned these materials are scarce but also desired. So, I've begun to research and compile a resource listing of such materials. I encourage readers to send me information about materials with which they are familiar (mev@winternet.com). I'd be very interested in the viewpoints and experiences of

the readers of this article – especially about what materials you may have found useful. The remainder of this article offers a brief survey of a few of the materials I have found to date.

Two feminist presses – Firebrand and Seal – have published a couple books each that are accessible to or specifically designed for women with limited reading skills. From Firebrand Books,² *Movement in Black* by Pat Parker is now available in an expanded edition with an introduction by Cheryl Clarke. It offers straightforward poetry by a Black lesbian poet and activist. *Simple Songs*, stories by Vicki Sears, is a collection of short stories which reflect the Native American song traditions and “sings” the ordinary lives of Native children, women, and the Old Ones.

Seal Press³ offers two books of biography and history in the “Women Who Dared” Series about women who have affected political and social change in their countries and communities. *Getting the Real Story: Nellie Bly and Ida B. Wells* by Sue Davidson profiles two women who made their mark in the world of journalism at the turn of the century, while *A Heart in Politics: Jeannette Rankin and Patsy Mink* by Sue Davidson profiles two outstanding women politicians. Seal Press has also published several books on issues of domestic violence, including

You Can Be Free: An Easy to Read Handbook for Abused Women by Ginny NiCarthy and Sue Davidson.

The University Press of Kentucky produces a series called New Books for New Readers. Though not specifically women-centered in focus, one of the titles is quite moving and fits well in this context. *Heartwood* by Nikkey Finney is a touching novel in which two young women, Trina Sims and Jenny Bryan, discover how much they are alike inside despite their different skin colors. *Women Who Made a Difference* by Carol Crowe-Carraco includes short biographies of some of Kentucky's heroines – Jenny Wiley, Lucy Audubon, Mary Breckinridge, and Loretta Lynn among others.

The Writers' Voices Series from Signal Hill Publications – a division of New Readers Press⁴ and Laubach Literacy International – provides selections from the work of well-known writers, compiled with a short biography of the author, an essay that places the work in historical context, and other supportive materials. Some of the writers are those recognized as strong women – even feminist – writers. They include: *Selected from "I Know Why the Caged Bird Sings"* and *"The Heart of a Woman"* by Maya Angelou; *Selected from "The Joy Luck Club"* by Amy Tan; *Selected from "Love Medicine"* by Louise Erdrich; *Selected from "The Temple of My Familiar"* by Alice Walker; and *Selected from "The Women of Brewster Place"* by Gloria Naylor.

New Readers Press offers several other materials, including two health books in their series "A Quick and Easy Guide." *Women's Health* covers such issues as doctor visits, addiction issues, sexual health (including lesbian

concerns), aging, violence, and other topics; *Having a Baby* includes not only the specific health concerns of childbirth but touches on the related issues of family changes, work and money concerns, and immediate concerns of the babies' health just after birth.

WomenVenture,⁵ a local organization here in St. Paul that helps women find jobs, plan careers, and start and grow businesses, has produced an easier-to-read book for women with little or no previous job experience. *Women Winning in the Workplace: How to Succeed in Your Job* includes practical information on the types of situations a woman would encounter in the workplace and provides an opportunity for the reader to explore alternative decision-making skills about these situations.

In addition to these easier-to-read materials, there exist a few important curriculum materials. *Making Connections: Literacy and EAL Curriculum from a Feminist Perspective*, produced by Canadian Congress for Learning Opportunities for Women (CCLOW),⁶ is a wonderful resource tool for educators looking for literacy materials from a feminist perspective. It includes suggestions for activities, writings by women learners, writing exercises, resource lists, sample stories, and more collected in a handsome spiral-bound format. Additionally, there are articles on how to use the materials as well as discussion on what constitutes a feminist curriculum. The chapters organize the materials by subject – gender roles, cultural awareness, role models, work, self-esteem, safer sex, and so on. *Doing the Gender Boogie: Power, Participation & Economic Justice – A Popular Education and Action Guide* by Debbie Culbertson offers strategies for understanding

economic development for women. Though specific to a Canadian context, this work incorporates many international perspectives, including a discussion on trafficking in women (available from Ten Days for World Development⁷).

Several titles exist for those who would like to educate themselves or who want more in-depth understanding of women and literacy issues. *Something in My Mind Besides the Everyday: Women and Literacy* by Jennifer Horsman (from The Women's Press⁸) raises important issues for those of us concerned with how illiteracy affects women. It emphasizes the barriers to literacy for women, describes the ways in which women long for literacy, addresses some of the social perceptions of literacy, and outlines difficult philosophical questions. What is the definition of literacy? Is it enough to be functionally literate? How does literacy (or lack of it) reflect political and societal realities? Does literacy necessarily guarantee a higher quality of life for women? What motivates women? And what are the cold realities of the labor market and where does this intersect with levels of acquired literacy?

Two other important collections also come from Canada. *Canadian Women's Studies' "Special Issue on Women and Literacy"* includes some general articles on the politics of literacy as well as stories about the experiences of individual women. There are stories of several learning centers – both in Canada and overseas – how they are structured and what they hope to accomplish. There's also an article about a literacy program based in a library. Other articles address issues for special populations such as immigrant women, teen parents, and women with disabilities. The Canadian Congress for Learning



Opportunities for Women has also published *Listen to Women in Literacy: The Power of Woman-Positive Literacy Work* by Tannis Atkinson with Frances Ennis and Betty-Ann Lloyd. It portrays the work of twelve adult literacy programs across Canada that initiated programs specifically for women. In accessible language, it describes the various strategies used by the programs and outlines what they learned about women's lives. It also directly talks about how programs can be women-positive and what role feminism plays in literacy work with women.

For more U.S.-based information on women and literacy deriving directly from women's experiences, there are two recommendations. *Until We Are Strong Together: Women Writers in the Tenderloin* by Caroline Heller witnesses the power of literacy in the lives of the members of the Tenderloin Women Writers Workshop, who gathered weekly in one of San Francisco's roughest neighborhoods, to share their writing and life experiences. *By Women / For Women: A Beginning Dialogue on Women and Literacy*

in the United States, a booklet prepared by Laubach Literacy Action, reports information acquired by focus groups with adult women learners. The report outlines some of the critical barriers to women struggling to achieve literacy and provides important recommendations on how to address these issues. Finally, there are two recent novels that realistically fictionalize the problems faced by women with limited educational experience and literacy skills. *Push: A Novel* by Sapphire portrays

Precious Jones, a sixteen-year-old woman passed through school until her suspension for being pregnant. The novel focuses on how Precious has been schooled without achieving literacy, and the changes that assist her in becoming educated and self-sufficient. *Working Parts: A Novel* (Lambda Literary Award Finalist and ALA/GLBT Book Award) by Lucy Jane Bledsoe focuses on Lori Taylor, a lesbian bicycle mechanic who cannot read. Here, too, we come to understand how adults cope with and hide their inability to read while being witty and successful. In this novel, Lori faces her secret shame and, after several failed attempts, finally works to improve her reading skills. Both of these novels can be successfully used with adults with limited reading skills.

For additional suggestions in all of these areas, please visit the resource page on the Women Leading Through Reading website (www.litwomen.org/wltr.html).

NOTES

1. Statistics taken from the Laubach Literacy Action paper, "By Women/ For Women: A Beginning Dialogue on Women and Literacy in the United States."
2. Firebrand Books, 141 The Commons, Ithaca, NY 14850; 607-272-0000; website: <http://www.firebrandbooks.com>.
3. Seal Press, 3131 Western Ave. Ste. 410, Seattle, WA 98121-1028; 206-283-7844
4. New Readers Press, P.O. Box 131, Syracuse, NY 13210-0131.
5. WomenVenture, 2324 University Ave., St. Paul, MN 55114; 651-646-3808; fax: 651-641-7223.
6. Canadian Congress for Learning Opportunities for Women, 47 Main St., Toronto, Ont., Canada M4E 2V6, 416-699-1909; fax: 416-699-2145; email: cclow@web.apc.org
7. Ten Days for World Development, 85 St. Clair Ave. E., Toronto, ONT. M4T 1M8 Canada; 416-922-0591; fax: 416-922-1419.
8. The Women's Press, 517 College St. Ste. 302, Toronto, Ont. M6G 4A2 Canada; 416-921-2425; fax: 416-921-4428; email: wompress@web.net.

[Mev Miller has been active as a feminist in the book industry for more than fifteen years. She is a book buyer for Amazon Bookstore in Minneapolis, Project Coordinator for the Women's Presses Library Project, and co-founder of Women Leading Through Reading, a literacy initiative for women in the

Twin Cities. Currently, Mev is also a candidate for an Ed.D. in Critical Pedagogy, focusing on issues of women's literacy, at the University of St. Thomas in St. Paul, Minnesota. For the academic year of 1999-2000, Mev has received a graduate student research grant to further study the availability of feminist and women-centered literacy materials. Please send your suggestions to mev@winternet.com

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Getting the Real Story: Nellie Bly and Ida B. Wells by Sue Davidson. Seattle: Seal Press, 1992. pap., \$8.95, ISBN 1-87806-716-8.
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A Heart in Politics: Jeannette Rankin and Patry Mink by Sue Davidson. Seattle: Seal Press, 1994. pap., \$9.95, ISBN 1-87806-753-2.
Heartwood by Nikkey Finney. Lexington, KY: University Press of Kentucky, 1998. pap., \$4.95, ISBN 0-8131-0910-8.
Listen to Women in Literacy: The Power of Woman-Positive Literacy Work by Tannis Atkinson. Toronto, ONT: CLOW, 1994. pap., Can.\$5.00, ISBN 1-895686-38-5.
Making Connections: Literacy and EAL Curriculum from a Feminist Perspective. Toronto, ONT: CLOW, 1996. pap., Can.\$24.95, ISBN 0-921283-18-0.
Movement in Black by Pat Parker. Ithaca, NY: Firebrand, 1999. \$26.95 cl, ISBN 1-56341-109-1; pap., \$16.95, ISBN 1-56341-108-3.
Push: A Novel by Sapphire. New York: Random House, 1996. \$20.00, ISBN 0-679-44626-5; pap., Knopf/Vintage, \$11.00, ISBN 0-679-76675-8.
Selected from "I Know Why the Caged Bird Sings" and "The Heart of a Woman" by Maya Angelou. Syracuse, NY: New Readers Press, 1989. pap., \$3.95, ISBN 0-929631-04-8.
Selected from "Love Medicine" by Louise Erdrich. Syracuse, NY: New Readers Press, 1996. pap., \$3.95, ISBN 0-929631-02-1.
Selected from "The Joy Luck Club" by Amy Tan. Syracuse, NY: New Readers

Press, 1992. pap., \$3.95, ISBN 0-929631-51-X
Selected from "The Temple of My Familiar" by Alice Walker. Syracuse, NY: New Readers Press, 1996. pap., \$3.95, ISBN 0-929631-59-5.
Selected from "The Women of Brewster Place" by Gloria Naylor. Syracuse, NY: New Readers Press, 1991. pap., \$3.95, ISBN 0-929631-33-1.
Simple Songs by Vicki Sears. Ithaca, NY: Firebrand, 1990. \$18.95 cl, ISBN 0-932379-82-6; pap., \$8.95, ISBN 0-932379-81-8.
Something in My Mind Besides the Everyday by Jennifer Horsman. Toronto, ONT: The Women's Press, 1990. pap., \$13.95, ISBN 0-88961-145-9.
Until We are Strong Together by Caroline Heller. New York: Teachers College Press, 1997. \$42.00, ISBN 0-8077-3647-3; pap., \$19.95, ISBN 0-8077-3646-5.
Women Who Made a Difference by Carol Crowe-Carraco. Lexington, KY: University Press of Kentucky, 1989. pap., \$4.95, ISBN 0-8131-0901-9.
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Women's Health. Syracuse, NY: New Readers Press, 1997. pap., \$8.95, ISBN 1-56853-034-X.
Working Parts: A Novel by Lucy Jane Bledsoe. Seattle: Seal Press, 1997. pap., \$12.00, ISBN 1-87806-794-X.
You Can Be Free: An Easy to Read Handbook for Abused Women by Ginny NiCarthy and Sue Davidson. Seattle: Seal Press, 1997. pap., \$10.95, ISBN 1-87806-706-0.

WORLD WIDE WEB REVIEW

WOMEN AND WOMEN'S TOPICS ON THE INTERNET - WHAT'S THE SITUATION IN GERMANY TODAY? AN ANNOTATED SELECTION OF WOMEN'S INFORMATIONAL SOURCES

by *Carolina Brauckmann and Helga Dickel; translation by Claudia Lupri*

Since late 1998 we have been able to observe a true Internet boom in the German women's scene. Ever more networks, associations, and projects consider it important to have not only an email address, but if possible also a web-site. The reasons are obvious. The number of women in Germany using Internet and World Wide Web is visibly growing. The most recent survey by a Hamburg advertising agency (<http://www.w3b.de>) determined that during the survey period April to May 1999, 23.2 percent of users were women. These numbers are modest compared to the U.S. situation, but online communication was already matter-of-fact in the U.S. when no one here was even speaking about Internet yet.

Relatively recently a homepage was still considered avant-garde – at least in Germany. Today the attitude has fundamentally changed. It is now expected of nonprofit organizations – and thus also of women's organizations – to provide presentations of themselves on the network. People increasingly go online to find information on certain subjects, contacts, news. Organizations have in turn recognized that their self-portrayal on the World Wide Web has to be taken seriously as public relations work. This is not just a question of image-building, but also corresponds to the heightened expectations for information we can generally observe with the Internet boom. The database *Frauenetze* on CD-ROM (for more information see our Web page), which we first published in fall of 1996 and completely updated in spring of 1998, makes conclusions about the heightened Internet presence of women's organizations that is possible.

Of the 4,300 German women's associations and initiatives that we included on our database in 1996, only 0.6 percent had a Web address. One-and-a-half years later, already 6 percent had a website. We know that at the moment, in spring of 1999, the number of women's associations and initiatives with a website has rapidly grown again.

Content and Information Quality on the Websites of Women's Associations and Initiatives

The demand for information quality on websites has also increased. Originally many women's associations designed their homepages like printed leaflets. Thus they were satisfied with a short characterization and often did not adapt their information to a Web-appropriate display. Meanwhile site producers know that being up-to-date and providing information services are essential to an online presence. This recognition is not by any means being translated into action everywhere. At least in occupational women's networks and associations, though, the trend to a more professional Internet appearance is discernible (for example: Bundesverband der Frau im Freien Beruf und Management e.V.,¹ National Association of Women in Free Professions and Management, at <http://www.bfbm.de/> or Unternehmerinnen-Netz, Network of Business Women, at <http://www.u-netz.de>). At least basic information on the association and its goals, the way it is organized, its major focus, memberships, publications, deadlines, and upcoming events should be provided and maintained up-to-date, but this is not at all standard yet. Anything beyond that, for example, full texts and high-quality link collections, represents added informational value. Often working without pay, most women in networks and associations do not have the time for this.

Women's Overview Pages, Communication, and Search Engines on the Internet

The first, oldest, and still very popular overview site is offered by wom@n. wom@n made a name for itself as sponsor of women in the new media and initiator of the first women's bulletin-board network in the mid-1990s. Women's bulletin-board networks represented the first

virtual communication space exclusively for women. By way of modem, women's news was transferred to computers in Germany's major cities. To participate in discussions in the approximately eighty thematic bulletin boards, women did not require Internet access, but also did not have access to the World Wide Web. As the Internet began to play an ever-increasing role for communication and information, most bulletin-board computers were shut down again. Originally founded to develop women's bulletin-board networks, since February 1999 wom@n has presented itself together with three other women's projects on a joint homepage. There are headings and further subheadings to education and science, art and culture, economy, and international topics. In addition, the site also offers a collection of private homepages, and recently started a search engine to women's pages in the Internet. Several German and international publications can be called up in full text on the subject "Women and the Network." (<http://www.woman.de>)

Web for Women (W4W), the first women's Internet provider in Germany and sponsor of woman.de, frauennews.de, etc., offers news groups accessible only to women as "replacement" for women's bulletin boards. Personal registration and access by password guarantee women-only communication. This form of communication is not used very frequently, though. (Contact via: <http://www.w4w.net>) For mailing lists, the situation is somewhat different. In particular, the **Webgirls** (German section) list is very active. The Frauen-Info-Service of die media provides a list of German-language mailing lists for women. (<http://diemedia.de/f-Info/maillist.htm>)

A good source for news relevant to women in full text is **Frauennews**. Initiated and maintained by Jana Arakeljan from Hamburg, Frauennews was the first German-language electronic women's magazine (e-zine) to go online in March 1997. The opening page informs about topical subjects and current events. Under the headings national news, international news, special subjects, and archives, with subheadings by subject, users can call up news in full text as well as links to events and initiatives. Surfers will also find much information from the entertainment branch. (<http://www.frauennews.de>)

Besides current news, partially focused on Hamburg, and a guide to city events and projects, **Frauen-Internet-Projekt Hamburg** offers a useful links collection with an

integrated internal search engine. (<http://Internetfrauen.w4w.net/>)

In view of the rapidly growing number of women's sites, we can no longer make claim to being exhaustive. Women's search engines have also become important. Since the beginning of 1999, there is **Powercat** - a search engine specifically for women's themes. Currently there are about 10,500 entries. The initiator is a very committed Web woman, who also put together a lively Hausfrauensite, by the way. (<http://powercat.de> and <http://www.hausfrauenseite.de>)

The German-language subject directory **DINO** has a heading for "Frauen." At the moment there are at least twenty subheadings on different topics (e.g., jobs, networks, feminism). (<http://www.dino-online.de/seiten/go18frau.htm>)

Universities and Scholarship

Fr@uen-Info-Netz is a project of the Interdisziplinäres Frauenforschungs-Zentrum (Interdisciplinary Women's Research Center), University of Bielefeld, and the women student initiative AG Frauen und Online. Here users will find information and links collections to women's research, contact addresses to women scholars, news from universities, and tips on research grants for women. This site offers the most current and comprehensive introduction to women's research to date. (<http://www.uni-bielefeld.de/IFF/frauenInfonetz/>)

Websites by individual women's research centers at universities usually contain details about their founding history and courses. Further information services - as, for example, databases or full-text publications - are not yet a matter-of-course. Thus we would like to refer here to our links collection "Frauen an Hochschulen," which gives users some insight into gender studies at German universities. In this context, we also refer users to the women's research journals recorded within our center's listing of feminist and women's journals. (<http://diemedia.de/f-info/wwwhs.htm>) and (<http://www.diemedia.de/f-info/wwwfempr.htm>)

All German universities have a commissioner for women's issues. The page by the Bundeskonferenz der Frauenbeauftragten an Hochschulen (National Conference of Women's Delegates at Universities) lists all such contacts. The opening page offers information about their areas of responsibility and supplies guidelines to women's sponsorship at universities. (<http://www.uni-bonn.de/Frauenbeauftragte/bukof.html>)

Feminist Literary Studies

As a database on women and gender research in feminist literary studies at the Englisches Seminar, University of Cologne, **gender Inn** provides excellent information. More than 6,000 titles can be researched in this database. Emphasis is on gender studies in English and American literature. Information texts and thesaurus can be called up in English as well. (<http://www.uni-koeln.de/phil-fak/englisch/datenbank/>)

Women's History Studies

The pages from the **Arbeitsgemeinschaft (AG) Frauenschicht** (Work Group on Women's Studies) der **Universität Bonn** carry information on the subject "women and history." They are primarily about courses offered at the University of Bonn. Worth mentioning, though, is the links list on "women and the Middle Ages," with references to mailing lists, full texts, and a few links to homepages of convents. (<http://Ibm.rhrz.uni-bonn.de/frauengeschichte/>)

One of the oldest autonomous (i.e. non-university), women's history projects with strong feminist roots came online only recently: the **Kölner Frauengeschichtsverein e.V.** (Cologne Women's History Society), founded in 1986. If you're planning a visit to the famous cathedral city, you should first look up the diverse women's history walking tours and Rhine cruises introduced on their website. There is a comprehensive bibliography on "women in Cologne." The link collection on historical women's research will be active at the time of publication and promises to be a treasure-trove. (<http://www.k-frauengeschichtsverein.de/>)

The **Archiv der Deutschen Frauenbewegung**, specializing in the history of women and women's movements between 1800 and 1950, informs first about its own comprehensive collections and literary bequests. On the site for their specialist journal **ARIADNE**, those with historical interest will find references to subjects treated in previous editions. Until now, the only full text article online is "Frauengeschichte im Internet" (1998) by Helga Dickel, providing useful information on traditional and virtual women's archives and libraries: (<http://www.uni-kassel.de/frau-bib/dickel.htm> and <http://www.uni-kassel.de/frau-bib/archiv.htm>)

Natural Sciences and Technology

The **Verein Frauen in Naturwissenschaft und Technik NUT e.V.** is a group of women who work or study in the natural sciences or technology. Their website has references to mailing lists, a small text archive, a bibliography, and links to other resources for women in the natural sciences and technology. (<http://tal.cs.tu-berlin.de/~flnut/>)

One European initiative worthwhile mentioning in this area is the database of women experts in science, engineering, and technology: **WITEC** (English). The database contains biographical information on experts from industrial as well as academic branches. Information can be accessed through names, keywords, or regions. (<http://cemu10.fmv.ulg.ac.be/WITEC/introde.htm>)

Culture

The website of the **Frauenkulturbüro NRW e.V.** offers comprehensive links collections to various aspects of culture. The Culture Bureau is an institution sponsored by the government of North Rhine-Westfalia and is committed to the networking and support of women artists in this area. Its site provides the following cultural categories with references to German and international organizations, archives, specialist journals, and individual women artists: visual arts, new media, film, literature, design, music, theater, and dance. Here you'll find links to women's museums, prizes for women artists, film festivals, and to several secondary databases (which have fees, however). (<http://www.frauenkulturbuero-nrw.de>)

The **Internationale Komponistinnen-Bibliothek** emerged from the **Europäisches Frauenmusikarchiv** Düsseldorf by Antje Olivier and a collection of the Cologne conductor and church musician Elke Mascha Blankenburg. The catalog provides access to about 3,000 works by women composers from eight centuries and from around the world. It is integrated into the website with a search engine. (<http://www.inka-unna.de/>)

Bildwechsel, an umbrella organization for women, media, and culture with its home in Hamburg, also offers information about women artists (English version as well). On the basis of the video collection of **Bildwechsel**, a virtual



Miriam Greenwald

archive called **Memovita** was established. (<http://internetfrauen.w4w.net/bildwechsel/memovita/index.html>). Entries on experimental video artists can be researched by title, year, and author's name. (<http://internetfrauen.w4w.net/bildwechsel/>)

Women and Film in Europe, a working group within the European Coordination of Film Festivals, provides information (only in English) about women's film festivals in Europe. Further links refer to film journals, production sites, databases, etc., from the United States and elsewhere. (<http://www.womenfilmnet.org>)

Violence and Women's Rights

Gegenwehr is an Internet page for women who have been raped. Since the beginning of 1998, the initiator, herself a victim, has offered information on self-help, contact to other women victims, tips on literature, addresses of counseling centers, women's houses, and groups providing emergency-call services. In addition, she gives advice to survivors and their partners. Other subjects are prevention and genital mutilation. The link list on the whole subject complex "Sexualized Violence and Women's Rights" is very comprehensive. (<http://www.Gegenwehr.de>)

The organization **Terre des Femmes e.V.** has been committed to the rights of women since 1981. Its website covers the development of international women's rights, contains references to current campaigns, press releases, and links to publications and NGO's in the area of Human and Women's Rights. (<http://www.terre-des-femmes.de/>)

Lesbian Community

The **Lesbennetz** is a project to support the networking of lesbian political initiatives on the Internet. Here you'll find an annotated and systematic collection of links on various lesbian topics: politics, research, culture, leisure time, networking.

(<http://www.uni-bielefeld.de/IFF/lesben/index.html>)

In comparison to the many and in part very professional sites of the gay community, German lesbian websites are rather rare. If you're looking for information, particularly on culture, leisure, and entertainment, you'll have success on **Konnys Lesbenseiten**. (<http://www.homo.de/lesben/>)

The site **Lesben- und Schwulenverband Deutschland** (German Lesbian and Gay Union) offers information on the political and legal situation of lesbians and gays. Particularly useful here are current and past press releases on the subject of homosexuality, which you can call up in full text. (www.lsvd.de)

NOTES

1. The e.V. stands for "engeschiedener Verein," a tag that means "registered association" and is something like the "Inc." on many business or association names in the U.S.

[Carolina Brauckmann is a historian/Germanist and feminist information expert who also writes and performs satirical lesbian songs. Helga Dickel is a sociologist, an Internet expert/trainer, and publishes on women and the Internet. Both are founders of "die media/she media - women information online," Cologne, 1995, and publishers of the CD-ROM Frauenennetze" (Women's Networks), next issue in Spring 2000.]

COMPUTER TALK

Remember that our website (<http://www.library.wisc.edu/libraries/WomensStudies>) includes electronic versions of all recent "Computer Talk" columns, plus many bibliographies, core lists of women's studies books, and links to hundreds of other websites by topic.

WORLD WIDE WEBSITES

(Thanks to the *Women and International Development Bulletin* for a number of the following website listings.)

100 CELEBRATED CHINESE WOMEN offers both illustrations and brief descriptions of the real and fictional women chosen by the translator and illustrator to recognize women's place in Chinese history. Website may be found at: <http://www.span.com.au/100women/>

The **ASIA-JAPAN WOMEN'S RESOURCE CENTER** began in 1995, a consortium of women's groups from the Philippines, South Korea, Malaysia, Mongolia, and Japan. The website includes information on a resource exchange, Beijing+5, online training, network support, and a multi-lingual search engine is also available. Web address: <http://www.jca.ax.apc.org/aworc/org/ajwrc/ajwrc.html>

The **ASSOCIATION OF IRANIAN WOMEN (AIW)** is an independent nonprofit organization established in 1993 that "campaigns for the improvement of women's rights," working to "educate and empower Iranian women throughout the United States." The site includes news about violations of women's rights in Iran. Web address: <http://www.aiwusa.org/>

ATHLETICWOMEN.COM features links to other women's bodybuilding sites, a chat room, bookstore, message board, links to personal pages of athletes, product connections, and more. Address: <http://www.athleticwomen.com/> A publication related to bodybuilding is **WOMEN'S STRENGTH AND POWER** (<http://www.athleticwomen.com/mag&pub/>).

BAGONG PINAY (NEW FILIPINA) presents itself as "an online community for Filipinas and friends." Currently in process of revamping the website, the Web creators include a number of feature articles, several email forums for discussion, poetry, art, a resource directory, and more.

Website address: <http://www.newfilipina.com/homepage.shtml>

The Web page for the **BEIJING +5 GLOBAL FORUM** provides information on Internet working groups being organized to provide input for the June 2000 meeting of the United Nations General Assembly, at which delegates will review progress since the Fourth World Conference on Women in Beijing. Web address: <http://www.un.org/womenwatch/forum/index.html>

BIFEM.NET calls itself "The Online Community for Women," and includes chatrooms, email connections, a message board, and support for a number of mailing lists, including BiFem, BiSexual, BiTeen, Fem, and Lesbian. Web address: <http://bifem.net/>

BIKASH is a project of the Novartis Foundation for Sustainable Development, which has enabled more than 2,500 women in one of the poorest areas of Bangladesh to develop income-generating projects based on small loans. Web address is: http://www.foundation.novartis.com/women_bangladesh.htm

A brief but growing **CANADIAN WOMAN QUIZ** is available online at the WomenSpace website. Readers are invited to submit their own "who is she" question, offering a credible URL for more information on the correct answer(s). See the quiz site at: <http://www.womenspace.ca/Campaign/Quiz/test.htm>

The **CEE (Central and Eastern European) NETWORK FOR GENDER ISSUES**, based in Budapest, Hungary, was set up to help with "democracy building and the status of women in countries in transition." Among its goals are to establish an electronic network for women's groups, to "mainstream issues of gender equity," and to strengthen national gender awareness campaigns. Web address: http://www.europeanforum.bot-consult.se/gender_issues/index.htm

The **DUKE JOURNAL OF GENDER LAW & POLICY** offers a symposium issue online each year. The current issue, which focuses on sexual harassment (with articles such as "Employer Defenses to Sexual Harassment

Complaints," "Title IX in the Classroom," and "Consensual' or Submissive Relationships"), as well as several back issues are available at: <http://www.law.duke.edu/journals/djglp/index.htm>

A wealth of material from **ERIC (Educational Resources Information Center)** centered around gender and schooling is linked from our office's website at: <http://www.library.wisc.edu/libraries/WomensStudies/girlsdev.htm>

ENGAGING MIDDLE SCHOOL GIRLS IN MATH AND SCIENCE is an online course geared to creating a girl-friendly classroom environment in math and science. It is intended to help teachers "attend to the unique social and academic needs of girls at this point in their development" through exploring biases, instructional techniques, and resources. Web address: <http://www.edc.org/WomensEquity/coursead.html>

FEMALE SLEUTHS are part of the Reader's Corner website, offering "Reflections on the Modern American Female Detective," "Historical Detecting Ladies," and a goodly number of reading suggestions on "Modern Women Sleuths." Web address: <http://www.autopen.com/female.detective.shtml>

GIRLGEEKS website offers a look at the "female side of computing," complete with interviews of "GirlGeek of the Week" (not always exactly "girls"), an "On Location" update, a "GirlGeeks Speak" section, and access to a mentor network and email list. Address: <http://www.girlgeeks.com/>

The **GLOBAL CENTER FOR WOMEN'S STUDIES AND POLITICS**, part of the Feminist Institute of the Heinrich-Boell-Foundation, Berlin, attempts to "connect women globally and build up an international forum for women's issues." There are links to all types of resources (periodicals, bookstores, etc.), local activities, worldwide communities, educational programs, and more. GLOW's Web address: <http://www.glow-boell.de/html/content.html>

The **INTERNATIONAL MUSEUM OF WOMEN**, proposed for construction in San Francisco, offers an online tour of its planned permanent and temporary exhibits and its educational programming. An interesting "theoretical" website at: <http://www.imow.org/welcome.html>

LINGUISTIK ONLINE, an "international European journal" based in Frankfurt, offers a 1999 special issue on the topic of Language and Gender/Sprache und Geschlecht. Try their main Web address: <http://viadrina.euw-frankfurt-o.de/~wjournal/english/index.html>

The **NATIONAL MUSEUM OF WOMEN'S HISTORY**, proposed for construction near the U.S. capitol in Washington, DC, includes on its website information on supporting legislation regarding the museum, a featured exhibit (at our viewing, on the "political culture and imagery of American suffrage," including timeline and quiz), and an online museum shop. The address: <http://www.nmwh.org/>

The **NATIONAL WOMEN'S HALL OF FAME** in Seneca Falls, New York, provides brief sketches on its website of the many women honored within its actual walls, information on recent inductees, membership information, calendar of museum events, and a featured "Woman of the Month." Web address is: <http://www.greatwomen.org/index.html>

A number of **PEACE-RELATED WEBSITES** have recently been compiled by the Women's Studies Librarian's Office (see the section of our website at <http://www.library.wisc.edu/libraries/WomensStudies/peace.htm>). Among the sites are these:

Women's International League for Peace and Freedom (<http://www.wilpf.int.ch/~wilpf/>)

Women for International Peace and Arbitration (<http://www.wipa.org/>)

Canadian Voice of Women for Peace (<http://www.interlog.com/~vow/>)

Greenham Common Women's Peace Camp (<http://www.web13.co.uk/greenham/>)

Northern Ireland Women's Coalition (<http://www.pitt.edu/~novosel/northern.html>)

The Jerusalem Link (<http://www.batshalom.org/JerusalemLink.htm>)

Feminism and Peace Studies Bibliography by Jody Ranck (<http://globetrotter.berkeley.edu/GlobalGender/fempeace.html>)

Women's Rights in Conflict Situations Bibliography (in French or English) by Rose-Marie Dubois and Ferroudja Nazef (<http://www.ichrdd.ca/PublicationsF/biblioFemmes2.html>)

Heroines of Peace: The Nine Nobel Women (the Peace for Educators page: <http://www3.igalaxy.net/~lauriec/> - then click on Peace Education Pages and follow down to the History section)

PREVIEW 2000's website carries a wealth of information on the planning leading up to the United Nations' five-year followup of the Fourth World Conference on Women in Beijing (see Beijing +5 entry, above). Also available in print, this irregular publication includes a timetable for planning, questionnaires for governments to evaluate progress on the goals of the Platform for Action, a listing of regional contacts, and much more. We were best able to access this site by getting to this address (<http://www.womenaction.org/>), then clicking on the "Preview" link.

RAZON Y PALABRA is an electronic journal that offers a special issue on "Women and Technology" in which most articles are available in English. Among the topics are: "On the (Art) Net," "Techno-textuality: Representations of Femininity and Sexuality," "Mexican Women's Movement Makes Internet Work for Women," and "So Please Stop, Thank You": Girls Online." Address: <http://www.cern.itesm.mx/dacs/publicaciones/logos/anteriores/mes9/ndelmes9.htm>

RESOURCES FOR WOMEN is the U.S. Information Agency's site covering the twelve items from the Platform for Action adopted by the World Women's Conference in Beijing. A listing of the action suggested for each of the Platform issues is accompanied by links to a number of websites/organizations related to that topic. Address of the USIA page: <http://www.usia.gov/topical/global/women/woman.htm>

The **REVOLUTIONARY ASSOCIATION OF THE WOMEN OF AFGHANISTAN (RAWA)** has a Web presence that includes access to the organization's publications, viewpoints, songs, a photo gallery, reports from Afghanistan and recent demonstrations, poetry, and more. The Web address: <http://www.rawa.org/>

SENIOR WOMEN WEB points to a wealth of links on a variety of topics, from "Arts and Entertainment" to "Computing and the Internet" to "Grandparenting" (17 links) and "Politics and Campaign 2000." Only a few of the links relate to "senior women" in particular, but there's plenty of information available here with a click or two. Web address: <http://www.seniorwomen.com/>

THEORY.ORG.UK is an information-filled website on mass media, gender, and people's everyday lives and identities. A huge A-Z index points to pages on everything from "Book reviews on gender and culture" to "Feminism and gender studies links" to "Madonna - Identity and media culture" and "Spice Girls: Role models?" Main Web address is: <http://www.theory.org.uk>

WOMEN ARTISTS OF THE AMERICAN WEST, an Internet course offered for college credit, includes more than a thousand images of women's art produced west of the Mississippi. Register or just enjoy looking at: <http://www.sla.purdue.edu/waaw/>

WOMEN FOR WOMEN is an international project offering support via individual sponsorship of women who have survived the tragedies in Bosnia, Rwanda, and Kosovo. The project's Web address is: <http://www.womenforwomen.org/>

WOMEN IN AFRICAN ART is the title of a Web page featuring the work of student Jannea Prescott on the history of women's place in African art. Website may be found at: <http://cti.itc.virginia.edu/~jrp4e/shell.html>

WOMEN IN GERMAN is an academically focused organization offering a "democratic forum for all people interested in feminist approaches to German literature and culture." Their website offers access to information on membership, conferences, and the WIG-L email list, the organization's publications, and links of interest to scholars of German. Web address: <http://www.bowdoin.edu/dept/german/wig/>

WOMEN IN VIETNAM website includes pieces about military nurses, Red Cross service, several bibliographies, access to a mailing list (see Incountry Women under "Email lists"), a timeline of reunion events, a listing of archives to which records may be donated, and other information and resources. Web address: <http://www.illyria.com/vnwomen.html>

The **WOMEN LEADING THROUGH READING** program includes listings of "easier to read" fiction, poetry, biographies and other nonfiction on a variety of topics, plus a resource list for facilitators, tutors, and educators working with women just developing their literacy. Books on specific ethnicities and on multiculturalism are also suggested. Website address: <http://www.litwomen.org/booklist.html>

The **WOMEN OF THE WEST MUSEUM**, based in Boulder, Colorado, offers an online tour of some of the stories concerning women's place in the development of the American West. A Woman of the Week (though apparently not changed quite that often) and a Feature Story (on sod house farming when we checked) carry the visitor through a

series of Web pages detailing the histories of particular women and their families. A Story Quilt section offers yet more stories. Web address is: <http://www.wowmuseum.org/>

WOMEN, STATE, CULTURE covers events in the former Yugoslavia, with links to news, women's organizations, a lengthy bibliography, and more. Address: <http://home.istar.ca/~kris/INDEX.HTM>

The **WOMEN WRITERS 'ZINE** site includes fiction and poetry, literary criticism, as well as an amazing number of links to sites divided according to such topics as: 19th century resources, 20th century, nonfiction, criticism sources, e-text resources, listservs, and reference resources. There's also a listserv accompanying the site. Address: <http://www.womenwriters.net/>

The **WOMEN'S HISTORY NETWORK (UK)** now has a website with the basics of its aims, activities, publications, and how to join,

plus a link to the Scottish Women's History Network. Check out the site at: <http://www.lgu.ac.uk/fawcett/WHN/women.htm>

The **WOMEN'S INTERNET CAMPAIGN** works toward "equal access, equal participation and an equal voice in information/communication technologies." Found on the WomenSpace site, this campaign offers activist ideas and essays, tips on how to get online "for cheap," a message board, research reports, and more. Web address is: <http://www.womenspace.ca/Campaign/sitemap.html>

The **WOMEN'S MUSEUM: AN INSTITUTE FOR THE FUTURE** is scheduled for opening in October 2000 in Dallas, Texas. In addition to introductory information, the museum's website includes a tour of its planned exhibits, which will honor not only women of history but also include a "fast-paced extravaganza" multimedia show "portraying the challenges, aspirations and hopes women and men will face in the future." Website address is: <http://www.thewomensmuseum.org/>

WOMEN'S STRUGGLES offers a number of documents on the history of women's participation in the African National Congress' fight for liberation in South Africa. Website address: <http://www.anc.org.za/ancdocs/history/women/index.html>

WOMEN'SNET is a "networking support program designed to enable South African women to use the



Internet to find the people, issues, resources and tools needed for women's social activism." Information on job and study opportunities, prevention of violence against women, human rights, health, new communication technologies, and more may be found here. Address: <http://womensnet.org.za/>

The Urban Institute's Web page on **WORK-RELATED ACTIVITIES AND LIMITATIONS OF CURRENT WELFARE RECIPIENTS** is a multiyear project "designed to analyze the devolution of responsibility for social programs from the federal government to the states, focusing primarily on health care, income security, employment and training programs, and social services." Available in PDF format. Web address: <http://newfederalism.urban.org/html/discussion99-06.html>

EMAIL LISTS

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

INCOUNTRY WOMEN is a discussion list for women who served in Vietnam. Related website complete with a subscription form is found at: <http://www.illyria.com/listform.html>

VISIONS-AFR! offers bilingual discussion (in French and English) of problems related to gender equality, or a place to post information about conferences, resources, and the like. Moderator is the Committee for Studies on Women, Health and Environment in Africa, Dakar, Senegal, cooperating with Harvard School of Public Health, Boston, Massachusetts, USA. To subscribe, send the message `subscribe visions-afr` to the server `MAJORDOMO@HSPHSUN2.HARVARD.EDU`

WOM-PO is a new email list for discussion of women's poetry - "all periods, languages, and ethnicities, and their poetic and critical works." To subscribe, send the message

`sub-wom-po yourfirstname yourlastname` to the server `LISTSERV@LISTSERV.MUOHIO.EDU`

OTHER

TORONTO WEBGRRLS WOMEN ON THE WEB

recently began offering a free website design/creation service to nonprofits in Canada. Women on the Web at Work (WoW@Work) hopes to provide valuable Web exposure to its clients and at the same time solid Web design experience for its members. Webgrrls has more than 100 chapters around the world, with the Toronto chapter being second largest. For more information, see the group's website: <http://www.torontowebgrrls.com/>

NEW REFERENCE WORKS IN WOMEN'S STUDIES

AMERICAN FEMINISTS

Jennifer Scanlon, ed., **SIGNIFICANT CONTEMPORARY AMERICAN FEMINISTS: A BIOGRAPHICAL SOURCEBOOK**. Westport, CT: Greenwood Press, 1999. 361p. bibl. index. \$75.00, ISBN 0-313-30125-5.

As soon as you see the word "significant" in the title of this biographical sourcebook, you know there will be apologies in the preface. Indeed, Scanlon writes, "A work of this type faces an immediate criticism: it highlights the few and disregards the many. . . . [N]early every reader will be able to point to a contemporary activist who ought to have been included" (p.xii). As I read through the list of fifty second-wave feminists covered, though, almost all are names readily recognizable as a part of recent feminist history. Those chosen for inclusion are clearly significant, as much as there are others of significance who were left out.

Covering a wide range of types of participation in the feminist movement, this list includes artists (Judy Chicago, Faith Ringgold), writers (Rita May Brown, Alice Walker), academics (bell hooks, Paula Gunn Allen), politicians (Shirley Chisholm, Patricia Schroeder), grassroots organizers (Dolores Huerta, Del Martin), poets (Audre Lorde, Adrienne Rich), lawyers (Catherine MacKinnon, Sarah Wed-

dington), and more from diverse ethnic, racial, religious, sexual orientation, and social class backgrounds. The introduction calls for recognition of these women as examples of feminism in action, and the biographical information provided highlights the connection between the personal and the political.

Each signed essay runs from four to seven pages in length, providing a biographical history, a discussion of the individual's relationship to feminism, accomplishments and contributions to the modern feminist movement, and a selective list of works by and about her. There is a selective bibliography of books about feminism, and an index that allows searching for any mention of Redstockings, for example, within the biographical essays. There are no photographs or other illustrations. The interesting essays offer an enjoyable read outside of their reference value. As a reference tool, the book is limited by its selective nature, and most of the women included have biographical information available in other resources. However, as a collection that focuses on the feminist aspect of each woman's life and brings together such a diverse set of lives, this book gives an excellent picture of second-wave feminism. Packaged as a reference book, it is not likely to appear as an appealing read on the regular shelves, but it is well worth reading through to appreciate the collective effect of the included biographies.

ARTISTS

Laurie Collier Hillstrom and Kevin Hillstrom, eds., **CONTEMPORARY WOMEN ARTISTS**. Farmington Hills, MI: St. James Press, 1999. 760p. bibl. index. \$155.00, ISBN 1-55862-372-8.

The Contemporary Arts series published by St. James Press includes volumes on architects, artists, designers, fashion, masterworks, photography, and now women artists. Following the format and design of the other titles, the volume *Contemporary Women Artists* provides entries that include brief biographical information, a comprehensive list of individual exhibitions, selected group exhibitions, public collections containing works by the artist, publications by and about the artist, and a critical essay by one of more than one hundred contributing art specialists. When available, an artist's own statement about her work is included. This is a significant body of information, and is part of a reputable reference series.

Approximately 350 artists are represented, selected by the editors and their advisers as the "world's most prominent and influential contemporary (20th century) women artists" (p.xi). Indexes by nationality and medium are useful, and the entries contain solid art reference facts. With only 220 (black-and-white) photographs, over 120 artists have no illustrative representation, but this practice seems standard for this type of reference source.

The preface by Lucy R. Lippard provides a brief overview of the feminist art movement since the 1970s. Because the encyclopedia covers artists exhibiting throughout the twentieth century, the focus of this introductory essay seems too narrow, and more information about women in the broader category of contemporary art would be an improvement. However, the lists of publications by and about each artist provide ample opportunity to find further research on any given artist, and a final bibliography of books and catalogs points to broader information on women artists, feminism and art, and contemporary art, including mass media, photography, sculpture, and architecture.

While more overview information would be welcome, such as the excellent introductory surveys of the *Dictionary of Women Artists* (ed. Delia Gaze, 1997), the information provided in *Contemporary Women Artists* is basically good. Collections that emphasize contemporary art should certainly have this reference work, especially as an addition to the Contemporary Arts series. Smaller collections looking for one good source about women artists should consider the *Dictionary of Women Artists*, which covers artists from early Western art history to the present, provides outstanding introductory surveys about the role of women artists throughout history, and has a much more extensive bibliography.

[Carrie Kruse, author of the previous two reviews, is a public services librarian at College Library on the University of Wisconsin-Madison campus. She is also a member of the ACRL Women's Studies Section Collection Development committee.]

CHINESE WOMEN

Gail Hershatter, et al., comps., *GUIDE TO WOMEN'S STUDIES IN CHINA*. Berkeley: Institute of East Asian Studies. University of California, Berkeley, 1998. 211p. (China research monograph, 50) bibl. index. \$18.00 (+\$4 shipping), ISBN 1-55729-063-6. Available from Institute of East Asian Studies, Publications Office, 2223 Fulton St., 6th Fl., Berkeley, CA 94720-2318.

The compilers call this a "preliminary map of the emerging, intellectual terrain of Chinese women's studies," (p.x) a most apt description for several reasons. "Map" works because one can't comprehend the territory without some sense of the political geography. Three distinct Chinese entities are independently covered: the People's Republic of China (PRC); Hong Kong, recently transferred to PRC control from its status as a British colony; and Taiwan. "Emerging" definitions of women's studies are a common thread throughout the descriptions of the three areas, and "intellectual" signals an emphasis on research and scholarship rather than activism. A feminist scholar from each area contributed an essay describing the history of developments in her region, emphasizing particular conditions for women and women's studies there, and described the important institutions, organizations, publications, and individuals involved. Each essay is followed by directory information on women's studies centers, associations, and groups. An extensive bibliography (about 350 items) lists monographs,

anthologies, and articles from the 1970s through 1996 in the social sciences and history by women's studies scholars in the PRC, Hong Kong, and Taiwan. Titles in Chinese in the bibliography are transliterated and translated.

The PRC essay is by Wang Zheng (Ph.D. in history from the University of California, Davis), who is active in the Chinese Society of Women's Studies. She traces the enduring impact and reinterpretations of the Marxist theory of women, which linked women's oppression to private ownership and women's liberation to their participation in the communist state, and mandated formal gender equality. In the reform era, the party's desire to develop a market economy clashed with adherence to gender equality, and some leaders advocated sending working women home to preserve jobs for men. The state-run Women's Federation raised and reformulated the Marxist theory of women, reminding policy makers of the party's commitment to gender equality and emphasizing that women's participation in production is the precondition for their liberation—that equality requires economic independence. In the 1980s the Women's Federation also began to work on women's issues and sponsor research on women. Chinese women's studies scholars in the 1980s were interested in a way to move away from class theory and found defining "woman" as a category a vehicle for doing so. For these reasons and others spelled out by Zheng, Chinese

women's studies therefore was jointly developed by academics and women in the Federation. In the 1990s more concepts from Western and global feminism reached China, particularly during the United Nations Fourth World Conference on Women held in Beijing in 1995 and through other conferences and scholarly exchanges. However, fearing human rights demonstrations, a spotlight on the problems of women in China, and other "trouble," the government drastically curtailed and managed the contact between Chinese women and the visitors during the conference and NGO forum. Afterwards, though, the government did another about-face, applauding the success of the conference and even signing the Platform for Action. Since then, having absorbed the views of feminist texts published in preparation for the conference and a quantity of materials disseminated at the NGO forum, both scholars and activists have incorporated more gendered analysis.

Given the early debates in English-speaking countries over what to call the field – "feminist studies?" "female studies?" "women's studies?" – it is interesting to read Zheng's discussion of three debated terms for women's studies used by Chinese scholars: *funüxue*, *funü yanjiu*, and *nüxingxue*. *Funüxue* was the term used in a 1982 article in the journal *Guowai shehui kexue* (Social Sciences Abroad). Zhu Hong used *funü yanjiu* (literally, women's research or research on women) the next year in her introduction to her *Collection of American Female Writers' Short Stories*, and a 1986 China Women's Press translation of a Japanese introduction to women's

studies translated it as *nüxingxue* (literally, female studies). *Funüxue* was attacked by some as connected to bourgeois feminism in the West (others said it simply meant it was an academic discipline, with no class connotations). *Nüxingxue* seemed too restrictive, connoting mostly physiology and psychology. In Zheng's view, *funü yanjiu* is the best term for what has been going on in China today (where women's studies is not concentrated in academic institutions), while *funüxue* corresponds better to women's studies abroad. I asked our Taiwan-born student assistant what she says in Chinese when she tells people she works in a women's studies librarian's office, and she immediately said *funü yanjiu*. (Finding a suitable term for "gender" is still ongoing in China.)

The Hong Kong essay by Hon-Ming Yip (history faculty member, Chinese University of Hong Kong) reveals quite a different history and current situation. A tradition of studying women's issues dates back to the 1920s, linked to efforts by Western social reformers to improve conditions for female servants and others. In the postwar period, anthropologists flocked to Hong Kong to conduct ethnographic research on traditional Chinese customs of marriage, family, kinship, etc., much of it involving women informants. In the 1970s and 80s, women again were among the subjects studied by social scientists, and feminist theories began to circulate. In the 1990s women's studies scholars have been interested in the role of colonialism in the history of women in Hong Kong, examining both local material and accounts by Western scholars. Other areas of current research are subcultures of

ethnic and social groups, using the life history method, and continuities as well as changes in the postcolonial era.

Yen-lin Ku (activist and teacher at the National Chiao Tung University in Hsinchu, Taiwan) focuses on the tension between Taiwanese activists and scholars concerning women's studies. She divides her essays into four periods, corresponding to the development of the feminist movement there: (1) pre-movement, before 1972, when there was little research on women, (2) first wave, 1972-82, when more research on women and Western feminism arrived, (3) second wave, 1982-93, when women's studies integrated into the academy, but scholars split between feminists and non-feminists, and (4) third wave, since then, characterized by more connections between women's studies and the women's movement. I found especially interesting the debates in the late 1980s/early 1990s over whether women's studies should be gender neutral, or "objective." At one conference, according to Ku, a participant wanted to "exempt patriarchy from being held responsible for women's problems," but was resoundingly countered by Li Yuan-chen, longtime activist and one of the founders of *Awakening*, the first feminist monthly and press in Taiwan. The setting and lack of understanding of the relationship between feminism and women's studies may have been unique to Taiwan, but some of the details of the encounter resonate for Western activist-scholars. Li had to fly to the conference at her own expense and did so because she did not want the attendees to receive a false first impression of women's studies. After her ringing defense she was criticized for "having no scholarly manners and being too emotional." Third wave connections between women's studies and activism have come about through

the establishment by *Awakening of an independent Feminist Studies Association*.

Many people will find the *Guide* useful. Scholars everywhere interested in cross-cultural comparisons of the growth of women's studies will appreciate the overviews of contrasting experiences in the PRC, Hong Kong, and Taiwan, and those working specifically on Chinese women will find the bibliography indispensable. Anyone involved in women's studies planning a trip to China or hosting a feminist scholar from there can bone up on current research interests and institutions. By publishing this volume, the Institute of East Asian Studies has done a great service for the international women's studies community.

[Phyllis Holman Weisbard, reviewer of this work, is *Women's Studies Librarian for the University of Wisconsin System*.]

CHRISTIANITY

Mary-Paula Walsh, **FEMINISM AND CHRISTIAN TRADITION: AN ANNOTATED BIBLIOGRAPHY AND CRITICAL INTRODUCTION TO THE LITERATURE**. Westport, CT: Greenwood Press, 1999. (Bibliographies and indexes in religious studies, no. 51) 456p. index. \$85.00, ISBN 0-313-26419-8.

There are many indications that this bibliography is intended for serious scholars only. The first sign is the absurdly tiny type, which induces a headache after only a few minutes of concentrated reading. The font size was probably a compromise to keep

the volume affordable (even so, it's 456 pages long), but it will discourage many potential users. The second sign is the text of the introductory sections, written in a dense, repetitive style burdened with italics, quotation marks, and over seventy footnotes. Finally, there are the annotated references themselves, which are lengthy, evaluative, and amply cross-referenced. Walsh has produced not merely a bibliographic record of an emerging field, but a fascinating work that ties together the strands of feminist theology and feminist sociology and sparks insights into the impact of feminisms (the plural is intentional) on Christian traditions in the United States.

Following an opening essay that maps the literature since the publication of Mary Daly's *The Church and the Second Sex* (1968), the bibliography is organized in six thematic sections, with twenty-four subsections. The first section cites background readings on the women's movement, women's studies, feminist sociology, and women in American religion. The second section views the literature chronologically, defining three major periods between 1968 and 1995 and describing the core works on feminist theology in each period. Section III presents eight topical areas, including Biblical studies, ethics, and Christian worship. Section IV is devoted to the "womanist" theology elaborated by African American Christian feminists. Section V focuses on women's religious leadership. Although Walsh avoids categorizing materials by denomination, even in the index, here she sensibly provides separate subsections for Protestant and Catholic writings. The final section, dubbed "Responses and Recent Developments," covers such topics as anti-feminist theology and Jewish-Christian

feminist dialogue. At the head of each section and subsection Walsh adds an overview of trends and key authors.

On the whole, Walsh achieves her objective of fostering cross-disciplinary awareness between theologians and sociologists, who will be well served by her careful selections and analysis. Most college libraries, however, will judge this bibliography too advanced for the average undergraduate in women's studies or religious studies.

ENCYCLOPEDIA OF WOMEN'S STUDIES

WOMEN'S STUDIES ENCYCLOPEDIA. Edited by Helen Tierney. Revised and expanded ed. Westport, CT: Greenwood Press, 1999. 3 vols. index. \$295.00, ISBN 0-313-29620-0.

When Helen Tierney began work on the *Women's Studies Encyclopedia* in the early 1980s, I was skeptical that anyone could get a firm editorial grasp on the rambunctious, growing, multidisciplinary field of women's studies. Indeed, the reviews of the initial edition were mixed, albeit largely positive. The encyclopedia, despite recognized gaps in its coverage and flaws in its organization, filled a void in the reference literature and was welcomed by librarians and readers. Tierney, undaunted by the critics, proceeded with a second edition. Today, when feminist scholarship has penetrated almost every corner of the

academy, these sorts of grand, synthesizing projects are needed more than ever. The *Women's Studies Encyclopedia* stands as a lasting tribute to Helen Tierney's vision and persistence.

The second edition, like the first (1989-91), presents "information about all women from all fields and disciplines of study, written in nonspecialist language and in a style accessible to all readers" (Intro.) Once again Tierney has refrained from imposing a single feminist perspective. Rather, she allowed the contributors – nearly five hundred of them, including many well-known scholars – to exercise their particular expertise and viewpoints. Those viewpoints remain largely American, although this edition offers somewhat expanded coverage of women in other parts of the world. Its U.S.-centric perspective distinguishes it from the forthcoming *Routledge International Encyclopedia of Women's Studies* edited by Dale Spender and Cheris Kramarae.

The most radical change in the new edition is observable in its structure. In the original, Volume 1 covered "Views from the Sciences"; volume 2 treated "Literature, Arts, and Learning"; and volume 3 was devoted to "History, Philosophy, and Religion." The logic of these divisions was not always evident to the reader. For example, most of the articles related to menstruation, including "Menopause (Psychological)," appeared in the science volume, but a long article titled "Menstruation" that emphasized cultural attitudes appeared in the volume for history, philosophy, and religion. Each volume had a separate index, thereby tripling the work for a thorough researcher. The simpler organization of the current three volumes presents one alphabetical sequence of

articles and a single sequence of page numbers, with an index in the back of the final volume.

Revisions to the content are less obvious, since the general concept of the encyclopedia and much of the original text are preserved. Some new entries have increased the total length by about three hundred pages. The introduction specifies "more complete coverage of violence against women, as well as additional materials on women in public life." A quick comparison of random entries shows that many pre-existing entries are reproduced almost verbatim. "Abortion: Definitions and Methods," for example, is identical to the original "Abortion" entry, with a few sentences tacked on about the morning-after pill and RU486. By contrast, the article on the history of abortion in the U.S. is a full page and a half longer, with added information on milestone events of the 1990s and a completely new list of references.

An entry on "Africa, AIDS in" has disappeared; an entry labeled "Russia. New Issues for Women since 1991" has been added. Newly inserted information seems to be current as of 1995, while some bibliographic references are as recent as 1998. Numerous entries have unaltered texts but updated bibliographies. The article on "Lesbians" is completely unchanged, including its reading list, which cites nothing more recent than 1985, despite the flood of publications on queer studies in the past decade. Likewise, the text of the entry on "Feminist Theory" is untouched, and there is no bibliography on this central topic in either edition.

Since the scope of women's studies is so wide, no encyclopedia can truly be comprehensive. Still, I was

surprised to find no articles or index entries on information technology, computers, or the Internet. This suggests the editor's background as a historian continues to flavor the encyclopedia's content.

Tierney, a retired professor at the University of Wisconsin-Platteville, passed away before the revisions were completed. Her family and colleagues finished the job. Fortunately, the encyclopedia does not have that cobbled-together feel that diminishes so many posthumous works. The index in particular is quite detailed and useful. Librarians will have to judge whether a more user-friendly organization, coupled with the moderate revision of the contents, merits the expenditure of \$295.00. Academic libraries supporting women's studies curricula will certainly find it worthwhile. A CD-ROM version is also available at the same price, with modest cost increases for networked simultaneous users.

[Sue Searing, author of the above two reviews, is an Associate Professor of Library Administration at the University of Illinois, Urbana-Champaign, where she serves as the Library and Information Science Librarian. She was University of Wisconsin System Women's Studies Librarian from 1982 to 1991.]

FRENCH LITERATURE

Eva Sartori, ed., *THE FEMINIST ENCYCLOPEDIA OF FRENCH LITERATURE*, Westport, CT: Greenwood Publishing Group, 1999. 636p. bibl. index. \$115.00, ISBN 0-313-29651-0.

Since the publication of Denis Hollier's massive *New History of French Literature* a decade ago, students of

French women's writing and feminism have lacked a suitable, up-to-date sourcebook. *The Feminist Encyclopedia of French Literature*, edited by Eva Sartori, deftly responds to that need. The collaborative effort of more than 180 scholars and area experts, *The Feminist Encyclopedia* offers concise yet admirably detailed citations on a broad range of issues, authors, figures, and movements. A valuable introductory resource for students and scholars alike, *The Feminist Encyclopedia* also includes six brief essays on women and writing in each of the principal French periods, from the Middle Ages to the twentieth century.

Presented alphabetically, the average author/subject entry runs from two to five hundred words, or about a half a page. For key figures, however, such as Simone de Beauvoir or Marguerite Duras, for instance, presentations range to roughly two pages. Analyses of social, political, or philosophical movements/trends are also generally lengthier. Additionally, all citations, regardless of size, provide short analytic bibliographies broken down into primary and secondary works. Most admirably, given the increasing

trend toward more inclusive treatment of Francophonia, *The Feminist Encyclopedia* attends to both the Continental and the greater international French arena. Just as worthy of note, the encyclopedia is richly cross-referenced, including 1) a general bibliography of works on women and literature, 2) a chronology of French women writers listed by century, 3) a generous index, and 4) a complete list of contributors and the institutions with which they are associated.

Overall, from the pedestrian as well as the professional, academic points of view, *The Feminist Encyclopedia of French Literature* is an essential resource in any feminist collection, particularly given its ease of accessibility and formidable suggestions for further research.

[Wayne Hayes holds a Ph.D. in French Literature from the University of Wisconsin-Madison. He is a retrospective conversion cataloger at UW's Memorial Library.]

LABOR

LABOR ABUSES IN THE GLOBAL ECONOMY: WOMEN AND CHILDREN: A BIBLIOGRAPHY. Compiled by Joan Nordquist. Santa Cruz, CA: Reference and Research Services, 1998. (Contemporary social issues: a bibliographic series, no. 51) 68p. \$20.00, ISBN 1-892068-00-1.

The indefatigable bibliographer, Joan Nordquist, has done it again. Her series, "Contemporary Social Issues," launched in 1986, covers a wide range of topics, with a strong emphasis on gender, multiculturalism,

and the Third World. Now she has culled citations on the exploitation of women and children in the workplace from thirty print and online resources and compiled them in subject categories, which are further split into books and articles. A few websites are also noted and described. The citations are not annotated, and there is no index. Most of the cited works appeared in the last five to ten years, but some may be difficult to obtain, since Nordquist includes English-language publications from countries such as India and South Africa. Still, this is the only readily available, up-to-date bibliography on this topic. At a time when many university students and mutual fund investors are campaigning for divestment of stock in multinational corporations that exploit female and child workers, this bibliography is a useful addition to the reference shelves.

[Susan Searing wrote the review above.]

MASS COMMUNICATIONS

John A. Lent, ed., **WOMEN AND MASS COMMUNICATIONS IN THE 1990'S: AN INTERNATIONAL, ANNOTATED BIBLIOGRAPHY.** Westport, CT: Greenwood Press, 1999. 510p. index. (Bibliographies and indexes in women's studies, no. 29) \$79.50, ISBN 0-313-30209-x.

In this update of a 1991 volume, *Women and Mass Communications: An International Annotated Bibliography* (see *Feminist Collections*, v.12, no. 4, p.23), Lent adheres to the arrangement and



Miriam Greenwald

style of his excellent earlier work. After an initial chapter on "Global and Comparative Perspectives," five more sections cover materials on Africa and the Middle East; Asia, Australia and Oceania; Europe (western and eastern); Latin America and the Caribbean; and North America, the latter comprising over half the book's total entries. Attention is given in all sections to both passive and active roles of women, i.e., their image in the mainstream media, their influence as both audience and practitioners, and women's media per se. Recently published historical studies are also cited.

Again, all types of mass media are included: publishing, radio, television, film, magazines, newspapers, video, and computerized systems, as well as the related fields of advertising and public relations. Most useful is the compiler's decision to include not only books and journal articles but also hard-to-find items such as pamphlets, theses, and conference papers. Although many annotations are short (one or two lines), Lent consistently details the contents of conferences and special periodical issues. Author and subject indexes facilitate access, especially the latter, which identifies, for example, all the entries pertaining to a given country within the broader geographical regions.

That women have made impressive strides in the communications arena is clearly evidenced by the number of entries (3,787) in this update covering just the most recent decade, as compared to the older volume, which covered mostly the early 1960s through 1989 and listed a total of only 3,235. John Lent, Professor of Com-

munications at Temple University, has done researchers in the fields of Women's Studies and Mass Communications a welcome service by bringing his useful compilation up to date.

[Willa Schmidt penned this review. She is a Reference Librarian at the University of Wisconsin-Madison's Memorial Library.]

POLITICS

Mart Martin, *THE ALMANAC OF WOMEN AND MINORITIES IN AMERICAN POLITICS*. Boulder: Westview, 1999. 293p. bibl. index. \$49.95, ISBN 0-8133-6870-7.

Don't be thrown by the title or by the photograph of political activists on the cover. This is not an almanac of women and minorities in American politics in the broad sense. Rather, it is an almanac of women and minorities in public office. The *Almanac* chronicles women, African Americans, Hispanics, Asian Americans, native minorities, and gays and lesbians elected to or appointed to national, state, and local positions. The *Almanac* is quite useful for finding out items such as the first female senator (Georgia's Rebecca Latimer Felton in 1922), the number of Hispanics in the 106th Congress (twenty), or the first lesbian representative (Wisconsin's Tammy Baldwin in 1998). This up-to-date *Almanac* represents an interesting contribution to works on political representation because it brings women and minorities together in one concise volume and because it highlights information that is often hard to find (most notably on gays and lesbians).

Each chapter focuses on one group, beginning with a brief chronology of that group's political history and proceeding to offices held at the national, state, and local levels. In addition to listings of senators, representatives, and governors, Martin provides brief synopses of how the senators and governors assumed office, statistics on major races, an historical look at congressional sessions, and important firsts. The chapter on "Women in American Politics" comprises almost half the book, but Martin does a good job of noting minorities in the chapter on women, and women in the chapters on minorities. In all of the chapters, he does emphasize the "first" to the detriment of the "subsequent," especially at the local level. I'm glad to know that in 1926 Bertha Knight Landes became the first female mayor of a large American city (in this case, Seattle). However, who was the second, the fifth, the tenth? In places, it is hard to know if a "notable first" represents the first and the last or the start of an accepted practice.

Most troublesome is the final chapter, "Significant Political Milestones for Various Ethnic and Religious Groups." It starts out listing "firsts" not only for the groups highlighted in the main chapters but for a variety of other ethnic and religious groups as well (e.g., Czech American, Sikh American, Jewish American). One might not expect to see Walter Mondale in an almanac of women and minorities, but here he is as the first Norwegian American elected to the vice-presidency. Though this hodgepodge of groups begins to veer from the main focus of the *Almanac*, it does so in interesting ways. However, Martin should have stopped when he got to "Other Interesting Political Milestones." Listing the Heaviest

Senator is wildly out of place for an almanac on the political representation of women and minorities. While readers will likely not be perusing the *Almanac* cover to cover, the final entry in a text meant to celebrate achievement and encourage further progress ironically notes the number of suicides committed by U.S. senators.

Overall, the main chapters of *The Almanac of Women and Minorities in American Politics* are very useful at the national and gubernatorial levels and randomly interesting at the local level. Its index is well organized, and the bibliography includes websites for numerous political groups. While the book is flat typographically – a more judicious use of tables and charts would aid readability – the *Almanac* brings together important and intriguing information in one volume. We are allowed to see the political achievements made by women and minorities; we are also encouraged to heed the gaps that remain.

[Kate Anderson is Project Assistant for Information Services at the Center for Instructional Materials and Computing and is also a graduate student in the School of Library and Information Studies, University of Wisconsin-Madison.]

SCIENCE AND MATHEMATICS

Lisa Yount, *A TO Z OF WOMEN IN SCIENCE AND MATH*. New York, NY: Facts On File, 1999. 254p. ill. index. \$40.00, ISBN 0-8160-3797-3.

“To past women scientists with admiration for all they have achieved despite tremendous odds and to future



women scientists in the hope that the odds against them will be less and their achievements even greater,” says the dedication to this collection of 161 biographical sketches. The women included in this volume were selected because they had made a “direct contribution to science through research. . .” (p.xi) or were especially famous. An effort was also made to reflect a diversity in: “nationalities, ethnic groups, periods and fields” (p.xi). There was no definition of science delineated, but it was used in the broad sense including the fields of: anthropology, crystallography, and ecology, as well as astronomy, chemistry, physics, etc.

Each biography is written in a formula pattern, and most are limited to one page with text only. Those sketches that include a black-and-white

photo and caption tend to compel the reader toward that entry. There is a “further reading” section at the end of each piece, with the sources repeated in “Recommended Sources on Women Scientists and Mathematicians” at the end of the book. The most recent references in that bibliography are dated 1996, with only monograph and periodical citations included. It is too bad there aren’t Internet addresses for some of the entries. Birute’ Galdikas’s section, for example, refers to her work with the

Orangutan Foundation International (OFI), which raises funds for research and rehabilitation of the world’s orangutans. The Foundation’s website offers information about both Galdikas’s work and the Foundation itself. There was no reference to a Web address for Jane Goodall’s organization either. Other interesting features of this dictionary include the entries by: subject field, country of birth, country of major scientific activity, and year of birth, plus a chronological table and index.

A number of expected scientists are found among the entries: Rachel Carson, Marie Curie, Dian Fossey, Jane Goodall, Grace Hopper, Mary Leakey, Barbara McClintock, and

Margaret Mead. There are a few surprises, too: Cleopatra The Alchemist, Hypatia - Egyptian Mathematician, Astronomer, and Physicist, and Yufen Zhaoa, a contemporary Chinese biochemist. In the texts where there are references to other women in the dictionary, the woman's name is printed in all caps, a convention that makes it possible to see how some of the women supported and mentored their colleagues. Rosalyn Yalow was said to have consulted with Edith Qimby when making a career decision, for example. Mildred Dresselhaus planned to be an elementary school teacher, but became a physicist instead because of Rosalyn Yalow's mentoring. The University of California at Berkeley was an important source of education for many of these women (seventeen index entries), as was Johns Hopkins Medical School (nine index entries for the Medical School and nine more for Johns Hopkins University - until nearly the time of Title IX legislation, Johns Hopkins was the one coeducational medical school in the

United States that would admit women). The first woman tenured in the physics department at Harvard was Melissa Eve Bronwen Franklin, who joined the faculty in 1987.

The only shortcomings in this collection are lack of documentation in the introduction and some idiosyncrasies in the texts. Several assertions in Yount's introductory remarks are not documented with references. Some sentences in the entries include terminology that seems incorrect or unnecessary: i.e., on page 52, Sylvia Earle is reported to have been curator of phycology "(the study of algae, or seaweeds)," which should read algae *and* seaweeds (algae are not seaweeds). Incidentally, neither phycology nor seaweeds nor algae is listed in the index. In the biography on Cleopatra, Yount states: "Almost nothing is known of Cleopatra's life. . . ." The Madison, Wisconsin, author Margaret George¹ would probably disagree. In Biruté Galdikas' entry on page 73, Yount says: "She stayed there to do graduate work in anthropology, the study of humankind." Why not just leave it at anthropology? The "study of humankind" sounds more like sociology.

Marie Currie, the author says, suffered from diseases resulting from her long exposure to radiation, ". . . and one of them, blood cancer, finally killed her. . ." (p.45). Why not use the correct medical term, leukemia?

Taken as a whole, this is a very readable collection of biographies. It does include a diverse group of women, and their contributions to the world are most impressive. It would be a good resource for high school and undergraduate college students as well as a good addition to a public library collection.

NOTES

1. Margaret George, *Memoirs of Cleopatra: A Novel* (New York: St. Martin's, 1997).

[Barbara J. Arnold holds a masters degree in library science from the University of Wisconsin-Madison and worked as a natural resources and environmental information librarian before becoming the Admissions and Placement Adviser for the UW-Madison School of Library and Information Studies. She hopes to find her sister Ann Cornell Bell's biography (a molecular cell biologist who has started a biotechnology company in Connecticut) in a future edition.]

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

BAMBOO GIRL 1995-. Ed.: Sabrina Margarita Sandata. Single copy: \$3.00. P.O. Box 507, New York, NY 10159-0507; email: BambooGirl@aol.com (Issue examined: No.8, 1999)

This substantial 85-page 'zine with an Asian American point of view carries some interesting pieces. In this issue you will find a lengthy interview of the creators of a Filipina Web page, the stories of two Korean adoptees, an interview with the director of the Women's Alliance for Peace and Human Rights in Afghanistan, commentary on the struggles of dealing with mental illness while dealing with a less-than-understanding family, short essays on stereotypes and the experiences of Asian American women, plus book, 'zine, and music reviews.

DANZINE 199? -. Ed.: Teresa Dulce. 4/yr. Single copy: \$3.00. 625 SW 10th Ave., #233B, Portland, OR 97205; email: danzine@e-z.net; website: <http://www.e-z.net/~danzine> (Issue examined: No.15, 1999)

Subtitled "An exciting quarterly for ladies in the 'biz," (exotic dancers and workers in the sex industry), the smallish 'zine includes articles such as "The Reality Behind the Fantasy" on one woman's experience with homelessness and shelter life (with children); "Working A-broad: Scotland" and "Working A-broad: Guam" (positive and negative views); and "Call Girl: Tips from the Inside," plus a "Girl Talk!" column on breast enlargement, and a health column on chlamydia.

GENDER MATTERS QUARTERLY 1999-. U.S. AID Office of Women in Development, GenderReach Project, 1250 I Street N.W., Suite 1115, Washington, DC 20005; email: GenderReach@dai.com (Issue examined: No.1, February 1999)

Global trafficking in women is the topic of this eight-page report from the U.S. Agency for International Development's Office of Women in Development. Alarming statistics (four million women, children, and men are victims of trafficking each year), a map of trafficking sources and destinations, definitions of trafficking, the connection to organized crime, and various efforts at prevention and protection are all part of this discussion.

JOURNAL OF THE ASSOCIATION FOR RESEARCH ON MOTHERING 1999-. Ed.: Andrea O'Reilly. Can\$25/US\$20 (indiv. membership); Can\$50/US\$40 (inst. membership); Can\$15/US\$15 (full-time student membership). Single copy: Can\$15/US\$10. ISSN1488-0989. Association for Research on Mothering, Room 726, Atkinson College, York University, 4700 Keele St., Toronto, ON M3J 1P3, Canada; email: arm@yorku.ca (Issue examined: v.1, no.1, Spring/Summer 1999)

A product of the "first feminist international organization devoted specifically to the topic of mothering-motherhood," the 240 pages of this journal include cross-disciplinary contributions, ranging from poetry to personal reflections to scholarly articles to book reviews. Among the topics are grief over the death of a daughter, paid work vs. family work, middle-class stepmothers in nineteenth-century America, homeschooling, the impact of feminist influences on children's literature, feminism through mothering, and caring for a mother at the end of her life.

LIMBO 1999-. Ed.: Kerry Turcotte. 6/yr. \$22.94 (Canada); US\$24.95 (U.S.); US\$29.95 (international). Single copy: \$3.50. P.O. Box 21035, Paris, Ontario, Canada N3L 3R0; email: publisher@limbo.on.ca; website: <http://www.limbo.on.ca> (Issues examined: v.1, nos.1-4, 1999)

Having already moved from a smaller format to 8-1/2 by 11 inches and increased from the first issue's 29 pages to the most recent issue's 44, this Canadian "National lesbian lifestyle and entertainment magazine" offers slick pages, lots of color, and seems to have been well received. Issues examined include features on personalities such as Mary Woo Sims (Chief Commissioner of the British Columbia Human Rights Commission), writer Jane Rule, and entertainer Suzanne Westenhoefer, in addition to regular columns hitting on such topics as political correctness, lesbians and HIV, and lesbian motherhood.

MARÍA, MARÍA 1999-. Eds.: Maria Eugenia Meza, Philippe Rouger, & Lucy Garrido. United Nations Campaign for Women's Human Rights, UNIFEM Andean Region, Calle Foch No.265, Quito, Ecuador; email: unifem.ecuador@undp.org; website: <http://www.ecua.net.ec/unifem/>

In preparation for the fiftieth anniversary of the Universal Declaration of Human Rights, UNIFEM has begun this magazine targeting violence against women in Latin American and the Caribbean. A historical perspective provides background, while other articles discuss psychological violence, AIDS, female genital mutilation, sexual abuse of girls, the work of women's organizations against violence, the many activities planned in the region related to promoting the campaign, media stereotypes, and more.

NANNÜ : MEN, WOMEN AND GENDER IN EARLY AND IMPERIAL CHINA 1999- . Ed.: Harriet T. Zurndorfer. 2/yr. NLG 135/US\$77 (indiv.); NLG 149/US\$85 (inst.). ISSN 1387-6805. Order Dept., Brill, P.O. Box 9000, 2300 PA, Leiden, The Netherlands. (Issue examined: v.1, no.1, March 1999)

The three substantial articles in this 186-page inaugural journal are: "At the Beginning: The Status of Women in Neolithic and Shang China" (David N. Keightley); "Reflections of Desire: The Poetics of Gender in *Dream of the Red Chamber*" (Maram Epstein); and "But I Never Learned to Waltz: The 'Real' and Imagined Education of a Courtesan in the Late Qing" (Paola Zamperini). A section of book reviews is included.

SPECIAL ISSUES OF PERIODICALS

THE FLORIDA HISTORICAL QUARTERLY v.77, no.4, Spring 1999: "Women's Activism in Twentieth-Century Florida." Ed.: Kari Frederickson. Subscription (with membership): \$35 (indiv.); \$45 (library); \$25 (student). ISSN 0015-4113. Florida Historical Society, 1320 Highland Ave., Melbourne, FL 32935; email: wynne@metrolink.net

Contents: "From the Margins to the Center: Southern Women's Activism, 1820-1970" (Jean Gould Bryant); "Clubwomen and Civic Activism: Willie Lowry and Tampa's Club Movement" (Patricia Dillon); "Ruth Bryan Owen: Florida's First Congresswoman and Lifetime Activist" (Sally Vickers); "'Without Compromise or Fear': Florida's African American Female Activists" (Maxine D. Jones); and "'Is This What We Came to Florida For?': Florida Women and the Fight Against Air Pollution in the 1960s" (Scott Hamilton Dewey).

HORIZON No.4, March 1999: "Women, Children and Peace." Ed.: Ada Aharoni. IPRA Peace Through Culture and Communications Commission, 57 Horev Street, Haifa, Israel 34343; email: ada@gezernet.co.il; website: <http://tx.technion.ac.il/~ada/home.html>

This special issue of the online magazine *Horizons* includes articles on the "Leave Lebanon in Peace Project" to withdraw Israeli soldiers from Lebanon, a section on violence against women, including description of the Bridge Project between Arab and Jewish women, a large section on "Children and Peace," including a report on the CyperPeace Internet project connecting Arab and Israeli youth, correspondence on the "20 Years to the Bridge Symposium," the International Ban-War Petition and Campaign, contact information on "Pave Peace" and collaborating organizations around the world, poetry on peace and war, and more.

JOURNAL OF COMMUNICATION INQUIRY v.23, no.4, October 1999: special section on "Feminist Political Economy of the Media." Ed.: Mia Consalvo. Subscription: \$42 (indiv.); \$112 (inst.). Single copy: \$13 (indiv.); \$30 (inst.). Add \$8 outside U.S. ISSN 0196-8599. Sage Publications, 2455 Teller Road, Thousand Oaks, CA 91320; email: order@sagepub.com; website: <http://www.sagepub.com>

Partial contents: "Beyond 'Separate Spheres': Feminism and the Cultural Studies/Political Economy Debate" (Lisa McLaughlin); "The Role of Women on Screen and Behind the Scenes in the Television and Film Industries: Review of a Program of Research" (Martha M. Lauzen and David M. Dozier); "Whistle While You Work: The Disney Company and the Global Division of Labor" (James F. Tracy); and "Corporate Interference: The Commercialization and Concentration of Radio Post the 1996 Telecommunications Act" (Nina Huntemann).

THE PUBLIC HISTORIAN v.21, no.2, Spring 1999: special section on "Remembering Seneca Falls: A Roundtable on Commemorating the Sesquicentennial of the 1848 Seneca Falls Women's Rights Convention." Ed.: Shelley Bookspan; Contrib. ed.: Vivien Ellen Rose. Subscription (with membership): \$47 (indiv.); \$79 (inst.); \$21 (students). Outside U.S. add \$20 for air freight. Single copy: \$13 (indiv./student); \$22 (inst.). ISSN 0272-3433. Journals Division, University of California Press, Berkeley, CA 94720.

Contents: "Introduction" (Vivien Ellen Rose); "Elizabeth Cady Who?" (Paul Barnes); "Living the Legacy of the

Women's Rights Movement" (Molly Murphy MacGregor); "Who Replaces Stanton, Anthony, and Stone?" (Ann D. Gordon); and "Seneca Falls Goes Public" (Ellen Carol DuBois).

ANNIVERSARY ISSUES

CRONE CHRONICLES: A JOURNAL OF CONSCIOUS AGING is celebrating its tenth anniversary issue with No.40, Autumn Equinox 1999. The magazine's Web page is at: www.cronechronicles.com. Editor and founder is Ann Kreilkamp. Mailing address: P.O. Box 81, Kelly, WY 83011; email: AKCrone@aol.com

HECATE begins celebrating its twenty-fifth anniversary year with vol.25, no.1, 1999. The journal publishes twice a year (also producing *Hecate's Australian Women's Book Review* once each year) and is currently edited by Carole Ferrier. Editorial address: P.O. Box 99, St. Lucia, Brisbane, Queensland 4067, Australia; website: <http://www.uq.edu.au/~encferri>

○ Compiled by Linda Shult

ITEMS OF NOTE

Religion Counts, an independent, international inter-religious group of scholars, experts, and leaders who support equality of men and women in dignity and rights, economic justice, freedom in reproductive decisionmaking, and cultural sensitivity, convened in January 1999 to examine the problems of population and development, including poverty and women's rights, from a faith-based perspective. Their evaluations are compiled in **THE ROME STATEMENT ON THE INTERNATIONAL CONFERENCE ON POPULATION AND DEVELOPMENT**, ISBN 0-915365-49-9. For more information or to request a copy, contact the Religion Counts Secretariat, 1436 U Street NW, Suite 301, Washington, DC 20009; phone: 202-986-6093.

The Fall 1999 **CATALOG OF RESOURCES FOR HONORING AND CELEBRATING WOMEN** is the main source of income for the nonprofit **NATIONAL WOMEN'S HISTORY PROJECT**. The catalog invites you to celebrate women from the last century and imagine the future through offerings such as posters, t-shirts, educational kits, books, computer software, videos, music, and visual art. Call 707-838-6000 for a catalog or visit their website at <http://www.nwhp.org>.

New from the Canadian Research Institute for the Advancement of Women (CRIAOW), comes **Feminist Voices No.6: MAKING NEW FEMINISMS: A CONVERSATION BETWEEN A FEMINIST MOTHER AND DAUGHTER**, by Fenella Porter and Marilyn Porter. This paper evolved from conversations on how feminism has affected the authors' lives and understandings of the world. *Feminist Voices No.6* is available for \$10 (Canada), \$12 (U.S.), \$14 (elsewhere) for 1 copy; 20 percent discount on an order of 10 or more copies. Send payment to CRIAOW, 408-151 Slater Street, Ottawa, ON K1P 5H3. Fax: 613-563-0682. On the Web at <http://www3.sympatico.ca/criaw>.

RAISING CHILDREN IN A WORLD OF WORK NOT WELFARE, a study commissioned by Catholic Charities of the Archdiocese of Milwaukee, Inc. in association with the Wisconsin Catholic Conference, addresses how the capacity of parents in poor families to protect and nurture socially, psychologically, and cognitively healthy children is shaped by their entry into the labor market through participation in W-2, Wisconsin's welfare reform program.

This project is an effort to understand how entrance into the paid workforce has mixed effects on the structures of low-income single mothers' personal lives, strategies of parenting, and the environments in which they live. Contact Catholic Charities of the Archdiocese of Milwaukee, P.O. Box 07192, Milwaukee, WI 53207. Phone: 414-769-3300; website: <http://www.archmil.org>.

From the Office of Women in Development, U.S. Agency for International Development, come **INFORMATION BULLETINS NO.1 (May 1999) and NO.2 (June 1999)**. May's issue, "Social Mobilization: Women Organizing for Positive Change," spotlights three campaigns in India, Senegal, and Malawi which raised awareness of a social issue and initiated broad changes in each society. The June issue, "Educational Partnerships for Girls: Development Successes," details how USAID projects are working to promote girls' education by extending initiatives beyond the educational system in Guatemala, Pakistan, and Morocco. Contact the USAID Office of Women in Development, GenderReach Project, 1250 I Street NW, Suite 1115, Washington, DC 20005. Phone: 202-408-0123; fax: 202-371-0676; email: GenderReach@dai.com.

BUILDING BRIDGES: WOMEN LIVING WITH DISABILITIES SPEAK OUT is a report produced by a group of Kingston, Ontario women who met to voice concerns, discuss their realities, and raise awareness on disability issues. The women suggest ways to create positive change to enhance the lives of everyone living with disabilities. Contact Dinah Cotter, Disabled Women United for Change Kingston, 102-140 Elliot Ave., Kingston ON K7K 6P1; phone: 613-546-7387, or email [Vanmala.Hiranandani, vhiras@hotmail.com](mailto:Vanmala.Hiranandani,vhiras@hotmail.com).

Could you use help paying for your education? **FINANCIAL AID: A RESOURCE FOR WOMEN, 6TH EDITION**, by Julie Kuhn Ehrhart and Amanda Lepof, is now available from the Association of American Colleges & Universities (AAC&U). Phone: 202-387-3760; website: <http://www.aacu-edu.org>.

The 10th annual edition of the **MINORITY AND WOMEN DOCTORAL DIRECTORY** is available now. This registry "maintains up-to-date information on employment candidates who have recently received, or are soon to

receive, a Doctoral or Master's degree . . . from one of approximately two hundred major research universities in the U.S." This directory provides a large pool of qualified minority and women candidates for faculty and professional positions. The 2-volume set costs \$285. For more information, see the website at <http://www.mwdd.com>.

A LIFE FREE OF VIOLENCE: IT'S OUR RIGHT is a publication by the UNIFEM 1998 Global Campaign for the Elimination of Gender-based Violence in the South Asia Region. The 24 pages introduce the UNIFEM mandate and feature campaign highlights from India, Bangladesh, Nepal, Pakistan, and other participating nations, as well as photos, art, and information about the crusade against violence in the lives of women. Contact Women Ink, 777 United Nations Plaza, New York, NY 10007. Phone: 212-687-8633; fax 212-661-2704; email: wink@womenink.org; website: <http://www.womenink.org>

○ Compiled by Jennifer Kitchak

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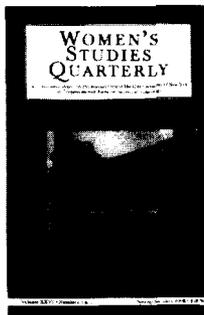
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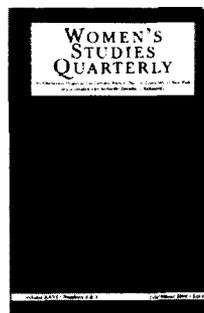
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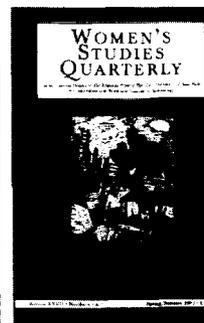
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- *Women's Studies Database* (1972-present) is compiled by Jeanne Guillaume, Women's Studies Collection Librarian of New College, University of Toronto.
- *New Books on Women & Feminism* (1987-present) is the complete guide to feminist publishing, 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.
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