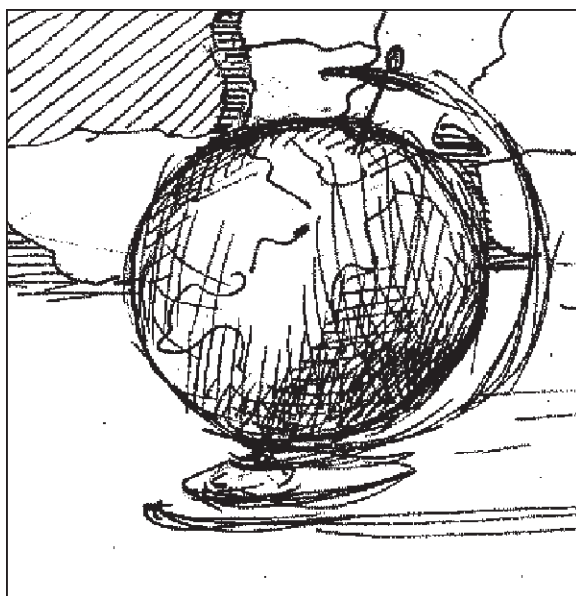


The University of Wisconsin System

Feminist Collections



A
Quarterly of
Women's
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Resources

WOMEN'S
STUDIES



LIBRARIAN

Volume 25, Number 1, Fall 2003

Published by Phyllis Holman Weisbard

Women's Studies Librarian

Feminist Collections

A Quarterly of Women's Studies Resources

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A Quarterly of Women's Studies Resources

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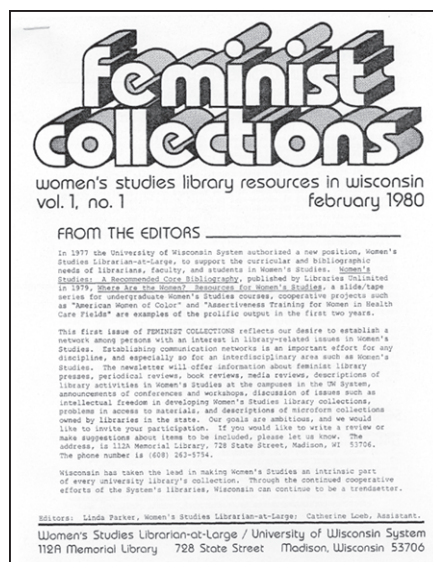
FROM THE EDITORS

Nearly twenty-five years ago, this office decided to publish a statewide newsletter called *Feminist Collections: Women's Studies Library Resources in Wisconsin*. Linda Parker, the second "Women's Studies Librarian-At-Large" for the University of Wisconsin System, and Cathy Loeb, her assistant, were *FC*'s first co-editors. The first issue, six typed pages with such features as "The Special Collection on Wisconsin Women Artists," "News from U.W.-Oshkosh," and a brief review of *Personal Politics: The Roots of Women's Liberation in the Civil Rights Movement and the New Left*, came out in February 1980.

The journal's design, length, and focus have developed over the years. Now beginning its twenty-fifth volume, *Feminist Collections: A Quarterly of Women's Studies Resources* is typically longer than forty pages, has contributors from other states and countries, is composed electronically and appears in part on the Internet, and reaches teachers, researchers, librarians, students, and activists all over the world.

When Linda and Cathy were planning those first issues, I was a new college graduate with a vague desire to "work with books and writing" someday. I lived with my parents in western Pennsylvania, waited tables, and dreamed of my future, which turned out to hold not only stints in Ann Arbor and Seattle before I landed in Madison, but also a point of entrance into editing and publishing. Back in 1980, I thought of Madison only as a place — a university town, but that was about all I knew — where the Greyhound bus had stopped in the middle of the night on a cross-country trip. I *had* noticed that the young people boarding at that stop had the

flannel-shirted, backpack-toting look I admired, but I didn't know I'd ever live here, or that such a place as the Office of the Women's Studies Librarian existed.



In 1987, Cathy left to edit legal guides for the State Bar of Wisconsin. By then Sue Searing was the Women's Studies Librarian, and Linda Shult, who had worked here for some time already and masterminded *FC*'s first steps into the computer age, moved into the co-editor spot. (Cathy and Linda also knew each other through their involvement in a local feminist group.) When I moved to Madison in 1995, I was hired as an editor by the State Bar, where Cathy and I became colleagues and friends. In 2000, when Linda Shult went on to be an elementary school reading specialist, I was fortunate to have Cathy recommend me for her old position; and to meet Linda and inherit her notes, procedures, and organizing systems when I began to co-edit *FC* with Phyllis Holman Weisbard. I even came across old paper

files (yes, we do still use paper) bearing Cathy's familiar handwriting.

In Spring 1982 (in v.3, no.3 of *FC*), Cathy Loeb called attention to new titles that were "increasing the availability of writing by women whose voices traditionally have been suppressed" (subtitle of a workshop on racism and publishing at the 1981 Women in Print conference). One of those was the now-famous *This Bridge Called My Back: Writings by Radical Women of Color*. Twenty-some years later, Lynn Walter reviews four volumes that address multicultural and transnational feminism, "build[ing] directly and indirectly upon the generative strength of *This Bridge*" (see pp.1-9). "At this historical moment," she writes, "when cultural, economic, and political power is increasingly concentrated in multinational corporations, finding common ground upon which to build coalitions for a just, humane, and sustainable future is more urgent than it was only a generation ago." Lynn also reports on a Spinifex collection of feminist responses to the events of, and following, September 11, 2001 (pp.10-11).

We wrap up our yearlong religion theme with a review by Alice Keefe of four memoirs by American Buddhist women (pp.12-17), hear from Dionne Espinoza about two films addressing violence against women in the U.S.-Mexico border city of Juarez (pp.18-23), and, with Karen Eckberg, tour pregnancy websites that "emphasize empowerment of the mother-to-be" (pp.24-26). M.L. Fraser's zine wrapup appears for a third time (pp.40-44), followed by a special review of a zine for librarians (p.45). Our other usual columns appear in their usual spots.

O.J.L.

BOOK REVIEWS

BRIDGES, CHASMS, AND COMMON GROUND: MULTICULTURAL AND TRANSNATIONAL FEMINISM

by Lynn Walter

M. Jacqui Alexander, Lisa Albrecht, Sharon Day, & Mab Segrest, eds., *SING, WHISPER, SHOUT, PRAY! FEMINIST VISIONS FOR A JUST WORLD*. Boulder, CO: EdgeWork Books, 2003. 737p. index. pap., \$39.95, ISBN 1-931223-07-6.

Gloria E. Anzaldúa & AnaLouise Keating, eds., *THIS BRIDGE WE CALL HOME: RADICAL VISIONS FOR TRANSFORMATION*. New York: Routledge, 2002. 608p. bibl. index. pap., \$24.95, ISBN 0-415-93682-9. (Title is set in lower-case letters on the book's cover, and also in the text of this review.)

Kum-Kum Bhavnani, ed., *FEMINISM & "RACE."* Oxford, U.K.: Oxford University Press, 2001. 559p. index. pap., \$29.95, ISBN 0-19-878236-5.

France Winddance Twine & Kathleen M. Blee, eds., *FEMINISM & ANTIRACISM: INTERNATIONAL STRUGGLES FOR JUSTICE*. New York: New York University Press, 2001. 389p. index. pap., \$23.00, ISBN 0-8147-9855-1.

When *This Bridge Called My Back: Writings by Radical Women of Color* first came out in 1981, Cherrie Moraga, Gloria Anzaldúa, and their many co-authors related personal narratives of oppression and struggle that gave voice to *women of color* as a political subject.¹ This pathbreaking, outside-the-academy work, written by and for women of color, became one of the key texts in the 1980s multiculturalist debates over curricula and scholarship within the academy, particularly in feminist studies. The four volumes reviewed here build directly and indirectly upon the generative strength of *This Bridge*.

Consideration begins with *Sing, Whisper, Shout, Pray! Feminist Visions for a Just World*, edited by M. Jacqui Alexander, Lisa Albrecht, Sharon Day, and Mab Segrest; and *this bridge we call home: radical visions for transformation*, edited by Gloria E. Anzaldúa and AnaLouise Keating — the two volumes most closely linked to the first

This Bridge in authorship and perspective. Next will be a discussion of *Feminism & "Race,"* Kum-Kum Bhavnani's selection of articles on theories of feminism and race over the last generation; and *Feminism & Antiracism: International Struggles for Justice*, a collection of case studies of feminism and antiracism worldwide, edited by France Winddance Twine and Kathleen M. Blee.

Each of these four works builds upon the insights of the entwined emancipatory struggle of feminism and antiracism. With words that are often creative, poetic, and personal, sometimes abstractly theoretical, and always interdisciplinary and political, they expand upon its representation of *women of color* and extend its multicultural feminism globally to encompass transnational feminism. Together they expand the boundaries of self and transgress the borders of nation.

Sing, Whisper, Shout, Pray! and *this bridge we call home* "complement," "expand," and "rewrite" *This Bridge* from the perspective of another generation of living and of trying to unlink "difference" and oppression. The multicultural feminism of these two works has been formed largely within the boundaries and borderlands of the U.S. and its colonies. Like the authors of *This Bridge*, the contributors to these two volumes foreground the importance of embodied experience in their understanding of the intersection of race, gender, sexuality, language, culture, and class and in their analyses of the agency of women of color in the coalitional politics of post-Third World feminism. Their collected writing spans literary genres, as did *This Bridge* — from poetry, stories, and personal narratives to analyses — in creative, political languages with women

of color constituting the critical readership.

These two works add to the complexity of the political subject *women of color* as expressed in *This Bridge*, in part through the inclusion of more writings by Native women in the United States and Puerto Rico; by South Asian, Arab, and Jewish Americans; and by transgendered people, and through extending the dialogue to white women and men. In both volumes, the authors speak with the clear anti-homophobic and queer voices that distinguished *This Bridge*. They develop a critique of internal colonialism, especially in works by Native Peoples within the United States. With the addition of some writings by Third World women located outside the United States, they consider, but do not focus on, the implications of multicultural feminism's location within the United States and its internal and external colonies.

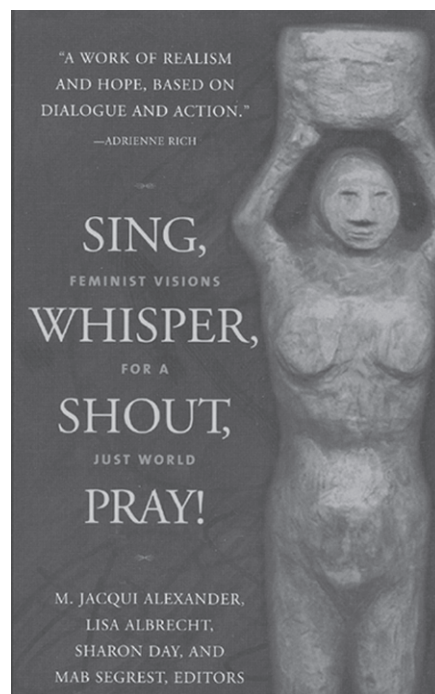
The extensive collection of personal narratives of "difference" and oppression in these two volumes counter any easy assumption that a few powerful ones might represent the totality. Gathered together, such accounts are starting points for dialogue and for creating narratives of connection and visions of transformation. Both volumes build upon *This Bridge* in the extent to which their authors reference spirituality as a source of their transformative visions. The authors' vision of a space (in *this bridge we call home*) where the meaningful, non-oppositional differences among people are recognized as bridges for conversation, common ground, and coalition is inspired by various forms of Anzaldúa's "metaphysic of interconnectedness."² Their spiritual activism extends the promise of common ground to the

world and to the earth as a "kindred spirit." At this historical moment, when cultural, economic, and political power is increasingly concentrated in multinational corporations, finding common ground upon which to build coalitions for a just, humane, and sustainable future is more urgent than it was only a generation ago.

The spirituality that infuses that search for common ground comes in various non-dogmatic forms from the many voices who bring relational "difference" to the roundtable. Unfortunately, I can highlight only a few of their works in the following closer look at the individual volumes.

Many of the authors whose works appear in *Sing, Whisper, Shout, Pray!* were already writing as *women of color* in 1981 when *This Bridge* was first published, and they bring considerable lived experience to their rewriting. In fact, about half of the sixty-three pieces in this anthology were first published in the 1980s and 1990s; the other half were written expressly for this collection. All convey activist visions of empowerment, survival, justice, and dignity from locations inside the matrix of gender, race, class, sexuality, and culture and mostly "inside the belly of the beast" of global militarism and capitalism in the United States. The essays, articles, stories, and poems are grouped into sections on violence, colonialism, race and racism, strategies, silences, and spirits of vision and change.

The section on violence begins with a Suheir Hammad poem on the anguished aftershocks of the destruction of the World Trade Center towers, particularly the suffering of people who might be perceived as having an Arab heritage. This is followed by the speech that Congresswoman Barbara Lee made to the House of Representatives explaining her brave lone vote in



opposition to the war in Afghanistan. An essay by Angela Y. Davis on the racism of the prison industrial complex; a report by Linda Burnham on the racist, classist violence of U.S. welfare policy in the 1980s and 1990s, when "welfare reform" constricted the human right to a secure livelihood; and an article by Lisa Albrecht — from a Jewish-American perspective — on the Intifada in support of a just peace for Israel and the Palestinian people represent the range of issues discussed under the heading of violence. In her contribution, Cherríe Moraga affirms her "Xicanadyke" identity, but explains that her fears for the future of her indigenous people and culture have turned her feminism toward a "mechicana formation" (p. 100).

Moraga's fears parallel those expressed in the second section ("Still in the Belly of the Beast: Colonization and Resistance") about colonialization in Puerto Rico (El Comité de Mujeres Puertorriqueñas, Miriam Lopez-Perez)

and in Hawaii (Trask); about the pollution of Mohawk mothers' milk with PCBs (LaDuke); and about the intersection of national and gender politics among Palestinian women (Orayb Aref Najjar). Najjar points out that Palestinian women, like most of the women whose stories appear in this section, criticize Western feminism for focusing too much on equal opportunity for individuals and not enough on challenging oppressive social structures, especially those of internal and external colonialism. With their focus on the exploitation of U.S. internal colonies, the authors in this section expose a deep historical wound and a continuing chasm of conflict and structural contradictions.

The title of the third section, "The Mythology of Race, The Reality of Racism," denotes a conception of race as socially constructed and performed as racism/antiracism and as historically constructed and practiced in powerful social structures and institutions that privilege some people and oppress others — an understanding shared by the authors of all four volumes reviewed here. Mab Segrest's historical article, "On Being White and Other Lies" (a title she borrows from James Baldwin), places her own white family's history in the historical construction of white supremacy and white privilege in the U.S. and its capitalist development. As a white woman teaching mostly white students in a women's studies course about the intersection of gender and race worldwide, I know that my students' understanding of racism will benefit, as will my own, from replicating her antiracist performance.

Ojibwe artist Marcie McIntire's response to the question "Who Is an Indian?" and Cheyenne-Hodulgee Muscogee activist Suzan Shown Harjo's

to "What Do You Want to Be Called?," as well as Matthew Nemiroff Lyons's history of anti-Semitism and white supremacy and Grace Poore's essay on the heterosexism of the requirement that she be married to a man to end her "alien" status, all challenge the reification of race as a simple matter of black and white. Taken together, the articles in this section — and in all four volumes reviewed here — pivot on the idea that race, as well as gender, class, sexuality, and culture, are not bounded, unidimensional categories but are intertwined in a fabric woven in processes of racism, cultural and linguistic hegemony, colonialism and nationalism, sexism, heterosexism, and homophobia.

The fourth section of *Sing, Whisper, Shout, Pray!*, on strategies, begins with an article by Becky Thompson on the history of multiracial feminism in the United States from the late 1960s through the early 1980s — correcting the media and mainstream omission of the importance of feminists of color to the development of antiracist feminism. Thompson synthesizes a great deal of historical data and offers a convincing analysis, including a discussion of the critical significance of *This Bridge*, in a very informative and lucid text.³ Other authors write about Asian American feminist organizing (Pegues), Mexican immigrant women workers (Louie), and women peace activists in Israel (Jaffe). Kagendo Murungi's article stands out because there are few other works available in English on the expression of lesbian and gay sexualities as a human rights issue in Africa.

"If you want to hear me, listen to my silences as well as my words," writes Joanna Kadi about being silenced in graduate school and in women's studies classes. Her work appears in Section V, which presents

first-person stories and poems of being silenced by classism, racism, and sexism. This section includes writings on white privilege and antiracist activism (Scott), the invisibility of homeless people (Sanchez), and cross-cultural adoption (Bruining), as well as Toni Morrison's short story "Recitatif," about an interracial childhood friendship and the re-membering of discrimination.

The visions of multicultural feminism in *Sing, Whisper, Shout, Pray!* conclude with M. Jacqui Alexander's inspiring words in "Remembering This Bridge, Remembering Ourselves":

In order to *become* women of color, we would need to become fluent in each other's histories, to resist and unlearn an impulse to claim first oppression, most devastating oppression, one-of-a-kind oppression, defying-comparison oppression. (p.621)

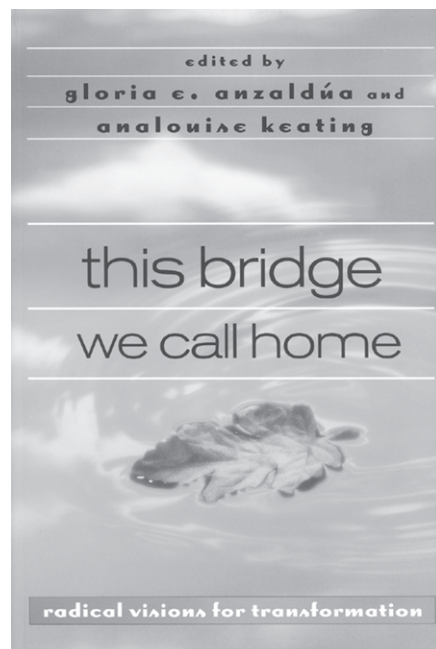
Alexander affirms that remembering one's own implication in the history of oppressive institutions and overturning those institutions requires activism and reflection in community — that it rests upon "a deep knowing that we are in fact interdependent, neither separate nor autonomous" (p.631). For this vision of interdependence, she credits *This Bridge*. But this multicultural vision has expanded to become more explicitly transnational in *Sing, Whisper, Shout, Pray!*, as new immigrants further diversify the U.S. population and globalization increasingly links economic, political, and environmental futures worldwide.⁴ *Sing, Whisper, Shout, Pray!* goes further in the transnational direction than does *this bridge we call home*.

Editors AnaLouise Keating and Gloria Anzaldúa asked the contributors to *this bridge we call home* to expand upon and rewrite the issues raised in *This Bridge Called My Back* — to address that book's impact and the status of the issues it raised, as well as new concerns and new visions. This call brings a cohesion to the volume that is less apparent in *Sing, Whisper, Shout, Pray!* Compared to the latter, which includes several historical essays, *this bridge we call home* consists more extensively of personal narratives, stories, and poetry.

All of the works in *this bridge we call home* are new ones, many by fresh voices too young to have been part of the first *This Bridge* cohort. They came of age in the 1980s and 1990s and were among the activists/writers/scholars who brought multiculturalist debates into the academy. They also entered into *women of color* activism at a less optimistic time, amid backlash against the social movements of the 1960s and 1970s. Since most of these writers and readers are tied to universities, whereas most of those in *This Bridge* were not, Keating worries that their radical transformative visions might be compromised by their location in the academy. With this concern in mind, Cynthia Franklin reports that her current students and colleagues, most of whom are white, read *This Bridge* as distanced history and are capable of subverting its collective radical transformative visions to the end of constructing their own individual narratives of ethnicity and whiteness. She advocates new forms of writing to highlight the institutional practices that shape our personal narratives, citing as an example Donna Tsuyuko Tanigawa's "Premature." Tanigawa recounts the difficulties she and her partner confronted in her fertility treatments and their resistance to the medi-

cal establishment's claim to reproductive technology and bodies.

As a teacher, I can relate only too well to Franklin's frustration, and I appreciate the way Tanigawa's story interweaves the personal and the institu-



tional. However, with regard to Franklin's white students' reading of *This Bridge*, I wonder whether any form of writing can overcome *desconocimiento* (ignored knowledge) when *conocimiento* (deep awareness)⁵ means to de-center your self. What words could bridge the chasm of structural privilege? What words could uncover wounds and expand selves?

"Who are you if you have to struggle to answer?... Who are you, if you know who you are yet still struggle with the boxes others put you in?" Nathalie Handal's questions (p.158) frame the first two sections, in which the contributors describe the influence *This Bridge* has had in their lives and their resistance to being labeled. Au-

thors describe the pain of false "choices" — black or white (Andemicael), Mexicano or gay (Carbajal), a strong independent woman or a member of a community (Milczarek-Desai), male or female (Norton) — and embrace hybridity and "la conciencia de la mestiza."⁶

The third section, on new and previously overlooked issues, begins with Deborah A. Miranda writing about her feeling of being left out of *This Bridge* as an American Indian woman. An exchange of email messages between Miranda and Keating follows. In this conversation they discuss where Chicana indigeness stands in relationship to Miranda's request that the differences between indigenous histories and experiences and those of diaspora, exile, and slavery be remembered. Shirley Geok-lin Lim adds motherhood to the list of issues that should be considered, noting that novels of immigrant generations are more often written from the daughter's perspective.

The continuing issues and struggles for change described in the fourth section include problems of poverty and denial of entitlements (Witherow) and the middle-class privilege among liberals who want to help the poor (Gomez). To the essays on internalized oppression among young South Asians (Anonymous) and Arab Americans (Naber), Chandra Ford adds a genre-collage about surviving a "political" rape. She writes, "I won then when I chose to embrace my identity as a lesbian of color, rather than to partition myself into categories and only permit the acceptable ones to be recognized" (p.312).

The academy is the focus of the fifth section of *this bridge we call home*. It is examined as an institutional location of antiracist feminist struggle and

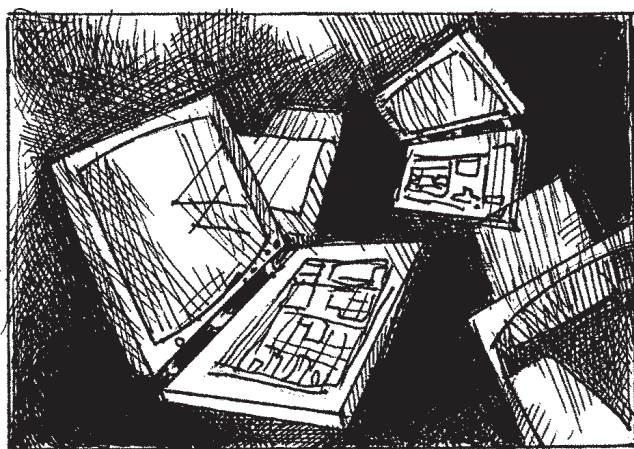
of processes that reinforce white, male, heterosexual, middle-class privilege, even as it professes to value access, multiculturalism, and diversity. Kimberly Springer writes about the stages of her development as a Black feminist woman from student to professor, and Laura Harris describes herself as the last welfare mom to attend university with welfare benefits. Their words caution those of us who work within universities to be vigilant in exposing privilege and promoting access, especially in these times of welfare reform, tuition hikes, attacks on affirmative action, budget cuts, and culture wars against progressive curricula. In her article on teaching white students about racism, Jid Lee describes wearing a painful

“Cry-Smile mask” in front of these students, who, “[e]xpecting everybody — regardless of race and gender — to be free of pain and anger, they could love only those as cheerful and blissfully ignorant as they were” (p.398). Yet Lee concludes that patient smiling can lead and has eventually led her students to understanding racism.

“Yo soy tu otro yo—i am your other i,” the penultimate section heading, announces the “self-in-dialogue-and-community” (Lorenz, p.503). Along with the authors of the final section on enacting the vision, the writers of this section explore the relational quality of self and the margins as spaces where identities inscribed by

oppressive histories can be reframed. Referring to *This Bridge* and to later postcolonial studies, Helene Shulman Lorenz notes the courage it takes “to speak what the dominant culture has forbidden for centuries, to find the words for marginalized experiences that many have contrived to silence, to explore out loud the regimes that have been policed to deny love, hunger, pain, and exclusion” (p.503). Anzaldúa takes the last word to reveal her openhearted, encouraging vision of the “path of conocimiento” with its seven stages. In the last stage, “[b]y moving from a militarized zone to a roundtable, nepantleras⁷ acknowledge an unmapped common ground: the humanity of the other” (p.570).

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Miriam Greenwald

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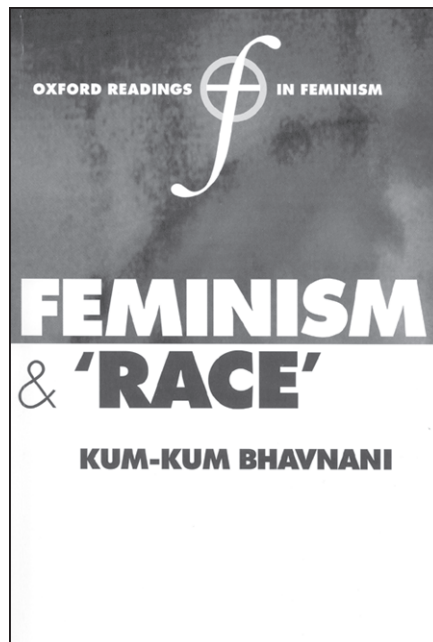
<http://www.library.wisc.edu/libraries/WomensStudies/fcmain.htm>

In her contribution to the final set of visionary essays in *this bridge we call home*, AnaLouise Keating argues that “race” is the most destructive of categories, because it is always used to oppress specific groups (or to struggle against that oppression) and that it is never a non-oppositional category — never simply a relational difference. Race and gender intersect in ways that contaminate other categories such as family, community, nation, and culture and mask the reality of class.

The last two works under review here — *Feminism & “Race,”* edited by Kum-Kum Bhavnani; and *Feminism and Antiracism: International Struggles for Justice*, edited by Frances Winddance Twine and Kathleen M. Blee — examine the category “race” and the feminist struggles against racism, in feminist theory and transnational feminist activism respectively.

Editor Kum-Kum Bhavnani brings together a representative multidisciplinary selection of thirty-three significant theoretical works on gender and race published during the last twenty years.⁸ Although it would have been helpful to know more about Bhavnani’s views of the development of feminist/antiracist theory, she makes it clear by her selection of authors in Part I (“The Basis for the Debates”) that she thinks that the creators of *This Bridge* and the new political subject *women of color* played a major role in setting the terms of the debates on the relationship between race and gender. They did so by challenging the racism of prevailing feminist theory and highlighting personal narratives of “difference” among women of color. In this section, Bhavnani includes works from the 1980s by Gloria Anzaldúa, bell hooks, Chela Sandoval, and Paula Gunn Allen, as well as Audre Lorde’s “The Master’s

Tools Will Never Dismantle the Master’s House.” The latter work is often cited, along with Barbara Christian’s “The Race for Theory,”⁹ as a key critique of the privilege of theory-building and the competition to make



an academic career by theorizing in impenetrable, exclusive language.

Among the theorists is Elizabeth V. Spelman, who examines “the amper-sand problem” — arguing that race is not just another system of oppression added onto the gender system to make women of color doubly oppressed, but that race and gender are mutually inscribed. Aihwa Ong, who makes a similar argument for colonialism and gender as interwoven processes, also criticizes feminist theory as Western-centered. As a Western feminist who has taught about women, race, and culture worldwide for twenty-five years, I can see that answering Ong’s criticism is vital to the development of any transnational feminism for which

Western feminism would be neither irrelevant nor counterproductive, and that the proponents of multicultural feminism whose works I review here have led the way. Their work first posed the question of “difference” to Western feminism and was the first to develop a coalitional political subject — U.S. Third World women.

The works in Part II (“Engaging the Debates”) represent responses to the earlier debates: the development and critique of identity politics; antiracist feminist epistemology, related to the question of who writes/reads the subject *women of color*; and the theory of “difference” as the deconstruction of the dualities of race as black and white and gender as female and male. This section is less U.S.-centered, as Bhavnani reaches out to include theorists located in the U.K. and Australia as well as non-U.S. Third World women. The latter are few in number, an indication that we still have far to go in de-colonizing Western feminist theory. First published in 1994, Mary Maynard’s article, “‘Race,’ Gender and the Concept of ‘Difference’ in Feminist Thought,” begins with her analysis of the reasons that “difference” offers a critique of feminist studies’ tendency to reflect the interests and experiences of white, middle-class women.¹⁰ Maynard also calls for more analyses of the construction of whiteness and race as a white problem and more studies of the social relations that turn “difference” into oppression. Patricia Hill Collins’s case for Afrocentric feminist epistemology grounded in the experience and consciousness of Black women in the U.S. and Chela Sandoval’s case for U.S. Third World feminism as based in an oppositional consciousness are both examples of turning “difference” into social relations in struggle against oppression.

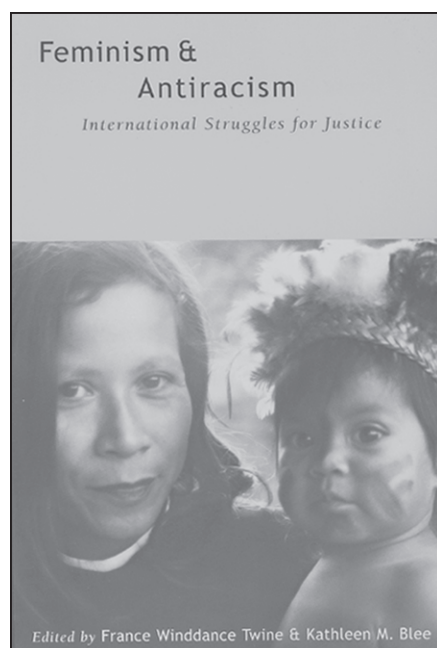
Part III ("Shifting the Debates") concentrates on the specific issues of employment, migration, reproduction, environmental management, fundamentalisms, and sexuality from the perspective of antiracist feminism. Focusing on specific issues from this standpoint is a helpful way to perceive "difference" as well as to find common ground. Ien Ang, who takes a structuralist approach to differences among women, emphasizes those differences that represent the "conflict, disruption, and dissension" (p.403) of "fundamental structural divisions created by historical processes such as colonialism, imperialism and nationalism" (p.408). Her argument that feminism is a politics of partiality is expressed in the title of her article, "I'm a Feminist, But..." Colonialism, imperialism, and nationalism emanate, in part, from the state, which tends to be undertheorized in the multicultural feminist literature. Avtar Brah's article, "Difference, Diversity, Differentiation," is an insightful theoretical analysis of Black feminist

organizing in Britain and its relationship to white feminism and classism. Bhavnani also includes the introduction to M. Jacqui Alexander and Chandra Talpade Mohanty's *Feminist Genealogies, Colonial Legacies, Democratic Futures*. Alexander and Mohanty develop a powerful analysis of the possibility for coalitions between Third World women and women of color in the First World, for a transnational feminism inscribed by race, class, sexuality, and culture. They argue that such a coalition "has to be premised on the decolonization of the self and on notions of citizenship defined not just within the boundaries of the nation-state but across national and regional borders" (p.512).

The post-*This Bridge* generation has experienced an increasingly globalized world in terms of the mobility of capital and labor, war and terrorism, communications, epidemics, and environmental destruction. In *Feminism & Antiracism: International Struggles for Justice*, editors France Winddance Twine and Kathleen M. Blee break new ground with case studies of international, feminist, antiracist struggles, examples that demonstrate the limitations of and possibilities for women-of-color coalitions at the transnational level.¹¹ This volume is also pathbreaking to the extent that it foregrounds the inscription of antiracism into feminism in case studies from Italy, India, Yemen, South Africa, Australia, Japan, Zimbabwe, France, Canada, and the United States. Sixteen articles are divided into four parts — "Feminist Spaces, Antiracist Maps"; "Feminist Talk, Antiracist Dialogues"; "Coalitions at Work: Transgressive, Transracial, Transnational"; and "Faith and Other Unfinished Feminisms."

More than the other volumes reviewed here, *Feminism & Antiracism* poses the questions raised by multicultural feminism to the world. Most of the case studies of antiracist and feminist practice explore the complexities of antiracism and feminism within nations, although they do point out when transnational cooperation has been vital to resource mobilization. Carolyn Martin Shaw's "Working with Feminists in Zimbabwe: A Black American's Experience of Transnational Alliances" is exceptional in that Shaw became a link in transnational activism in Zimbabwe. Comparing her experience in Zimbabwe to that in the U.S., she concludes that "[t]he deconstruction of the category 'women' that in the West is linked in part to the protests of women of color against a white, middle-class mainstream, was played out in Zimbabwe in relation to the nation, imperialism, and party politics" (p.268).

The articles in the first two sections are focused on making common cause, ending silences, and beginning dialogues in multiethnic feminist organizations. Among the groups studied are an Indian inter-caste organization against domestic violence that challenges caste and gender hierarchies (Magar), a multiracial labor union among exotic dancers in San Francisco confronting the racism of dancers and clients (Brooks), and female health care workers in Yemen who are breaking down barriers between caste-like groups (Walters). One dialogue engages the need for "danger talk" among multiethnic women activists in a rape crisis center in South Africa about the racism of white co-volunteers (Rosenthal), and another focuses on Japanese teachers' efforts to get the story of wartime Korean "comfort



women” into the high school curriculum (Nozaki).

Part III includes an exemplary work by Paola Bacchetta on women’s activism against Hindu nationalist violence. Bacchetta looks historically at the intersection of Hindu nationalism (which she links to racism), gender, caste, and sexuality. I will definitely put this article on my course reading list. Two other articles focus on the U.S. — one about a multiracial campus coalition in support of journalist, author, and death-row inmate Mumia Abu-Jamal (Syeda and Thompson); and one analyzing a white antiracist organization and a profeminist men’s group (O’Brien and Armato). The authors of the latter note that the profeminist men tended to stress the costs of patriarchy to men, while the white antiracist group tended to stress white privilege.

“Faith and Other Unfinished Feminisms” is the title of Part IV. Jane Freeman begins with an exploration of *l’affaire des foulards* (the affair of the headscarves), in which three Muslim girls wearing headscarves were refused admittance to public school because, the headmaster asserted, to admit them would violate France’s principles of state secularism. Freedman connects the headscarf episode first and foremost to French nationalism and then to a feminism that does not acknowledge its location in post-colonialist discourse. Cathleen L. Armstead discusses her participation in an effort by a faith-based multiracial organization to memorialize the 1920 terrorist massacre of the blacks in Ocoee, Florida, by their white neighbors. Her analysis of their organization’s relative lack of success is a nuanced one that points to lack of awareness of white privilege, anti-intellectualism, mistrust and misunder-

standings, and unwillingness on the part of many white community members to see the memorial as anything more than history. Freeman and Armstead both demonstrate the ways that religion can stand in for race and nation.

The literary, historical, theoretical, and social studies writing gathered together by the editors of these four volumes complement each other. The wide range of multicultural feminist voices in *this bridge we call home* and *Sing, Whisper, Shout, Pray!* resists any easy dissolving of “difference” into commonality, and the visionary work of the editors is encouraging for the possibilities of coalitional politics. There is nothing about the concept of *transnational feminism* that would necessarily preclude replicating the same old hierarchies of race, class, sexuality, culture, and even nation, except for the oppositional consciousness expressed in their work.

The twenty years of thinking about the intersection of gender and race collected in *Feminism & “Race”* represent exemplary developments in feminist antiracist theory. By engaging theory from outside the master’s house, the authors have posed challenging new questions about identity and “difference,” structure and agency, representation, and feminist epistemology and constructed alternative theories that are more useful to multicultural and transnational feminist practice.

The innovative case studies of transnational feminist antiracist practice around the world in *Feminism & Antiracism* offer models for future work in this same vein. The many thoughtful examples from this volume of the translation of the insights of multicultural feminism into transnational feminist practice will be pedagogically valuable and useful for re-

flecting on the relationships among nation, state, race, gender and sexuality.

Chela Sandoval places *this bridge we call home* on her reading list of basic texts in “emancipation and slavery studies.”¹² Along with it, *Sing, Whisper, Shout, Pray!*, *Feminism & “Race,”* and *Feminism & Antiracism* would be on my list. I would supplement these basic texts with personal narratives, theoretical analyses, and case studies that weave anticlassism more visibly into the fabric of feminism and antiracism; such works would deepen our understanding of the significance of capitalism in slavery and emancipation. Also, there is a need to supplement this reading list with works on why transnational feminist thinking and practice tend to slight sexuality as a “difference” and form of oppression. As we add more and more works to the basic texts, feminism is increasingly de-centered as a stand-alone emancipatory struggle against patriarchy. The four volumes reviewed here demonstrate why that is necessary.

Notes

1. The first edition of *This Bridge Called My Back: Writings by Radical Women of Color*, edited by Cherrie Moraga and Gloria Anzaldúa and with a foreword by Toni Cade Bambara, was published in 1981 by Persephone Press of Watertown, MA. Kitchen Table Press in New York reissued it in 1983, and in 2002 it was published in a third edition by Third Woman Press of Berkeley, CA. Its authors, including Audre Lorde, Barbara Smith, and Norma Alarcón, along with editors Cherrie Moraga and Gloria Anzaldúa, were among the first women activists/writers of color to address *women of color* as the subject of Third World feminism and to expose and criticize the unexamined

middle-class, heterosexual, white privilege of many in the second wave women's movement in the U.S. Their work became a key text in the multiculturalist debate in the academy of the 1980s.

2. "Metaphysic of interconnection" is the label AnaLouise Keating (p.521 in *this bridge*) applies to Anzaldúa's spiritual activism.

3. This article first appeared in Becky Thompson, *A Promise and a Way of Life* (Minneapolis: University of Minnesota Press, 2001).

4. Alexander explores her transnational vision in depth in *Feminist Genealogies, Colonial Legacies, Democratic Futures*, M. Jacqui Alexander & Chandra Talpade Mohanty, eds. (New York: Routledge, 1997).

5. These are Anzaldúa's terms. She develops them extensively in her concluding article in *this bridge we call home*.

6. Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza* (San Francisco: Aunt Lute Books, 1987). Anzaldúa does not claim that adopting the *conciencia de la mestiza* ends painful experiences of feeling torn apart; it means struggling to overcome the subject-object duality.

7. *Nepantlera* is Anzaldúa's adoption from a Nahuatl word, *nepantla*, to mean "those who facilitate passages between worlds." In *this bridge we call home*, p.1 note.

8. Most of the articles have been somewhat abridged, but the editing did not detract from the value of the volume as a whole.

9. Barbara Christian, "The Race for Theory," in *Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives by Feminists of Color*, Gloria Anzaldúa, ed. (San Francisco: Aunt Lute Books, 1990), pp.335–45.

10. Mary Maynard's article was first published in Haleh Afshar and Mary Maynard's edited collection, *The Dynamics of "Race" and Gender: Some Feminist Interventions* (London: Taylor & Francis, 1994). The contributors examine the connections between "race" and gender in HIV/AIDS statistics, the labor market, the workplace, violence against women, and academic practice among Black women, and among Muslim women and other immigrant women in the United Kingdom, South Africa, and the Netherlands. The collection also includes a cogent analysis by Kum-Kum Bhavnani of the contributions of feminist epistemology to the critique of positivism.

11. An excellent example of earlier work in a similar vein is *Bridges of Power: Women's Multicultural Alliances*, edited by Lisa Albrecht and Rose M. Brewer (Philadelphia, PA: New Society Publishers, in cooperation with the National Women's Studies Association, 1990). The editors' choice of the term "women's multicultural alliances" reflected the importance of the idea of multiculturalism in the U.S. and also a focus on grassroots activism that for the most part did not examine the role of the state or the activists' position within post-colonialism. *Third World Women and the Politics of Feminism*, edited by Chandra Talpade Mohanty, Ann Russo, and Lourdes Torres (Bloomington: Indiana University Press, 1991), identifies *third world*

women in colonized and decolonized world regions, including "black, Asian, Latino, and indigenous people in North America, Europe, and Australia," as a political subject confronting structural domination by the First World; then it proceeds to examine racist, class-based, and homophobic conflicts and contradictions among Third World women and the potential for antiracist feminism among white women.

Two new collections that focus on transnational feminism with race, sexuality, culture, and class inscribed in it are Caren Kaplan, Norma Alarcón, & Minoo Moallem, eds., *Between Woman and the Nation: Nationalisms, Transnational Feminisms, and the State* (Durham, NC: Duke University Press, 1999); and Nancy A. Naples & Manisha Desai, *Women's Activism and Globalization, Linking Local Struggles and Transnational Politics* (New York: Routledge, 2002).

12. In "AfterBridge: Technologies of Crossing," in *this bridge we call home*, pp. 21–26.

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REFUSING FALSE CHOICES: FEMINIST RESPONSES TO SEPTEMBER 11

by Lynn Walter

Susan Hawthorne & Bronwyn Winter, eds., *SEPTEMBER 11, 2001: FEMINIST PERSPECTIVES*. North Melbourne, Victoria, Australia: Spinifex, 2002. 500p. \$19.95, ISBN 1-876756-27-6.

Published between the U.S. invasions and occupations of Afghanistan and Iraq, this collection of essays, editorials, and political statements examines several critical issues raised by September 11, 2001, and its aftermath — the oppression of Afghan women under the Taliban, Jihadi (mujahideen), and post-war governments, the link between militarist and fundamentalist versions of patriarchy, racism in the identification of suspected terrorists, and the need for women to be fully engaged in the reconstruction of Afghanistan. Another important theme recalls former U.S. support for the Taliban and Jihadi as bulwarks against the Soviet Union, a strategy that paid little heed to the oppression of Afghan women. Critical as it is to understand the U.S.'s role in the past devastation of Afghanistan, it is our responsibility for that country's future that most recommends this new collection to U.S. feminists.

The first part consists of seventy brief journalist/activist reactions written in the periods immediately after September 11, during the war in Afghanistan, and afterward up to March 8, 2002, by women and their organizations around the world. These pieces have the advantage of immediacy but the disadvantage of being quickly overtaken by events — most importantly, the U.S. invasion of Iraq. Their value lies in documenting feminist reactions around the world to September 11 and

the U.S. occupation of Afghanistan, and in bringing together a broad range of national and political perspectives. Part Two comprises sixteen lengthier pieces reflecting on the causes and implications of the attacks on the U.S. and Afghanistan.

I would advise the reader to begin September 11, 2001 at the end, with Winter's article, "If Women Really Mattered..." In it she spells out the names, dates, and places one should know in order to follow the arguments made by the other authors. Then read Afghan women's perspectives, as represented by the five position papers by RAWA (Revolutionary Association of Women of Afghanistan). Established in 1977 to promote women's human rights, RAWA denounces the September 11 attacks in its first piece and calls on the United States not to seek revenge by killing Afghanistan's "most ruined and destitute people," who are not represented by al-Qaeda or the Taliban. During the war, RAWA issued an "Appeal to the UN and World Community" not to replace the oppressive Taliban regime with an equally repressive Northern Alliance, which they predicted would promote continued ethnic and religious conflict and unrelenting oppression of women. Their final paper, "Let Us Struggle Against War and Fundamentalism and for Peace and Democracy," spells out RAWA's position on the post-war government, warning once more against

U.S. cooperation with the Northern Alliance and calling for U.N. peace-keeping forces to provide security, and envisioning a future in which Afghan women play an effective role in public life and live in peace and security. The organization's website at www.rawa.org reveals that RAWA's worst fears about the Northern Alliance being ensconced in the post-war leadership have been realized. RAWA advocates an Afghan state with "unqualified adherence to the principles and criteria of democracy and its major tenet, secularism" (p.241).

Hawthorne and Winter, who live in Australia, have selected other authors who write from feminist locations there as well as from Afghanistan, Bangladesh, Israel, India, Pakistan, Canada, France, Guatemala, Uganda, Ireland, the U.K., and the United States. Regardless of their locality, many, like Women Living Under Muslim Laws, begin by extending "deepest condolences to the aggrieved, their families and the people of America following the crimes against humanity that were committed on 11 September, 2001" (p.28). Judith Ezekiel and Rosalind P. Petchesky, both writing from structural locations within the United States, go beyond sympathy to explicitly condemn the perpetrators. Petchesky's condemnation is set in the context of an insightful examination of the parallels between global capitalism and fundamentalist terrorism.

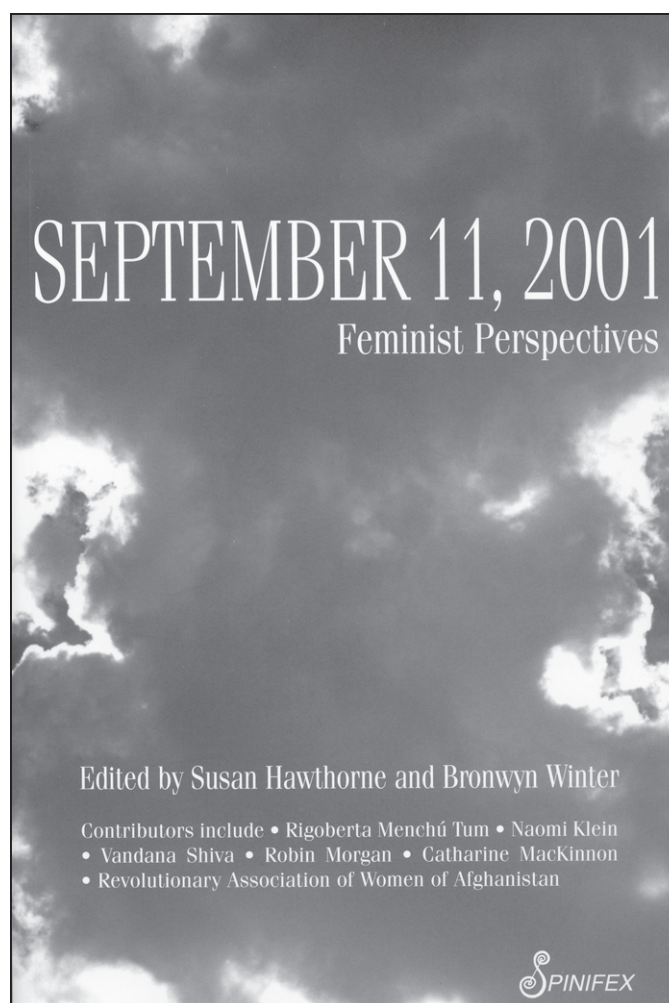
Among the works on feminist foreign policy is Cynthia Enloe's article on the indicators of a militarized foreign policy. By her measures, current U.S. foreign policy is clearly militarized; as a result, "unmanly" voices tend to be silenced. Madeleine Bunting notes that this was quite literally true in British newspapers in the days following September 11, when women's bylines disappeared from the front pages. Indeed, as Hawthorne and Winter point out in their introduction, it was the want of women's voices that prompted them to compile this collection. Catherine MacKinnon, in her essay on the prevalence of violence against women worldwide, goes further in the radical feminist direction than I would, contending that "[w]omen have no state, are no state, seek no state" (p.428). Her pessimism about the possibility for the state to reflect women's power and interests blocks that avenue of democratic action; on the other hand, she leaves the door wide open for transnational feminist activism in civil society.

Examples of such transnational feminist work include that of a U.S.-based group of scholars that calls itself Transnational Feminists and condemns the racial profiling of "anyone who looks like a Muslim" and the conflating of "American" and "white" at a time when domestic civil liberties are being curtailed in the

name of national security. Likewise, this group is against extending the "terrorist" label to justify the suppression of domestic or foreign opposition to presumed U.S. interests worldwide.

Diane Bell explores related issues in her reflections in "Good and Evil:

ist networks with the same fervor employed against "Islamic" terrorists. Diverse Women for Diversity, a southern-based international women's coalition devoted to addressing the problems of globalization, expands the concept of "terror" to include poverty and its progeny — sex trafficking, sale of body parts, disease, and death.



In "The Brussels Proclamation" of December 2001, the Afghan Women's Summit for Democracy presents its goals for education, health care, and human rights — aspirations that can only be achieved with peace and justice at their foundation. Antithetical to both peace and justice is the Manichean rhetoric from the Bush administration about the "axis of evil" and from its antagonists who see the U.S. as the "great satan." Both discourses are grounded in a deadly competition for power and resources. By addressing the ravages of poverty, ignorance, inequality, and intolerance linked to the devastations of war and terrorism, the feminists whose perspectives are represented in *September 11, 2001* refuse those false choices between security and humane, sustainable futures.

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At Home and Abroad." For example, she points to the reluctance of the U.S. government to label the violence directed against abortion clinics in the U.S. as "terrorism" and its failure to investigate domestic right-wing terror-

THE SPIRITUAL JOURNEYS OF AMERICAN BUDDHIST WOMEN

by Alice A. Keefe

Joanna Macy, **WIDENING CIRCLES: A MEMOIR**. Gabriola Island, BC: New Society Publishers, 2000. 296p. pap., \$17.95 (Can\$22.95), ISBN 0865714207. Publisher's website: <http://www.newsociety.com/>

Jan Willis, **DREAMING ME: FROM BAPTIST TO BUDDHIST, ONE WOMAN'S SPIRITUAL JOURNEY**. New York: Riverhead Books (imprint of Penguin), 2001/2002. 321p. \$23.95, ISBN 1-57322-173-2; pap., \$14.00, ISBN 1-57322-909-1. (Title refers to paper ed.; subtitle of hardcover ed. is *An African American Woman's Buddhist Journey*.)

Sandy Boucher, **HIDDEN SPRING: A BUDDHIST WOMAN CONFRONTS CANCER**. Boston: Wisdom Publications, 2000. 224p. pap., \$16.95, ISBN 0-86171-171-8. Publisher's website: <http://www.wisdompubs.org>

Mary Rose O'Reilley, **THE BARN AT THE END OF THE WORLD: THE APPRENTICESHIP OF A QUAKER, BUDDHIST SHEPHERD**. Minneapolis: Milkweed Editions, 2000. 344p. \$22.95, ISBN 1-57131-237-4; pap., \$15.95, ISBN 1-57131-254-4. Publisher's website: <http://www.milkweed.org>

Four recently published autobiographical works from American Buddhist women offer a close look at one of the most significant religious developments of our time — the coming of Buddhism to the modern West. These narratives tell us much about the appeal of Buddhism in a culture spiritually stricken by the “death of God” and the dislocations of modernity. At the same time, they witness to the many ways that Buddhism is being reinterpreted and reshaped by Western, and especially feminist, values and perspectives. As the books reviewed here suggest, the emerging forms of Buddhism in the West both appeal to and are influenced by feminism's respect for the wisdom of the body and the emotions, its location of the sacred in the midst of ordinary experience, and its rejection of a transcendent, impassive God in favor of a vision of the cosmic web of interconnectedness.¹

Widening Circles: A Memoir is the autobiography of Joanna Macy, an internationally renowned writer, activist,

and workshop leader who is one of the most important voices today articulating the relevance of the Buddha's teaching to the work of social activism.² Her title echoes a line from Rilke on his aspiration to “live my life in widening circles / that reach across the world.” This is fitting, not only because Macy's life takes her physically to all corners of the globe, but also because her story tells how she escapes from the gravity of self-absorption into an ever-widening orbit of inclusiveness, in which the boundaries of what she considers “self” expand to encompass all of life.

Images of trees pervade the book, for trees, with their interlacing branches and roots, provide an evocative symbol for the vision of interdependence that guides and inspires Macy's spiritual and intellectual development. Her story opens with the child Joanna nestled high up in the apple tree on her grandfather's farm; amid its interlacing branches she found a “place to disappear into a kind of

shared presence, the being that was the tree and me” (p. 2). And her story closes with a grey-haired Macy under the Bo Tree at Bodh Gaya, where Siddhartha attained his enlightenment. In that moment of awakening, the Buddha saw that everything that is arises in dependence upon everything else that is, and that nothing stands apart from this web of interdependent causality. Macy's own awakening experience came when, as a graduate student, she brought the Buddha's teaching on causality and interdependence into conversation with general systems theory and came to a profound understanding of how the ground of being is not static and fixed, but interdependent and fluid, “empty of everything but relationships” (p. 142). She saw that it is only the illusory fiction of the separate autonomous self that obscures this wisdom of deep relation.

These insights into the interdependent and interconnected nature of reality would prove indispensable to Macy once she allowed herself to become fully conscious of the frightening

Macy's story is really one of choosing connection over closure, and of falling in love with life, with the world, with her body, and with herself as she is, with all her flaws and pain.

truth that humanity is laying waste to the earth and imperiling its own survival. Overcome by dread and despair about the future of our planet, she went for advice to some of her Buddhist friends; they told her that she, as a Buddhist, should get over her debilitating attachment to the world of appearances. Macy did not listen to their world-denying interpretation of Buddhism. Instead, she drew upon the Buddha's teaching of interdependence to understand despair as proof of our undeniable connection with the world and all beings. Acknowledging and expressing despair can empower us, breaking us open into the wider reaches of our being and offering us the power to act that arises from an experiential knowledge of our mutual belonging and the compassion such knowledge engenders.

On the basis of these insights, Macy developed her famous "Despair and Empowerment in a Nuclear Age" workshop to show social activists how to embrace their despair and transform it into power for action. Then came the inspiration for her "Council of All Beings" workshop, designed to foster and express a wider identity of common belonging with the whole community of life on this Earth. More recently she has offered her "Deep Time" workshop, which aims to awaken us to our interconnectedness with beings of the future who will be left with the consequences of our actions today.

The story of these contributions to the work of activism in our time is contained within an engaging and wonderfully honest narrative of Macy's life. She takes us through her adolescence as an aspiring evangelist, her subsequent loss of faith in the transcendent God of neo-Orthodox theology, her wanderings through young adulthood, and her time studying socialism in France and working for the C.I.A. in Washington, then marrying Fran Macy, with whom she raised four children. Fran's administrative work with the Peace Corps took the family to India, where Joanna met her Tibetan Buddhist teachers, and then to Tunisia and Nigeria. With each move, she suffered with the experience of being a stranger in a foreign land, without any professional occupation to ground her sense of identity. Yet in each new place, she emerged from alienation and loneliness by widening the circle of her self to include the people and landscape of these lands. She calls this section of her memoir "falling in love with my world." Along the way she also falls in love with more than one man and opens to the spiritual insights that are rooted in the body's desires. It is instructive to see that her openness to other loves does not rend the fabric of her marriage with Fran; the couple practice a nonpossessive love for each other that does not depend upon closure to thrive.

Indeed, what makes *Widening Circles* so compelling is that it is really a story of choosing connection over closure, and of falling in love with life, with the world, with her body, and with herself as she is, with all her flaws and pain. This book is a "must read" for all activists who need to integrate

their hearts with their heads, and also for those who wish to explore the concrete implications of the deep wisdom of interdependence for the ethics of social engagement.

Jan Willis, a prominent Indo-Tibetan scholar and professor of religion at Wesleyan University, shares with us her extraordinary life story in *Dreaming Me: From Baptist to Buddhist, One Woman's Spiritual Journey*. Willis's story is unique and particularly instructive because unlike any of the other women whose books are reviewed here, Willis is African American, not white. She grew up in Docena, Alabama, a segregated mining town on the outskirts of Birmingham. Docena in the 1950s was a stronghold of the Ku Klux Klan, and Willis's childhood memories highlight the emotional impact of living under the shadow of racist violence. The tactics of the Klan were simple, she tells us: "they reminded us of who was boss by instilling in us fear of the consequences of ever forgetting it" (p.19). As a child, Willis witnessed regular drive-throughs and cross burnings, everyday harassment, and occasional murder. The hatred and violence of the Klan, whose power was virtually unchallenged, created an atmosphere of "unimaginable psychic terror," which, says Willis, "crippled my self-esteem and the self-esteem of many black people" (p. 19). Her embrace of Buddhism would be in many ways a process of healing from the wounds of shame and rage inflicted by the terrorism of American racism.

Willis was fifteen in 1963, when the Civil Rights movement exploded in the streets of Birmingham. The

teenage girl marched with King and was proud that she could stand up for herself and her people (p.61). As chinks opened in America's rigid caste system, the brilliant young Willis was among the first African Americans to be invited into the enclave of the Ivy League, and she made the lonely journey north to study at Cornell. As a philosophy major, she learned about Buddhism, and this interest prompted her to spend her junior year in Benares, India. While there, she took a side trip to Katmandu, where she was powerfully drawn to a group of Tibetan monks, refugees from the Chinese invasion of 1959. They befriended her and unexpectedly invited her to "stay here and study with us" (p.104). She would not accept this invitation until later. After graduating from Cornell, she considered joining up with the Black Panthers to continue the struggle against racism. Instead, her instinct for peace and the memory of the monks' invitation moved her to return to Nepal, where she met Lama Yeshe and became his dharma student.

Of the four Buddhist women whose writings are reviewed here, Willis's path is most strongly rooted in her deep and heartfelt relationship with her teacher. Even though feminist spirituality emphasizes relationship as a primary spiritual value, many Western feminist Buddhists are uncomfortable with the importance given to the relationship between student and teacher in some forms of Buddhism (Tibetan Buddhism especially) because of the hierarchical element in that relationship. Not so with Willis, who openly shares the gratitude and devotion she feels for her teacher, who showed her how to get at the roots of

her deep inner wounds and heal them. Through her relationship with Lama Yeshe, she gained precious insight into the nature of her poisonous self-pity and its defensive partners, arrogance and anger. And because Lama Yeshe saw her as a special and perfect being, Willis discovered how to see herself that way too. Her work of healing illustrates the path of tantric Buddhism, in which the afflictive emotions are not execrated, denied or repressed, but rather are clearly seen, fully owned, and deeply understood; in this way, negativity is transmuted into the compost out of which wisdom and compassion may grow.

One of the great delights of this book is in its descriptions of Willis's religious experiences as she makes the journey from Baptist to Buddhist, and the profound connections she finds between these faiths. The story of her baptism is priceless; as a reluctant and rather irreligious teenager, she underwent baptism only because her mother insisted. Nevertheless, as she emerged from the baptismal waters and saw the hands of her whole community reaching out to welcome her, she experienced "more love there than I had ever felt;... This love, in a flash, dissolved all fears.... For the first time, I felt that I belonged to a family as big as humankind itself; and yet even bigger than that, taking in all creatures who breathed and cried and struggled and

sang" (p.51). That experience of perfect peace and complete belonging was echoed in another initiation experience — when Lama Yeshe introduced her to the nature of mind in a special moment of instruction known as the "deep pointing out." Lama Yeshe's blessing allowed Willis "to touch, and to taste, the richness of that vast infinity of peace" (p.219). In the retreat that followed, she came to see her mind as "immeasurably vast" and encompassing everything; in that aware-



Miriam Greenwald

ness, "there was no longer any separation between me and everything else in the universe" (p.221).

Willis's spiritual journey is not about renouncing one faith and accepting another, but about finding the common ground between them. Near the end of her book, she tells of visit-

Willis's work of healing illustrates the path of tantric Buddhism, in which the afflictive emotions are not execrated, denied or repressed, but rather are clearly seen, fully owned, and deeply understood; in this way, negativity is transmuted into the compost out of which wisdom and compassion may grow.

ing her father's Baptist church, where the preacher presented Christ's teachings as being about "overcoming suffering, about patience, strength and the cultivation of true love" (p.275). The same teachings, she recognized, were at the core of Buddhism, and she felt that "in this black Baptist sanctuary I, an African American Buddhist, had come home" (p.275).

Willis's life story is one of trust and love winning out over fear and alienation, and it reminds us of how we are sustained on the spiritual journey by community and courage. This is an accessible and engaging narrative that is highly recommended for anyone interested in women's religious lives, in Tibetan Buddhism, and/or in the work of transforming affliction into wisdom.

In her memoir *Hidden Spring: A Buddhist Woman Confronts Cancer*, Sandy Boucher shares the story of her yearlong struggle with stage III colon cancer.³ As she retells her experiences — hearing the sudden and unwelcome news, undergoing major surgery, coping with the debilitating effects of chemotherapy treatment, and, in the midst of it all, breaking up with her partner — we travel with her on a journey across an ocean of physical suffering and emotional dislocation in

which everything that supports a secure and confident personal identity is lost overboard. Yet Boucher survives, both physically and spiritually, offering an excellent example of how the practice of the Buddha's dharma (teaching) can prepare one to meet the extremities of suffering.

The narrative bounces back and forth between her year confronting cancer and her earlier experiences at the Dhamma Dena retreat center, presided over by the formidable Ruth Denison, a German-born pioneer in bringing Insight Meditation to the West. From Denison, Boucher learned the practice of mindfulness — bringing one's full and naked awareness to the present moment and watching the continuous arising and disappearing of sensations, thoughts, and emotions, without needing to form an opinion about them or change them. In her explanation, Boucher skillfully dispels fallacious understandings of meditation as a retreat into some kind of pleasant trance state, and instead illuminates Buddhist meditation as the practice of keeping one's attention on reality as it is, however it is, be it painful or pleasant. Through the practice of this bare and choiceless awareness, both one's defense mechanisms against painful experiences and one's habitual grasping after pleasurable experiences begin to drop away, allowing for an opening up of one's awareness and one's heart to whatever the present moment offers. As Boucher puts it, "Buddhist practice does not prevent anything, it does not shield us from anything. It softens and opens us to meet everything that comes to us" (p.4).

When it is cancer that comes to her, Boucher applies what she learned

at Dharma Dena. Rather than fleeing from the pain, she takes pain as the object of meditative inquiry, learning to see it as it is, as a flux of sensations, distinct from the ways that we define and react to those sensations. In so doing, she is able to shift her focus from the complex tangle of fabricated thoughts and emotions that are fueling her distress to the simple reality of her body, the sensations it is experiencing, and her breath. Such meditation, fully grounded in the reality of present-moment experience, allows her to relax her anxious resistance to what is and let go into a profound calm.

More than coping with pain and physical discomfort, Boucher's greater challenge is facing the disintegration of the foundations of her self-identity. She describes herself as one of those capable, confident, and independent people (like so many of us) who base their sense of self upon their capacity for performance, productivity, and autonomy. Her year with cancer constitutes a frontal assault upon this carefully constructed self. As an invalid, her confident self is stripped of its support in productive activity and self-sufficiency. Even her mental acumen is lost, and her seasoned ability to write, to teach, and even to meditate gives way to a dull vagueness punctuated by serious mental lapses. Of this experience of loss, she writes, "somewhere far back among the rooms of my serviceably furnished, fairly spacious constructed self I lay hidden and hopeless, not weeping but stunned by a sense of helpless stillness in me" (p.126). She is stripped finally of that ultimate prop of the self — its secret conviction of its

own immortality. Through witnessing all this, Boucher gains precious insight into the operations of this self and all the myriad ways it strives to defend and solidify itself. And she makes hard-won progress against her Western self's proclivity for self-enclosure and its willful desire not to need others.

This lesson about needing others comes home most forcefully as Boucher's relationship with her partner Crystal steadily unravels. Serious tensions in the relationship, which had been brewing prior to her diagnosis, intensify under the pressure of her illness and culminate with Sandy moving out of their shared home when she is at the nadir of weakness. Boucher works hard to understand her contribution to the hurt and defensiveness that tear the couple apart, and grows in her capacity to accept grief, loneliness, and anger as mind states that will pass — being, like all things, impermanent.

Hidden Spring illustrates clearly some of the ways that feminist spirituality and Buddhist practice intersect: both reject a dualistic metaphysics and take the body itself as the locus for spiritual practice; both take our emotional pain and our experiences of loss as opportunities for opening; and both call us to embrace our vulnerability and move beyond the illusory constructions of the autonomous self. This memoir also offers a great resource for anyone coping with (or anticipating that they might someday have to cope with) a life-threatening or debilitating illness.

Mary Rose O'Reilley, Roman Catholic turned Quaker and part-time Buddhist, gifts us with the spiritual

In her relationship to Buddhism, O'Reilley is more like a curious friend than a true believer, and she maintains a questioning and critical attitude toward its orthodoxies, as she does toward those of her natal religion.

chronicle of her year as an apprentice shepherd in *The Barn at the End of the World: The Apprenticeship of a Quaker, Buddhist Shepherd*. Each chapter of this beautifully written work is a meditation in its own right, offering insight into a profound spiritual awareness that is thoroughly grounded in the smelly and gritty stuff of our material existence. One of the key themes of contemporary feminist spirituality is the discovery of the sacred in the midst of the ordinary. If such discovery is mysticism, then O'Reilley is a master.

O'Reilley was raised a Roman Catholic and spent two years in a cloister before reservations about the complicity of the Church in the structures of violence drove her from the lap of the Mother Church to the Quakers. She became an English professor in Minnesota and began study for a certificate in spiritual guidance, but her required readings in modern theology and spirituality left her disappointed. She found that even after years of influence by feminist theology, contemporary theologians still made few efforts "to unify the physical and the spiritual," and the understanding of the Spirit remained mired in "a relentless negation of life" (p.283). Her decision to spend her sabbatical year as an apprentice in a sheep barn was, she says, like Thoreau's decision to live in the woods, hard to analyze logically

but having much to do with a search for a spirituality that does not seek to climb out of the body in the quest for something higher. "Love calls us to the things of this world," she says (p.254), and so she finds herself cleaning sheep pens, dealing with birthing ewes and dead lambs and protracted rectums, all the while appreciating the "deep rest in this loss of self" (p.5) that she finds in working in a barn full of animals. After working for years as an intellectual, absorbed in books and typewriters and student papers, she finds the rhythms of manual labor to be restorative, and the barn a place where her spirit finds rest from its habitual overdrive (p.223). The discipline of manual work, she muses, is like prayer, or even better than prayer, because it is so grounded in the real and opens up space in consciousness to experience that "intensity of presence" (p.6) which is the experience of the Sacred in the world.

Midway through her year in the sheep barn, O'Reilley takes a break to spend three months at Plum Village, a monastic community in France gathered under the leadership of Thich Nhat Hanh, the Vietnamese Buddhist monk and peace activist whose well-published writings have introduced many Westerners to mindfulness practice. Plum Village does not go down easily for O'Reilley. Most of the time she feels cold (it is winter in France) and underfed (the servings are small and there are no seconds), and Thich Nhat Hanh's dharma talks, which focus on the fine points of Buddhist philosophy, do little to ease her discomfort. But here too is embodied experience, and O'Reilley remains masterfully present with her irritability and discomfort. From this place of awareness, she offers vignettes of her

struggles with herself that are unabashedly self-revealing and at the same time marvelously humorous. At Plum Village she deals with anger instead of manure, but the lesson is the same: it is all compost for our spiritual garden. "The problem is not the feeling, but what we do with the feeling that makes trouble" (p.200).

In her relationship to Buddhism, O'Reilley is more like a curious friend than a true believer, and she maintains a questioning and critical attitude toward its orthodoxies, as she does toward those of her natal religion. Yet she finds the exercise of crossing over into the world of Buddhism to be valuable; as she says, "it's helpful to come again to your own religion after you have filtered it through some radically different sets of belief" (p.215). One benefit of the perspective thus afforded is to see that while the metaphors of religious belief change from faith to faith, the religious phenomena themselves remain constant (p.215).

Whether one speaks in Christian terms or Buddhist terms is simply a choice between dialects; words point to "more fluid and intangible realities" that escape our efforts to establish hard certainty (p.245). O'Reilley's own meditations on religious terms like "grace" or "angels" illustrate this important point — that religious language is a kind of poetry, a play of metaphors that helps us glimpse into the warm darkness of mystery.

One of the promotional blurbs on the back cover of *The Barn at the End of the World* is from Joanna Macy, who says that O'Reilley's memoir "is about the subtlest, most sane-making book on contemporary spirituality that I've read in years. It is also the funniest." I couldn't agree more. The com-

bination of serious soul work with a teasing levity about whatever we take too seriously creates a work that is both delightfully uplifting and profoundly grounding. It is difficult in an academic review to do justice to the beauty and brilliance of O'Reilley's theo-poetic meditations; clearly, this book is a spiritual classic for our time. *The Barn at the End of the World* draws on the best of Catholicism, Quakerism, Buddhism, and feminist theology to articulate a spirituality solidly grounded in our this-worldly loves and longings.

Notes

1. Two excellent autobiographical works published in the 1990s that also illustrate this intersection of feminist concerns and Buddhism deserve mention here: Natalie Goldberg's *Long Quiet Highway: Waking Up In America* (New York: Bantam Books, 1993) and China Galland's *Longing for Darkness:*

Tara and the Black Madonna (New York: Penguin Books, 1990).

2. Macy's most influential work is *World as Lover/World as Self* (Berkeley: Parallax Press, 1991).

3. Sandy Boucher is a familiar name to students of women and Buddhism; her writings in this field include *Turning the Wheel: American Women Creating the New Buddhism* (San Francisco: Harper & Row, 1988) and *Opening the Lotus: A Woman's Guide to Buddhism* (Boston: Beacon Press, 1997).

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FEMINIST VISIONS

WOMEN AND MAQUILADORAS ON THE U.S.–MEXICO BORDER

by Dionne Espinoza

MAQUILA: A TALE OF TWO MEXICOS. 55 mins. color. VHS. 2000. Dirs.: Saul Landau & Sonia Angulo. Cinema Guild, 130 Madison Ave., New York, NY 10016–7038; phone: (212) 685–6242; fax: (212) 685–4717; email: info@cinemaguild.com; website: www.cinemaguild.com Sale: \$295.00. Rental: \$95.00. Code 1926.

SEÑORITA EXTRAVIADA, MISSING YOUNG WOMAN. 74 mins. color. VHS. 2001. Dir.: Lourdes Portillo. Women Make Movies, 462 Broadway, Suite 500WS, New York, NY 10013; phone: (212) 925–0606; fax: (212) 925–2052; email: orders@wmm.com; website: www.wmm.com Sale: \$295.00. Rental: \$90.00. Order #W03776.

The ghostlike image of a woman's face appears against a scene of border traffic. As the montage continues, young mexicanas working in a shoe store in downtown Ciudad Juarez, Mexico, appear in black and white. A bus leaves the colonías of Juarez to transport its riders to their destinations at various stops — one of which is the maquila industrial parks, where mestiza and indigenous women of Mexico find work.¹ In the final shot of this opening sequence of *Señorita Extraviada*, a man holds his hand out as a gesture to the vast desert landscape of the border, and the voice of director Lourdes Portillo declares, “I came to Juarez to track down ghosts. To listen to the mysteries surrounding them.”

More than 300 young women have disappeared in Juarez. One third of them have been found dead, horribly brutalized, raped, and unrecognizable in the Lote Bravo and Lomas de Poleo regions near the colonías on the outskirts of Juarez. The murders of these women, who are described as “slim, dark, with shoulder-length hair” in the posted missing-person announcements, amount to a virtual

slaughter of poor mestizas in Juarez — a femicide — that has finally come to international attention within the last five years.² Yet the murders remain unsolved, leaving the families of the women without closure, without hope, and, sadly, without the support of the federal, state, and municipal institutions that should aid them in finding their disappeared children and bringing the murderers to account.

Why have so many women been killed in Juarez? According to Portillo, Juarez is a city “spinning out of control” as a result of its location at the center of several national and international developments. Those developments include the drug trade (“narco trafico”), which has become so prevalent that critics have coined the term “narco state” to refer to the power of the trade to influence local and state governments; the maquila industry, which, although initiated in the mid-1960s through the Border Industrialization Program (BIP), has seen exponential growth since the signing of the North American Free Trade Agreement (NAFTA, 1994); and the population boom of migrants to Juarez from other

areas of Mexico, in particular rural areas, precipitated by the availability of employment in the maquilas, particularly for young women.

While this nexus of events suggests that the women's deaths are a casualty of globalization, Portillo goes further to forefront a gender analysis that intersects with class and race. A key issue here is the second-class citizenship of poor mestizas and indigenous women in Mexico. In this documentary, the local, state, and federal governments reveal their own patriarchal and sexist assumptions about this group of women. In televised footage (which underscores his distance from the people he governs), Francisco Barrio, governor of Chihuahua from 1992 to 1998, describes the women as involved in a double life — maquiladora workers by day, sex workers by night. In a subsequent clip, Assistant Attorney General Jorge López suggests that individuals impose their own curfews and not be out at night with the “bad people.” In effect, as activist Judith Galarza observes, political officials of both major parties — the PRI (Institutional Revolutionary Party) and PAN (National Action Party) — blame the

murdered women for the way they dressed and imply that they were all sex workers.

Such a blanket categorization undermines the reality that these women were employed in various occupations— including retail, child care, domestic work, and maquiladoras. Because a number of the murdered women have been maquila workers, an investigation of the maquila would seem to be in order, but *Señorita Extraviada* hints that the maquilas occupy a protected status that does not allow for a thorough investigation between the maquilas and the murders. Portillo represents the maquilas as a convenient means for individuals to have access to young, poor, mestiza migrant women, as in the case of Maria Sagrario Gonzalez, who disappeared on the day her work schedule at the maquila was changed. Yet Portillo chooses not to focus on owners, managers, or planners or on the environment of the maquiladora as the single cause. Rather, in lingering and telling images of the throngs of male workers in law enforcement and civil service, Portillo suggests that the issue at stake is government accountability — in the form of a thorough investigation and justice for the murdered women and their families.

Given the male dominance of government agencies, women representatives of the state find themselves in difficult positions. In response to pressure by families and women's organizations, Suly Ponce was hired in 1996 as a special prosecutor to look into the murders. She appears initially as a potential source of real answers for the families, candidly describing the disarray of the forensics division, where

equipment is lacking and procedural protocols have been neglected. (We learn later that 1000 pounds of crucial evidence in the form of victims' clothing was destroyed). A year later, she appears to have been tamed by the bu-

Why have so many women been killed in Juarez?

reaucratic and patriarchal machinery of the state and become complicit in state silencing and business as usual. For example, she dismisses the case of a young woman reported missing as simply an instance of someone dallying with a boyfriend. By the end of the film, we hear that Ponce has been moved to another position in state government.

While placing the government and its agencies in question, Portillo's film also gestures toward a larger historical context of violence against women in Juarez (a city that has the highest rates of domestic violence in the country — a dubious distinction). Evangelina Arce, the mother of a missing woman named Silvia, recounts her own abduction in Juarez many years earlier. Evangelina had taken some clothes to a woman friend, who insisted that she get into a car. A man who claimed that this friend had sold Evangelina to him drove the car to the cemetery, where he seemed to spend the night pondering her fate. The man let her go, but years later Evangelina's own daughter has disappeared and is most likely dead.

Another chilling testimony points to police corruption in Juarez as well as to the disregard of colonia residents. The story of María, a woman who lives in a colonia with her husband and

children, begins with a dispute between María's family and a neighbor who wants to take their land (which points to tension among residents of these squatter settlements, which appear virtually overnight and exist without running water or electrical services). When the police are called to the scene, they arrest María and her husband, place them in jail, and proceed to sexually assault and batter María. These agents (who include a woman officer) use code names such as "diablo" throughout the ordeal. At one point, they put Maria in a cell where they show her photos of other women who have been tortured, raped, and killed, before they finally allow her to leave with her husband. With the encouragement of her partner, Maria reports the incident, and there is some media coverage but the individuals are never charged. Months later, María is still stalked by "el diablo" outside her home; shortly thereafter, the same individual appears in the maquiladora where she works.

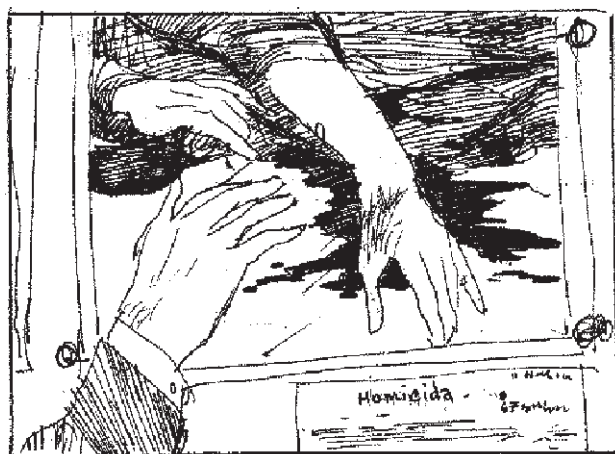
María's story is one of several strands Portillo follows in the film as she presents the list of suspects: Abdel Sharif, an Egyptian engineer who worked at a maquiladora and is charged with the murder of twenty-four women; the Rebels Gang, a group of individuals who are involved in Juarez's underground nightlife; the "choferes," bus drivers said to be led by Sharif from within the prison; "narcotraficantes," one of whom is seen carrying a nipple on a chain; and the municipal police, who may be participants in the abuse or in a cover-up. As the possibilities are presented, it becomes clear that none of them provides

the entire answer. Filtering through the television footage, newspaper reports, and interviews with government agents, Portillo reports, "I find myself mistrusting everything I'm told and everything I read. The only reliable sources of information are...the victims and their families."

Señorita Extraviada skillfully draws on the voices of the families, survivors of assault and abduction, and women activists throughout the film, reminding us that this is not just a "murder mystery" for public interest but a personal and public tragedy that affects the daily lives of women and families in Juarez. Portillo captures the sadness and anger of the families (including a powerful representation of the father of Isabel Nava Vasquez), as well as their refusal to be victims and their determination to receive answers from the government. Among the activists interviewed are established organizers Victoria Caraveo (Mujeres Por Juarez) and Judith Galarza (Latin American Families of the Disappeared). Also portrayed is the grassroots response of Voces Sin Eco, an organization founded by Guillermina Gonzalez Flores (the sister of murdered maquiladora worker Sagrario Gonzalez) that is made up largely of the families of disappeared women.³

Portillo's experimental style invokes the crime/drama/mystery genre, but she reveals the limitations of the genre, which can objectify the dead and leave out the expressions of grief, rage, injustice and trauma experienced by victims and survivors. Powerful

scenes, such as that of a pair of hands laying down an empty dress or the transition from a pair of shoes in a store window to a pair of shoes in the dirt, convey these emotions and seek to honor the dead. Images of young women and girls growing up in a city that "disappears" women represent hope and a strong spirit. As the film closes, a tattered Mexican flag serves as a fitting symbol for a government that has not acted with good faith to solve the crimes — proving once again that



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women are excluded from citizenship and the right to justice.

Where *Señorita Extraviada* foregrounds the gender-specific aspect of women's experiences of globalization and the border by showing the femicide taking place in Juarez, *Maquila* offers a more panoramic view of the issues in which women are representative (if not always vehicles) of changes occurring in Chiapas, Juarez, and Tijuana. Saul Landau and Sonia Angulo's *Maquila* complements *Señorita Extraviada* by going deeper into the realm of the maquila, placing the factory — the motor of globalization — at the center of an account

that uses instructive and readily recognizable dichotomies to expose worker exploitation, violence against women, and environmental degradation on the border.

The country/city dichotomy comments on how the lives of indigenous people have been undermined by globalization, which has displaced them from their land and into the alienating cities. The first frames of the documentary place the viewer in the

Lacandoan Jungle in Chiapas, which is depicted as a pastoral scene in which farmers work, animals roam, and children play. A helicopter with government soldiers intrudes upon this scene, which culminates in a face-off between soldiers on one side and Mayan peasants with Zapatistas on the other. A contrast is framed with the colonías of Juarez, where an indigenous woman is shown having "joined the global economy." Interviews with

men and women from rural communities describe a more tranquil (*tranquilo*) life with fresh air in the countryside, where "[w]e were comfortable on our own land." The rural/urban split highlights the uneasy "fit" between the migrating mestiza and indigenous women from rural communities and their new jobs in cities like Tijuana and Juarez — jobs made possible by the very neoliberal free trade policies that have displaced these women from their rural lives.

According to the film, several factors inaugurated the exodus to cities like Juarez, including the "crisis" of 1965, marked by the end of the *bracero* program and the fall in corn

prices.⁴ As does *Señorita Extraviada*, this film comments on the Border Industrialization Program, which brought jobs and caused families to uproot and migrate to the makeshift colonías in search of a more secure economic situation. *Maquila* does an exceptional job of showing us what greets these hopeful new migrants in the cities: environmental degradation, poor living conditions in colonías with no running water or electricity, and a lack of public safety (which has a particular impact on women).

Another instructive set of contrasts that demonstrates the workings of the maquila economy on the border is that of the grassroots “people,” on one hand, and the managers, industrialists, economists, and police officials on the other. The filmmakers examine how the maquila functions as a world of its own — an exploration narrated by the statements of men who are identified by name and such subtitles as “Industrialist,”

“Father of the Maquila Industry,” and “Economist, PRD Left Liberal Party.” Countering the voices of the Industrialists, who speak lucidly of prof-

its and say little about the human costs of globalization (the economist member of the PRD is the only one to voice an oppositional view), are the comments of unidentified maquila workers, residents of the colonías, and workers on strike. The stark contrast underscores *Maquila*’s populist approach, a pedagogical strategy that is generally successful.

But the film’s populism overrides its ability to account for the gender-specificity of women worker’s exploitation or for the murder of women in Juarez. According to *Maquila*, the fac-

tory fosters an environment that dehumanizes women as machines through labor exploitation, verbal abuse, and physical abuse. Victor Quintana, the economist, speculates that this dehumanization explains the murders. But an aspect of the dehumanization here is a refusal to see *women* as human — as evidenced in the language of verbal abuse (“Pinches viejas! [Stupid lazy women!]”) and in the power dynamics involved when a presumably male supervisor slaps a woman worker. Studies of the gender-specific abuse of the maquilas report such practices as women being forced to show their sanitary pads to prove they are not pregnant. There is also a culture, within some factories, of paternalism, sexual harassment, and sexualization of workers (for example, in having bathing suit contests.)⁵

Particularly strong are the testimonies of women maquiladora work-

Maquila’s depiction of workers conveys the important ideas of worker exploitation and union organizing in response. But it is unclear how the film wants to present gender as an intersecting dynamic.

ers who verbalize their awareness of these injustices and their understanding that maquila work is just one step ahead of rural subsistence. Nevertheless, maquila work offers economic survival. These women also articulate a sense of the dignity owed them as workers. But although the women workers engage in consciousness-raising in union organizing efforts, it appears that men head the independent union movement — this is exemplified by the striking workers at the Han

Young corporation in Tijuana. Absent from the film is a historical perspective that would include documented earlier instances of women workers’ resistance to the harsh discipline of the maquila and women’s independent union activity.⁶

Maquila’s depiction of workers conveys the important ideas of worker exploitation and union organizing in response. But it is unclear how the film wants to present gender as an intersecting dynamic. There are two tendencies here: In one, gender differences remain secondary to the women’s identities as “poor” and “indigenous.” For example, when Subcomandante Marcos declares globalization to be a process of erasing indigenous and poor people (a genocide), the film implicitly validates his analysis as an explanation of the murders in Juarez. “Poor and indigenous” take precedence over “women,” disallowing for the identification of a femicide. Of course, this is not to say that

the murders are not part of the weaponry of domination against indigenous people, as one critic suggests; my point, rather, is that it *matters* that the disappeared are women.⁷

Another tendency, this one connected to the film’s populism, is the subsuming of women’s struggles into a nationalism “from below.” As in all nationalisms, whether from above or below, the film acknowledges women insofar as they serve the nation and/or as objects to be protected. Mayan women confront the government soldiers in Chiapas, and women in Juarez wave white flags and shout the slogan of

their movement (“Ni una mas! [Not one more!]”) as members of the organization Nuestras Hijas de Regresa a Casa (May Our Daughters Return Home). These images play up the “mother” role, a protected status in nationalism, but they do make it more possible to understand how globalization affects women *as women* and suggest the languages available to women who seek to respond.

Neither *Maquila* nor *Señorita Extraviada* subscribes to the “male rage” thesis that has been popular among some public officials and journalists — the argument that the women are being killed by angry, unemployed men who feel threatened by the women’s economic independence and competition for jobs. *Maquila*’s rural/urban contrast does take up the theme that the entrance of women into “modern life” (“the global economy”) brings with it shifts in gender roles. Indeed, rates of divorce in Juarez have increased, but so has the rate of domestic violence. Gender roles may be a point of contention, but commentators in *Maquila* do present a cultural response to the fracturing of traditional families ties and to the “loss of solidarity” in community. Sister Maria Telleria observes that even though spheres outside of the maquila are threatened by the exploitative condi-

tions, “God is present,” perhaps offering popular religion as a response to exploitation and hinting at liberation theology. “Strong family ties” are sought by at least one single mother living in the colonia Anapra (near Lomas de Poleo) to counteract the dangers of the city. *Señorita Extraviada* reports that the family of Maria Sagrario Gonzalez believes she was abducted because someone changed her schedule, which caused her to venture

corrido (ballad) narrating the murder of Sagrario Gonzalez intercuts the visual and audio narrative of *Maquila*, marking transitions to the various vignettes of women workers, the murders, and the strikes. Within Mexican border folklore, corridos have long served as the voice of the people in documenting injustice, whether it involves the U.S. government (often through its notorious representatives, the Texas Rangers) or the Mexican government (whose federal police have too often been implicated in corruption). The corridista here attributes the death of Sagrario to globalization processes represented in the form of the chupacabras, the legendary goat sucker said to terrorize farm animals throughout Puerto Rico, the U.S., and Mexico. The chupacabras has also been imaged in satirical news accounts as Carlos Salinas de Gortari, the president who signed NAFTA and “sucked” the life out of his country.

An alternate folklore track might run through these films as well, to highlight the specificity of women’s oppression within a Mexico “haunted” by globalization. The legend of La Llorona tells of a weeping woman who commits infanticide in the face of male domination. But instead of La Llorona as an infanticidal figure, here La Llorona cries and shouts out (“¡Ni Una Mas!”) against male caprice and abuse of power, in the protests of the mothers who insist upon the return of their daughters and in the voices of indigenous women yelling back at the Mexican Army sent to subjugate them and appropriate their land (*la madre tierra*). Recently, a group of mothers of disappeared women marched to Mexico City from Juarez to demand justice; this has inspired the Mexican



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out without “the protection of her family.” In this context, the family, which can be a site of male dominance and domestic violence, can also be a site of safety and comfort. Here, then, we see the contrast between the top-down concept of nation as family and the grassroots definition of family as safe space (when it is healthy). The grassroots definition — insofar as it provides a model of collectivity for the poor — has the potential to extend out to others at the grassroots level who feel the same breakdown vis á vis the nation (represented in the government).

Culture also offers resistance in the form of popular folklore genres. A

government to pursue the murder investigations more vigorously.⁸ A comprehensive understanding of women and maquiladoras on the U.S.–Mexico border requires that the lives of women be seen in a context that does not erase their humanity as women.

Notes

1. Definitions: A *colonia* is a makeshift neighborhood, generally without running water or electricity. *Maquila* refers to a factory in which workers assemble parts for export, and *mestiza* to a mixture of European and indigenous descent.

2. The term “femicide” has been used by scholar Rosa Linda Fregoso; see “Voices Without Echo: The Global Gendered Apartheid,” in *Emergences*, v.10, no.1 (2000), pp.137–55. The term is also used in the following

website: <http://www.geocities.com/pornuestrashijas/>

3. Voces Sin Eco has since disbanded.

4. The *bracero* program (1942–1964) was a contract labor program initiated during World War II to meet the demand for agricultural workers in the U.S.

5. Because women are seen either as not human, or as human but not as women, it has been necessary to coin the slogan “Women’s Rights Are Human Rights!,” which came out of the Beijing Conference. A more thorough examination of the organization of the maquila can be found in Norma Iglesias Prieto, *Beautiful Flowers of the Maquiladora: Life Histories of Women Workers in Tijuana*, trans. Michael Stone with Gabrielle Winkler (Austin: University of Texas Press, 1997); and

Devon Peña, *Terror of the Machine: Technology, Work, Gender, and Ecology of the U.S.–Mexico Border* (Austin: University of Texas Press, 1997).

6. Iglesias Prieto, pp.81–96.

7. Fregoso (see note 2) argues that one possible reading of the rapes is as a weapon of war against indigenous peoples within Mexico (pp.143–44).

8. David Bacon, “Juarez Mothers Cry Out for an End to the Murders of their Children,” Pacific News Service, May 12, 2003.

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FEMINIST ARCHIVES

The University of Houston’s **WOMEN’S ARCHIVE AND RESEARCH CENTER**, which opened in 1996, houses the papers of women’s organizations in the Houston area — “a milieu in which women have operated for over a century,” according to the description on the UH Women’s Studies Program’s website (<http://www.hfac.uh.edu/WS/WARCpr.HTML>). Collections that are now open to readers include the papers of the Houston Area Women’s Center, the Top Ladies of Distinction (an African-American philanthropic group), the Texas Council on Family Violence, Hispanic Women in Leadership, and the Women’s Fund for Health Education and Research; and collection is ongoing. See the full list of existing collections (and detailed descriptions of many of them) at <http://www.hfac.uh.edu/WS/WARCpr.HTML>. Special Collections librarian Pat Bozeman (lpbozeman@uh.edu or 713-743-9751) is the contact person for this archive.

WORLD WIDE WEB REVIEW

FEMINISM AND PREGNANCY ON THE INTERNET

by Karen Eckberg

Thousands of websites provide various bits of information about pregnancy. A typical Internet search leads to sites offering maternity and children's clothing, interactive tools to help the mother-to-be to keep track of her developing fetus, furniture, and a wide range of accessories. It is a major challenge, though, to find fact-based (as opposed to myth-based) websites, without a lot of advertising, that in some way emphasize empowerment of the mother-to-be. Some search results have been left out of this review because they are merely single pages of larger sites devoted to childbirth and childrearing. On the other hand, since it is difficult to find quality feminist sites just on pregnancy, some of those reviewed here also encompass, or even emphasize, the feminist mother.

Eliminating poor sites is easier than finding quality examples. Better results can be obtained by expanding the terms used in any search, using a variety of search engines and meta-search engines, and using the advanced search option available in many search engines to limit the results. Terms such as "pregnancy" and "pregnancy and feminism" yield very few worthy results. Many of the sites reviewed here were found by searching for such phrases as "feminist mother" and "feminist parenting." Choice of search engine makes a big difference as well. Highly recommended search and meta-search engines are All the Web (www.alltheweb.com), Vivisimo (www.vivisimo.com), and Ixquick (www.ixquick.com). I also found it helpful to eliminate all "com" domain names (used by commercial enterprises) from a search. Still, my list of results included many interesting single Web pages that were actually notes for college courses or personal pages by students and faculty members associated in some fashion with an "edu" domain name (which is set aside for four-year educational institutions). Including the domain "gov" (which is set aside for federal government websites) led to many useful sites hosted by reliable agencies, such as the National Women's Health Information Center, whose pregnancy site is described first below.

Healthy Pregnancy (subsite of [4woman.gov](http://www.4woman.gov), The National Women's Health Information Center)

URL: <http://www.4woman.gov/Pregnancy/index.htm>

Developed/maintained by: United States Department of Health and Human Services, Office on Women's Health

Last updated: June 2003

Reviewed: August 2003; revisited: November 2003

This nicely organized site includes very recent information, including the latest studies in the field of obstetrics. Content is arranged under six topics: Pre-Pregnancy, Pregnancy, Preparing for the New Baby, Childbirth and Beyond, Tools, and Adoption & Foster Care. Some subtopics that might not be emphasized elsewhere are included here — e.g., what to expect after the baby is born and how to find financial assistance and aid — not surprising, given that this site is sponsored by the United States Department of Health and Human Services. The site's content is available in Spanish as well as English.

Despite being an abridged version of the pregnancy information that is available in print, this website is recommended for its clarity and ease of use. Most of the links are for internal sites of the National Women's Health Information Center. (It is odd that a study attributing breastfeeding to lower cancer risks is linked to a CNN report.) There are no ads. Much of the information presented is intended for the mother-to-be.

Pregnancy (at [Childbirth.org](http://www.childbirth.org))

URL: <http://www.childbirth.org/articles/preglinks.html>

Developed by: Robin Elise Weiss

Maintained by: Childbirth educators, midwives, doulas, and nurses

Last updated: Unknown (copyright 1994–1998)

Reviewed: August 2003; revisited: November 2003

The subject categories in this Childbirth.org subsite prompted its inclusion in this review: Basics, Complications, Emotions, Exercise, FAQs, Labor, Lifestyle, Preg-

nancy Week by Week, Signs, Symptoms, Testing, and Your Baby. Within each category are links to other pages at Childbirth.org, to pages at About.com (where Childbirth.org founder Robin Elise Weiss is the guide to Pregnancy/Birth), and to other sites. Content — including articles, lists, and FAQs — is written by childbirth educators, midwives, doulas, and nurses in the field, in easy-to-understand English. The copyright date on many of the Childbirth.org pages is more than five years old, resulting in more than a few broken or dead links, but much of this information is verifiable elsewhere. Small Google-generated ads appear at the tops of Childbirth.org pages, and the site offers books through Amazon.com. Sometimes (but not always), linking to an About.com page will open annoying pop-up ads.



Miriam Greenwald

Suite101.com: Feminist Mothers

URL: http://www.suite101.com/links.cfm/feminist_mothers

Developed/maintained by: Unknown

Last updated: Unknown (copyright 1996–2003)

Reviewed: August 2003; revisited: November 2003

This anomaly deserves at least small mention: It's a full page of links about feminist mothers! Unfortunately, many of the links are currently broken or dead. The categories are

varied, from weblogs to "Sites for Artist/Mothers." Heavy on theological sites.

Pregnancy & Birth (at OBGYN.net: The Universe of Women's Health)

URL: <http://www.obgyn.net/pb/pb.asp>

Owned by MediSpecialty.com ("vertical healthcare communities for medical professionals and their patients"), Roberta Speyer, President & Publisher; sponsored by Ferring Pharmaceuticals; "designed by obstetricians and gynecologists...continuously monitored by an advisory board of qualified physicians"

Last updated: Unknown

Reviewed: August 2003; revisited: November 2003

OBGYN.net is quite useful in that it reports on reputable research in the field of women's health. The site is organized into three categories: "For Medical Professionals," "For Medical Industry," and "For Women." The third grouping encompasses a whole array of topics, each with its own section on the site, from Breast Care, Chronic Pelvic Pain, and Infertility to the Pregnancy & Birth section highlighted here. The featured resources include conference proceedings, news articles, and PowerPoint presentations. A typical mother-to-be may be frustrated by the medical jargon used by the authors, who are mostly physicians, and by the lumping together of highly technical resources with more accessible documents in one long page of links (in spite of the supposed three-tiered organization of the larger site). Nonetheless, there is a lot of quality information here, justifying the inclusion of OBGYN.net's Pregnancy & Birth section on this list.

MayoClinic.com's Pregnancy Center

URL: <http://www.mayoclinic.com/> (then select "Pregnancy" from the list of "Health Centers" on left)

Developed/maintained by: Mayo Foundation for Medical Education and Research

Last updated: Continuous (copyright 1998–2003)

Reviewed: August 2003; revisited: November 2003

The most significant thing about this site is its sponsor: the Mayo Foundation for Medical Education and Research, a leader in health care and research. The Pregnancy Center offers four sections for the mother-to-be: Get the Basics, Explore Pregnancy, Explore Childbirth, and Take Control. The site's emphasis is — more so than that of the other sites reviewed here — on the facts of pregnancy rather than on the literature, which makes it easier to read. There are also a number of videos and diagrams for ease of understanding. Some of the subtopics, however, seem to be underdeveloped: for example, in the Labor and Delivery section, under the subtopic Reducing Labor Pains, epidurals are discussed to a great degree, with graphics and video, but there is nothing about the various labor positions the mother-to-be can assume to relieve pain in labor. There is a lot of information here, and it is not all linked from one central place, so some looking around is encouraged.

Women Studies Resources on the WWW: Childbirth and Parenting

URL: <http://workforce.cup.edu/hartman/wsres2.htm>
 Developed/maintained by: Dr. Patricia Hartman, Professor of English at California University of Pennsylvania
 Last updated: January 20, 2001
 Reviewed: August 2003; revisited: November 2003

This is an example of the many educational sites discovered in this search for Internet resources on feminism and pregnancy. It is a list of links for a women's studies class taught by an English professor at California University of Pennsylvania. Some links are broken but the majority are still good. There are three subject areas — Pregnancy and Birth, Breastfeeding, and General Parenting. In the pregnancy and birth section, three of the five links are for ultrasound information and pictures, including "Comprehensive Guide to Obstetric Ultrasound Scans." Breastfeeding links are practical, and there are many general parenting links.

Of particular interest is the subtopic of "lesbigay" parenting. Unfortunately, only two of the five links there were active when I visited, but there are undoubtedly more resources for lesbian, bisexual or gay parents on the Web.

Feminist Mothers Weblog

URL: <http://www.feministmother.blogspot.com/>
 Developed/maintained by: "Zelda" (listed as "community manager") and "the weblog team" (women-only group of contributors to the site)
 Last updated: September 2003 (no longer being updated as of November 18, 2003)
 Reviewed: August 2003; revisited: November 2003

Feminist Mothers at Home Email Discussion Group

URL: <http://www.feministmothersathome.com/>
 Developed/maintained by: Ann Allen
 Last updated: Unknown (website copyright 1996, 2002; mailing list not currently accepting new members)
 Reviewed: August 2003; revisited: November 2003

These resources are included in recognition of two growing online trends — weblogs, or "blogs," and email discussion lists. The information posted in such forums is not always easy to verify, nor is it readily available to all at any one time (e.g., Feminist Mothers at Home accepts a limited number of members and is currently full), but blogs and discussion lists offer a community aspect that some other types of websites don't. The Feminist Mothers Weblog, when active, was open to any interested woman who requested an invitation and made a personal introduction. These are worthy examples of online "places" where one can share ideas and experiences about women's, feminist, and mothering issues.

[Karen Eckberg, a librarian in Green Bay, Wisconsin, gave birth to her first child, Madeline, on December 23, 2003.]

E-SOURCES ON WOMEN & GENDER

Our website (<http://www.library.wisc.edu/libraries/WomensStudies/>) includes all recent issues of this column (formerly called "Computer Talk"), plus many bibliographies, core lists of women's studies books, and links to hundreds of other websites by topic.

Information about electronic journals and magazines, particularly those with numbered or dated issues posted on a regular schedule, can be found in our "Periodical Notes" column.

WEBSITES

APC [ASSOCIATION FOR PROGRESSIVE COMMUNICATIONS]-AFRICA-WOMEN "focuses on African women's empowerment through information facilitation, regional support, lobbying and advocating around gender and ICTs [information and communication technologies], delivering ICT training, conducting research into gender and ICTs and participating in regional and global events." Included on APC-Africa-Women's website at <http://www.apcafricawomen.org/> is an e-newsletter, *Pula* (<http://www.apcafricawomen.org/pula.htm>).

The mission of **A SACRED PLACE: A SANCTUARY OF HOPE FOR INCARCERATED WOMEN** is "to foster a deeper spirituality among incarcerated women in Connecticut in order to help them lead responsible, spiritually enriched lives that are drug-free and crime-free." Directed by two Protestant chaplains at York Correctional Institution, and based on the ideas of a number of women "of different faiths and careers" who have worked in the criminal justice system, the nonprofit organization is developing a number of programs, described at <http://www.asacredplace.org>, for women in prison.

FEMINIST ACTIVISM AND RESEARCH is a mailing list and set of links "devoted to pragmatic and pro-active feminist activism and research. The group networks and informs on issues of current concern, globally and locally." Join the list or pursue links at http://www.wave3.net.nz/feminist_activism.htm

The **FREDA CENTRE FOR RESEARCH ON VIOLENCE AGAINST WOMEN AND CHILDREN** is "a joint collaboration of academics at Simon Fraser University,

the University of British Columbia, and community and women's organizations working at the grass-roots level" that maintains a website at <http://www.harbour.sfu.ca/freda/> Reports, statistical fact sheets, and other publications are available. One of the newer offerings is the 82-page *Re-Righting Reality: Young Women on their Search for Self*, "an anthology of experiences written by girls of all ages" and edited by Azmina N. Ladha; see <http://www.harbour.sfu.ca/freda/pubs/anthol.htm> for ordering information and sample text from this publication.

Scott Lukas's **GENDER ADS PROJECT** at <http://www.genderads.com/> grew out of his teaching of social science and gender courses. The site has an online database of more than 1,600 advertisements (with more to be added), organized into such categories as "Dehumanization," "Male Gaze," "Faux Power," "Only the Body," "Women and Fear," "Constructions of Marriage," "Women as Stupid," "Becoming Objects," and many more. Lukas also supplies a lesson in analyzing the layers of meaning in ads, discussion-provoking comments and questions to accompany each category, examples of "progressive" and "mock" ads, and a huge bibliography.

In Bolivia, how many seats in the Upper House were held by women as of the 2002 election year? What percentage of political candidates in the Botswana Congress Party are supposed to be women? Do Denmark's political parties have gender quotas? The International IDEA (Institute for Democracy and Electoral Assistance) and Stockholm University together have produced the **GLOBAL DATABASE OF QUOTAS FOR WOMEN**, online at <http://www.idea.int/quota/>, which is "intended as a working research tool" for looking at the usefulness of electoral quotas "to address the present gender imbalance in decision-making" in the world. An active discussion section includes comments and questions from site visitors in Cameroon, Uganda, and Canada.

LESBIAN AVENGERS is a movement specifically for "lesbian survival and visibility" that grew out of the direct-action group ACT UP (AIDS Coalition To Unleash Power) in the early 1990s. There are Avenger chapters in a number of U.S. cities, but no national structure. Learn more about these "street level" activists — and why some of them eat

fire in public — at these websites: <http://www.lesbianavengers.org/> (Boston Lesbian Avengers), <http://www.lesbian.org/chicago-avengers/avengerhandbook.html> (Chicago group's posting of the *Lesbian Avenger Handbook*), <http://www.frontiernet.net/%7Ebillijo/avengers.htm> (Rochester (NY) Lesbian Avengers), and <http://home.earthlink.net/~achace/avenger.html> (Andrea Chace Wessling's undergraduate women's studies paper about the movement).

Tulane University's Newcomb College Center for Research on Women is home to the **NADINE VORHOFF LIBRARY**, which houses more than 7000 books and 100 periodicals on women. The Vorhoff Library's website at <http://www.tulane.edu/~wc/text/vorhoff.html> not only provides access to Tulane's entire online catalog, but also offers a guide for writing research papers on women, links to online resources elsewhere, and some thirty "Pathfinders," topic-specific bibliographies that, although geared toward resources at Tulane, offer valuable suggestions for narrowing search terms and paper topics. Also on the Center's website is a page for archivist Susan Tucker's **NEWCOMB ARCHIVES**, at <http://www.tulane.edu/~wc/text/newarchives.html>, which leads to such online exhibits as **VOICES FROM THE LOUISIANA WOMEN'S MOVEMENT**.

The **WISCONSIN WOMEN OF COLOR NETWORK** puts on a statewide networking conference, confers awards upon outstanding women of color, provides leadership development and scholarships, and holds quarterly events that "acquaint members and friends with the accomplishments, talents, potentials and issues of women of color. Each event focuses on a particular ethnic group." The organization has a website at <http://www.womenofcolornetwork-wis.org/>

The **WOMEN IN DEVELOPMENT EUROPE (WIDE)** network, with the slogan "Globalising Gender Equality and Social Justice," seeks to "influence European and international policies and to raise awareness on gender and development issues among important sectors of opinion in Europe with the objective of empowering women worldwide." Among the organization's "awareness raising, lobbying and advocacy" efforts are gender-focused critiques of the effects of GATS (General Agreement on Trade and Services), especially in countries of the global South. Find

WIDE at <http://www.eurosur.org/wide/home.htm> and its monthly newsletters (from January 2002 to the present) at http://www.eurosur.org/wide/Newsletter/wide_newsletters.htm

WOMENSHUB (<http://www.womenshub.net/>), based in the Philippines, has joined the Association for Progressive Communications (APC), "one of the world's oldest networks of civil society organizations actively working together to promote information and communication technologies (ICTs) for social justice and development."

E-BIBLIOGRAPHIES

ANNOTATED BIBLIOGRAPHY ON GENDER AND HIV/AIDS, by Marita Eibl and Valerie Foster, on the Women and International Development Program website at http://www.isp.msu.edu/wid/biblios/AIDS_bib.htm

GENDER: NOT JUST WOMEN — MASCULINITY IN A GLOBAL PERSPECTIVE, AN ANNOTATED BIBLIOGRAPHY, compiled by Kevin Penzien and Drew Yamanishi, on the Women and International Development Program website at <http://www.isp.msu.edu/wid/biblios/Masculinity.html>

A reference librarian and gay poet named Donny Smith has spent years researching **VALERIE SOLANAS**, the "prefeminist" who wrote the *SCUM Manifesto* and shot Andy Warhol. Smith's extensive Solanas bibliography is online at <http://www.geocities.com/WestHollywood/Village/6982/solanas.html>

ONLINE ENCYCLOPEDIAS

Ellen Herman's **ADOPTION HISTORY PROJECT**, online at <http://darkwing.uoregon.edu/~adoption/>, is an encyclopedic (yet still in progress) guide to the phenomenon of child adoption in the United States — from the 1851 Adoption of Children Act to the Child Citizenship Act of 2000 and from Charles Loring Brace's nineteenth-century "orphan trains" to the late-twentieth-century radical activism of Bastard Nation. Herman, an associate professor of history at the University of Oregon, offers an extensive timeline, as well as brief essays — with images, primary

document excerpts, and suggestions for further reading — on a long list of topics that includes baby farming, eugenics, infertility, and transracial adoptions. Links to her archival sources are provided.

BIOGRAPHICAL ENCYCLOPEDIA OF DANISH WOMEN (DANSK KVINDEBIOGRAFISK LEKSIKON). In Danish, at <http://www.kvinfo.dk/side/170/>

GLBTQ: GAY, LESBIAN, BISEXUAL, TRANSGENDER & QUEER CULTURE (<http://www.glbtq.com/>) already 900 entries strong, aims to be “the most comprehensive, accessible, and authoritative online resource about gay, lesbian, bisexual, transgender, and queer (glbtq) culture.” Its editors are professors emeriti at the University of Michigan—Dearborn, and its impressive list of editorial consultants includes other university professors as well as lesbian author Tee A. Corrinne. Current departments are Literature and Arts; History, Social Sciences, and Health and Science will follow. Discussion boards give users a chance to meet each other and share questions and ideas. The home page lists famous GLBTQ birthdays, and grabs interest with a “spotlight” topic (currently the association between homosexuality and fashion design).

OTHER ONLINE TEXTS

MAN SUPERIOR TO WOMAN, OR A VINDICATION OF MAN'S NATURAL RIGHT OF SOVEREIGN AUTHORITY OVER THE WOMAN, by a Gentleman, London 1739. Transcription of this classic misogynist text is available on the website of the Women Priests Catholic Internet Library: http://www.womenpriests.org/tradition/sup_ind.htm


WOMEN CHALLENGING GLOBALIZATION: A GENDER PERSPECTIVE ON THE UNITED NATIONS INTERNATIONAL CONFERENCE ON FINANCING FOR DEVELOPMENT, MARCH 18–22, 2002, MONTERREY, MEXICO. 36p., ISBN: 0-9670314-9-4. Available in both HTML and PDF from the Women's Environment and Development Organization (WEDO) at <http://www.wedo.org/ffd/ffdreport.htm>

MS-CELLANEOUS E-NEWS

Seventy-five young women from the Chicago area learned about careers in technology and worked with nonprofit organizations to build websites at the **2003 GIRLS SUMMER WEB CAMP** at Loyola University (<http://www.girlswebcamp.com/session2/entrypagesession2.htm>). AT&T was a corporate sponsor of the technology camp, providing a \$25,000 grant as part of its effort to “provide elementary through high school girls with hands-on experiences in math, science and technology and to encourage them to pursue careers in those fields” (AT&T press release, June 18, 2003, <http://www.att.com/news/item/0,1847,11818,00.html>).

○ Compiled by JoAnne Lehman

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NEW REFERENCE WORKS IN WOMEN'S STUDIES

Reviewed by Phyllis Holman Weisbard, with a contribution by Melissa Gotlieb

FEMINIST THEORY

Mary Eagleton, ed., *A CONCISE COMPANION TO FEMINIST THEORY*. Malden, MA: Blackwell, 2003. 274p. index. \$59.95, ISBN 0-631-22402-5; pap., \$24.95, ISBN 0-631-22403-3.

From their titles, it would seem that either *A Concise Glossary of Feminist Theory*, edited by Sonya Andermahr, Terry Lovell, and Carol Wolkowitz (London, Arnold, 1997), or the *Encyclopedia of Feminist Theories*, edited by Lorraine Code (London: Routledge, 2000), are the books with which to compare *A Concise Companion to Feminist Theory*, and there's some evidence to support that. The former volume shares the word "concise," and with its expectation of brevity is almost the same length (287p.). The publication date of the latter is closer to that of the *Concise Companion*, an important consideration in a fertile and ever-advancing field. However, both the *Concise Glossary* and the *Encyclopedia* are arranged as alphabetical dictionaries, with numerous terms defined. (There are, of course, differences between them as well. The *Encyclopedia* is a more ambitious work, with many more entries, all signed by contributors, and includes entries for people as well as for concepts.) This is quite a different structure from that of the *Concise Companion*, which consists in-

stead of twelve topical chapters organized around topics rather than schools of feminist thought. The book that comes closest to *A Concise Companion* in structure and content is *The Routledge Critical Dictionary of Feminism and Postfeminism*, edited by Sarah Gamble (New York: Routledge, 1999), which also offers thematic essays (and, in its case, also an alphabetical dictionary). There is some direct correspondence between Eagleton's twelve topics and Gamble's fifteen, though none of the authors is duplicated. Both have essays on race (problematized in the *Concise Companion* by putting the term in quotation marks), language, literature, philosophy, and cyberspace (called "Cyberculture" in the *Concise Companion* and constituting the emphasis in "Women and New Technologies" in the *Critical Dictionary*). The *Critical Dictionary* is more explicit about the past (essays on early, first wave, and second wave feminism), with the *Concise Companion* looking more to "feminist futures" in a provocative essay by Sara Ahmed. Ahmed's goal is to develop a way of thinking about the relationship between feminist theory/knowledge and practice/activism ("the politics of transformation") by reflecting on the role of emotions, especially pain, anger, wonder, and hope. Editor Eagleton also points out, "All the chapters in this book have a strong sense of unfinished business, of agendas which will carry feminism through the twenty-first cen-

tury" (p.9). Other essays in the *Concise Companion* that have no equivalent in the *Critical Dictionary* cover place/space, time, class, sexuality, subjects, and the visual. On the other hand, the *Critical Dictionary* adds chapters on gender, the developing world, film, popular culture, the body, religion, and psychoanalysis. Even when they deal with the same topic, the individual authors have their own style and stance, making both books valuable statements of feminist theory.

Eagleton begins the *Concise Companion* by introducing the "paradoxes, problems, and contradictions with which feminist theory continues to tussle," as exemplified in the book, though she immediately cautions that "anyone hoping that we will find neat answers had better stop reading now" (p.3). She reviews the state of theory at both the macro and micro levels, feminisms, and interrelationships between feminism and other critical theories, and she distinguishes difference between men and women from differences within the category "women." She ends by agreeing with Ahmed that "we are 'stuck' to feminism; we are 'stuck together' in feminism; in different ways and in different contexts, we work with wonder and hope for a new future" (p. 10). Anyone who wants to understand the theoretical side of feminism today would do well to stick close to *A Concise Companion to Feminist Theory* — but have the *Critical Dictionary*, the *Concise Glossary*, and the *Encyclopedia* close at hand, too.

GIRLS' LITERACY

Jane Greer, ed., *GIRLS AND LITERACY IN AMERICA: HISTORICAL PERSPECTIVES TO THE PRESENT*. Santa Barbara, CA: ABC-CLIO, 2003. 380p. bibl. illus. index. \$85.00, ISBN 1-57607-666-0; eBook, \$90.00, ISBN 1-57607-667-9; both together, \$130.00.

In *The Girl Pages: A Handbook of the Best Resources for Strong, Confident, Creative Girls*, Shirley Abbott urges girls to write: "The joy of writing is yours if you want it... Writing is the most accessible and at the same time private way to provide an outlet for your thinking talents, a workout for the mind, a means of understanding yourself."¹ But if the excerpts from American girls' writings from the eighteenth century to the present included in *Girls and Literacy* are any indication, it's clear that many girls have needed no exhortation. *Girls and Literacy* samples their writings in school assignments, school newspapers and literary societies, friendship albums and year-books, letters, notes, diaries, poetry, and short stories. My personal favorite is a 2002 email message from teenager Martina Tepper to her aunt, Miriam Forman-Brunell.² A fan of Jane Austen novels, Tepper playfully adopts Austenian conventions. She accepts her aunt's invitation to visit, yet says, "I hope I have not been so assuming as to plan to stay too long within your hospitality. Yet, I beg you, let me take leave to imagine that our friendship, excellent understanding, and sameness of mind may make us closer still, and let us prove false with this visit all that Mr. Benjamin Franklin could ever possibly have to say on the subject of guests" (p.299). Perhaps more typical is the message from "Kitty" to Lucille Booth in her 1954 high school year-

book: "I wish you the best of luck in your nurses [sic] training. I know you will make a wonderful nurse and a cute little wife for some lucky guy" (p.244).

Kitty's words are certainly indicative of much "appropriate" reading and writing, whose purpose, says Greer in her introduction, was to reinforce dominant social norms. On the other hand, Greer reveals that there's also a strong tradition of helping girls "appropriate" literacy in ways that disrupt the status quo. She quotes from letters by Harry Truman in which he encouraged his daughter Margaret's intellect and ambitions, for example, and she lauds educators who design empowering writing exercises for girls and cites the nudge that Third Wave feminists Jennifer Baumgardner and Amy Richards give girls toward activist reading and writing in their *Manifesta*.³ The last selection in the book is from a teen blogger, "Bacon4u."

Girls and Literacy in America is considerably more than an anthology of girls' writings. Almost half the text consists of essays covering different historical periods and contexts. They are positioned at the nexus of feminist literacy research (usually applied to the study of adult women and reading) and the emerging field of girls' studies. The first of the essays looks at the uses of literacy by girls in colonial America, and the second scrutinizes the letters of Eliza Southgate Bowne, penned between 1797 and 1809, using them as a springboard for discussing the education and attitudes of young, white, Protestant, middle-class, boarding-school-educated women of her time. Next comes an essay on nineteenth-century girls and literacy, followed by one that examines how Native American girls at an off-reservation government boarding school during the Pro-

gressive era used literacy to write against and resist the dominant ideologies of the school and the progressive reform movement.

The remaining two essays are rooted in the twentieth century. The first takes up "self-improvement" fiction and magazines directed at girls, and challenges by girls in response, and the second reports on a collaborative action research project in science classes at an all-girls high school. The girls studied a diet drug, then wrote a patient advisory letter based on what they had learned. The researchers concluded that using active collecting and analyzing of information concerning a topic of relevance to girls' lives, combined with the use of writing, improved the girls' scientific literacy and their attitudes toward science.

Another interesting section of *Girls and Literacy* provides excerpts from hornbooks, readers, conduct books, and other instructional materials. "The Whole Art of Correct and Elegant Letter-Writing" (Chapter 5 of Emily Thornwell's 1856 *The Lady's Guide to Perfect Gentility*) has both



Miriam Greenwald

quaint (a protracted discussion of the number, color, and size of letter seals) and enduring (except for the use of “he”) advice: “If you have many subjects to treat of in the same letter, commence with the most important; for if the person to whom you write is interrupted while reading it, he will be the more impatient to resume the reading, however little interesting he may find it” (p.174). Sophie Goldsmith recommended several novels about heroic Appalachian mountaineer girls in “Books for Varying Taste” in *American Girl* magazine (1932), while Sallie W. Stewart, President of the National Association of Colored Women, selected “Books for Older Girls” and “Current Books on and by Negroes” for the 1933 edition of *Girls’ Guide* (for the affiliated National Association of Colored Girls).

An extensive bibliography will help readers find more examples of girls’ writings and academic work on the topic of girls and literacy. Anyone beginning to explore the field would do well to start with *Girls and Literacy in America*.

Notes

1. “The Joy of Writing,” in *The Girl Pages*, by Charlotte Milholland (New York: Hyperion, 1998), p.193.
2. Forman-Brunell is herself the editor of the two-volume *Girlhood in America: An Encyclopedia* (Santa Barbara, CA: ABC-CLIO, 2001).
3. *Manifesta: Young Women, Feminism, and the Future* (New York: Farrar, Straus, and Giroux, 2000).

HEALTH

Goulden, Sara T., ***HORMONE REPLACEMENT THERAPY STUDIES: A REFERENCE GUIDE***. Jefferson, NC: McFarland, 2003. 271p. bibl. glossary. index. pap., \$39.95, ISBN 0-7864-1683-1.

Everyone needs accurate and understandable information on health topics, and much of the time the patient- or layperson-directed brochures, books, news accounts, websites, and conversations with physicians suffice. However, says Goulden with respect to the particular subject of this book, most popular accounts offer a polarized viewpoint in favor of HRT, even though the research literature is replete with “conflicting studies, editorials, dissenting letters, and opposing medical perspectives” (Preface). Yet when we yearn to read medical research literature itself and have a more refined sense of the basis for interpretation of options, odds, etc., we find that this is not so easily accomplished. Even though the medical research database Medline is freely available (as PubMed) on the Internet, it includes literally millions of citations. The medical terminology can be daunting, and it is also difficult to determine which studies are actually significant. *Hormone Replacement Therapy Studies: A Reference Guide* therefore sits in an important niche between popular coverage and raw research studies.

The *Guide* is arranged in chapters by area of concern to women considering HRT: breast cancer, cardiovascular conditions, endometrial cancer, osteoporosis, ovarian cancer, and other conditions. Each chapter starts with a general description of the condition, associated risk factors, likely preven-

tion measures, and effect of HRT on incidence. Then the *Guide* presents the findings of peer-reviewed studies, published from 1970 through 2002, on the relationship between HRT and the condition under discussion. Each study is listed separately, in alphabetical order by name of first author. The entries all have the same structure. After listing the **author(s)**, **title**, and **publication data**, Goulden assigns the study a **type** (experimental [clinical], case-controlled, or observational [cohort] — all defined in a glossary and explained in more detail in the chapter “Understanding Research Studies”). These elements are followed by a one-sentence **focus** for the research, a short statement of **conclusion(s)**, and a listing of the various results, or **findings**. (According to the glossary, findings are “data gathered, analyzed and presented,” whereas conclusions are “generalizations and inferences based on the findings.”) Next, Goulden provides **researchers’ comments** on some aspect of the study (e.g., “We studied topically applied estriol rather than the orally administered drug, since the former should be safer and should not produce systemic effects”¹). Rounding out the entries is a summary of **participants and methods**. Although Goulden does not state why she chose this reversal of the usual order found in a research article, it seems to work well as a reference guide. Once a reader identifies a study focused on an aspect of interest, the next logical question is, “What did the researchers conclude?” Thereafter, examining the separate findings and reading something about who was involved and how the researchers went about their research may be of interest.

Goulden lists a series of questions that are valuable to consider when examining research studies, such as, “Does the study support or contradict

previous findings?" "Are the end-points or outcomes clearly and objectively defined [e.g., survival rate, quality of life]?" "Were the confounding factors considered and were they adjusted for?" "Who funded the study, what is the relationship of the researchers to the funding institution, and is there a potential conflict of interest?" Unfortunately, she does not generally apply these questions to the listings, so the *Guide* is not as useful as it might be. The alphabetical rather than reverse-chronological arrangement within chapters obscures the aim of understanding whether a study supports or contradicts previous findings, and Goulden provides no information on funding sources. Nevertheless, when taken as a whole, the introductions, the summaries of studies, the glossary, and the chapter explaining the different types of methodologies add up to a considerable aid in understanding research on hormone replacement therapy.

Note

1. R. Raz and W. Stamm, "A Controlled Trial of Intravaginal Estriol in Postmenopausal Women with Recurrent Urinary Tract Infections," *New England Journal of Medicine* 329 (1993), p.756, quoted on p.220 of the *Guide*.

LESBIAN HISTORY

Joanne Myers, *HISTORICAL DICTIONARY OF THE LESBIAN LIBERATION MOVEMENT: STILL THE RAGE*. Lanham, MD: Scarecrow, 2003. 309p. bibl. \$75.00, ISBN 0-8108-4506-7.

"What is a lesbian? A lesbian is the rage of all women condensed to the

point of explosion." So began the oft-cited¹ 1970 manifesto "Woman Identified Woman," by the Radicalesbians group, to which Joanne Myers pays homage in her subtitle. Her usage also clues readers in to the fact that the lesbian liberation movement is far

from concluded. The book's purpose is to provide a starting point for understanding and researching both prongs of the movement — political rights and the liberation of lesbian sexual practices from stigmatization. It further explores the intersections and divergences with women's liberation, gay liberation, and queer theory. The *Dictionary* does not purport to cover all aspects of lesbian liberation, and in particular it does not cover lesbian artists or literary figures unless they "made a contribution to the movement or were so referential that omitting them would be heretical" (Preface).

The *Dictionary* is an excellent reference work. First, there's the clear notion of the meaning of lesbian liberation and aspects covered in the book. Then, there's a lively introductory essay on the history of the movement, describing the various organizations, issues, and positions. Myers clearly cares about her topic and lets that show. For example, in discussing the "Don't Ask, Don't Tell" policy in the U.S. military and saying that it results in a higher proportion of women being discharged than men, she adds that the policy is "grossly unequal and squelches the civil rights of the homosexual in favor of the comfort of the



heterosexual" (p.31). She hints at siding with those who critique the part of the movement whose aim is equality:

There needs to be consistent and constant critiques of such political activities," she cautions; "there should have been a lesbian-feminist critique of the institution of marriage before the right to marry became one of the primary goals on the movement's agenda. There needs to be a thorough analysis of what equality means and if it means assimilation- or inclusion-tolerating differences. If equality means inclusion in the heteropatriarchy without transforming society, then equal terms would mimic the sexist society. (p.31)

Myers also includes a useful chronology, stretching back to antiquity (Sappho, sixth century B.C.E.), including the good (1791: Law Code in France decriminalizes sodomy); the bad (1260: "Women found guilty of lesbianism receive sentences ranging

from clitoractomies [sic] to burning at the stake, depending on the number of offenses, as per the Orleans Legal School" [p.xxiii]; and the odd (1811: Trial of two Scottish schoolmistresses results in ruling that "sex between women is impossible since they lack a penis" [p. xxv]). From 1969 onward, each year is listed, with important events throughout the year. (One error spotted: She puts the International Women's Year Conference in Houston in March 1977 instead of November.) Following the dictionary entries, there's a selective 56-page subject-arranged bibliography of significant writings, weighted toward more current citations.

The dictionary proper does, of course, constitute most of the volume. Entries are for people, concepts, organizations, countries, and slang. People entries include individuals intimately associated with the movement, such as Joan Nestle, the founder of the Lesbian Herstory Archives; Ti-Grace Atkinson, whom Myers quotes ("Lesbianism is to feminism what the Community Party was to the trade-union movement," pp.60–61); and others whose works or words influenced the movement (e.g., Sigmund Freud). Some of the figures and organizations flourished outside the U.S. (e.g., Mexican lesbian-feminist politician Patria Jimenez; Kenric, a British lesbian group in founded in 1963). Slang includes colloquial terms for lesbian in other languages (e.g., tortilla in Spanish). The entries vary from a sentence ("Homoerotic: Suggestive sexually erotic expression in print, film, or advertising of two women (or two men)" to a page plus (for theorist Kate Millett), with a page each for Eleanor Roosevelt's intimate friend, journalist Lorena Hickok; for the issue

Domestic Violence/Battered Women's Movement/Battering; and for the term Lesbian Separatism.

The field of Lesbian Studies is new and growing. It needs books like the *Historical Dictionary of the Lesbian Liberation Movement* as guides to its activist beginnings and continuation.

Note

1. Pittsburgh, Know, Inc. 1970. In a footnote, Myers credits the editing of these lines to Radicalesbian member Sidney Abbott. On numerous websites, including <http://scriptorium.lib.duke.edu/wlm/womid/>

LITERATURE

Jerilyn Fisher & Ellen S. Silber, eds., ***WOMEN IN LITERATURE: READING THROUGH THE LENS OF GENDER***. Westport, CT: Greenwood, 2003. 384p. index. \$65.00, ISBN 0-313-31346-6.

"Watch out Ashanti, here comes *Women in Literature*," David Sadker gleefully chants in his foreword to this excellent anthology of novels and plays that are frequently taught in high school and college English and Humanities classes. Sadker's point is that the contributors find ways to explore literature from a woman-centered point of view that can reach the MTV generation. This is critical, he notes, in an era when inequities still abound, yet most students reject the label "feminist" and think women can easily have it all. The majority of the essays in *Women in Literature* treat works in the traditional canon, while others are about lesser-known novels and plays

that the editors say "teachers describe as 'tried and true' in their capacity to offer complex, inspiring portraits of girls and women" (Preface). Their aim is to help teachers (and others) "read like feminist critics' by providing an alternative approach to a variety of texts, an entry point for use in actual classroom sessions...by laying the groundwork for critical discussion, pointing out, in particular, some of the identity issues and thorny questions that frequently stem, organically, from the soil of gendered reading" (p.xxv). As further help to teachers whose training included no women's studies, the editors list a series of questions that constitute "doing" feminist literary criticism (e.g., "Reading literature written by men — especially male-authored works in the canon — from the perspective of female experience, what can we learn about gender relations, about the 'masculine mystique,' about long-valued interpretations of these texts themselves, and about a culture's dominant social and aesthetic values? Do female characters face moral or relational dilemmas different from those confronting male characters?" [Introduction, p.xxxii]). They go on to ask what effect the author's gender has on the imagined reader (male or female), book reviewer, and text selection committee. Because the contributors have extensive classroom experience (chiefly in college teaching, some in high schools), the editors also hope the volume will provide pointers as to how to introduce politically and personally charged material and perspectives.

To select which books and novels to address, Fisher and Silber used several published lists of frequently taught material. That's certainly a proven procedure, but they went beyond that and capitalized on new avenues made pos-

sible by the Internet, both in reviewing books listed on syllabi online (retrieved with searches for “high school English classes” and “college English classes”), and in finding potential contributors by using an online listing of calls for papers and searching for specialists on particular authors.

The ninety-six relatively short (three-page) essays in the book are written in an accessible style with virtually no jargon. Each contributor explores one or more themes in the work, frequently reserving the last paragraph or two for questions or activities to use with students. Some use those paragraphs in the manner praised by Sadker, making connections to the lives of contemporary students. For example, in her discussion of Ibsen’s *A Doll’s House*, Ann R. Shapiro writes,

The issues Nora articulates about marriage are as familiar to contemporary students as they were to Ibsen’s audience: Is a woman first and foremost wife and mother, or does she have equally important duties to herself? Can a man who acts as woman’s protector also regard and treat her as his equal? Must women earn money of their own to assume independence in marriage?...Finally, students might consider whether today’s mass culture, presided over by Barbie and media moguls, still idealizes the doll-like woman as large numbers of women, like Nora, are slamming the door on conventional sexist values in order to create their own lives. (p.101)

Likewise, in discussing Arthur Miller’s *The Crucible*, Karen Bovard

takes note of the name of the play and suggests that students identify instances when they (or their parents or other adults they might interview) were put to a test at a level akin to the inhabitants of Salem. Examples named by men and women could be compared and contrasted. The work in question doesn’t have to have a female protagonist or major characters in order to use the text to consider questions of contemporary significance. Paul Bail considers them in his essay on J. D. Salinger’s *Catcher in the Rye*, for example, discussing the themes of sexuality, violence, and sexual ambiguity in the novel and concluding with suggestions for activities. Students could research survey data on teen attitudes toward nonconsensual sex and physical coercion in order to learn “to what extent dominance and sexuality are still a potent mixture in the culture...[and]...could also research the story of John Lennon’s assassin, Mark David Chapman, who used elements of *The Catcher in the Rye* to fuel his pathological fantasies” (p.74).

Women in Literature: Reading Through the Lens of Gender would make a wonderful text for continuing education courses for high school English teachers, for adoption as part of the curriculum for teachers-in-training, and, as a handbook or refresher, for college instructors who took women and literature courses as undergraduates. Anyone who took high school or college English in pre-feminist-theory days will also enjoy reading what s/he missed.

[Phyllis Holman Weisbard, who wrote all of the reviews above, is the Women’s Studies Librarian for the University of Wisconsin System. She is also co-editor of Feminist Collections.]

MILITARY WOMEN

Reina Pennington, *AMAZONS TO FIGHTER PILOTS: A BIOGRAPHICAL DICTIONARY OF MILITARY WOMEN*. Westport, CT: Greenwood, 2003. 2 vols. 848p. bibl. index. \$175.00, ISBN 0-313-29197-7.

While several books have noted the significant contributions women have made throughout history, this two-volume biographical dictionary is one of the first to celebrate women specifically in active military roles. With an emphasis on women who took on active roles in the military, including women who served as soldiers, sailors, physicians and pilots, the author intends to show that “it is culture and opportunity — nature and not nurture” (p.lxv) — that defines the female identity. These women acted outside their traditional role as the domestic wife and mother, and in doing so disrupted notions of gender and power relations. Thus, the emphasis of this reference book turns away from women such as Florence Nightingale (although there is mention of her in the appendix) and others who filled “traditional” roles, such as nurses and clerks. It also omits women who were spies, because they were seen as filling traditional roles and because their actions were not directly connected with military activity (for information relating specifically to women spies, refer to *Women in Espionage*, by M.H. Mahoney). This book stands apart because of its scholarly approach and particular attention paid to women in combat roles.

Each entry, submitted by a qualified contributor, includes information from primary sources, such as diaries,

letters, and memoirs, as well as photographs and illustrations. The length of each entry, along with the content of information, varies according to each author and the amount of available sources. Some entries include more background information than others, but all focus on the woman's (or group's) military contribution. For example, the one for Harriet Tubman focuses on her reconnaissance work as part of the all-black Second South Carolina Volunteers during the Civil War. Entries are arranged alphabetically and range from Joan of Arc to Golda Meir, but much emphasis seems to be placed on Soviet women in the armed forces during World War II. All entries include the contributor's name along with a bibliography that may be useful to historians and other academic researchers.

This biographical dictionary is also unique in that it caters to both an academic and a general audience. To guide the everyday reader, each entry is indexed according to geographic region, time period/conflict, role/branch of service, prisoner/POW status, and groups and organizations. Also, an extensive timeline, beginning in 9000 B.C.E. and continuing to the present, illustrates that women have played active roles in the military for centuries, and allows readers to place each woman and her military contribution into a historical context. Additionally, two appendices provide bibliographic surveys on women as prisoners of war and on women, medicine, and the military. A complete bibliography, an index, and a list of contributing authors can also be found.

Women in the Civil War: Extraordinary Stories of Soldiers, Spies, Nurses, Doctors, Crusaders, and Others, by Larry Eggleston, may be a more useful reference for those interested specifically in women's military roles during

the Civil War. Since it is not limited to women in combat roles, Eggleston's work contains a more inclusive list of entries. It also serves a broader audience. Offering background information about the women, including their non-military achievements, the entries read like mini-biographies. A reader without any previous background will gain a good understanding of each woman and her achievements. But although Eggleston's book is very readable, it is lacking somewhat in accuracy. For example, in describing Loreta Velazquez, who served in the Confederate Army, the author goes into great detail about her role as a soldier and spy during the Civil War, presenting this information as the absolute truth. The author of *Amazons to Fighter Pilots: A Biographical Dictionary of Military Women*, however, suggests that although Velazquez probably did serve in the Confederate Army, elements of fiction are likely to be mixed into these exaggerated tales of "military glory."

George and Anne Fortys' *Women War Heroines* also recognizes the significant contributions of women in history, but is not for the academic audience. With an apparent concern for entertainment value, the authors turn historical events and influential women into sensationalized tales of bravery and heroism. Thus, each entry reads like a short novel. For example, in describing Loreta Velazquez's role in the Confederate Army, the Fortys say that "she fought valiantly, helping to beat off wave after wave of the attackers, in sleet, snow and high winds of a bitter February in 1862" (p.65). Their volume also lacks a bibliography, so it is not clear where the information comes from. It does contain some ballads, folk songs, and poems, however, that celebrate women warriors who lived during the seven-

teenth and eighteenth centuries, so it may be of special interest to some readers.

Because of its extensive list of qualified contributors, its inclusion of primary sources, and its overall scholarly approach, *Amazons to Fighter Pilots: A Biographical Dictionary of Military Women* is recommended for college libraries and for both academic and general audiences. Although it is not an exhaustive compendium, it is indeed a great starting place — in the author's words, "a springboard to more exhaustive work by historians" (p.xiv).

[Melissa Gotlieb, who reviewed *Amazons to Fighter Pilots*, is completing her senior year as a psychology and journalism & mass communications student at the University of Wisconsin–Madison.]



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PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

BOOKS TO WATCH OUT FOR: THE LESBIAN

EDITION. 2003–. Publ. and ed.: Carol Seajay. 12/yr., emailed to subscribers (print version also available). Subscriptions: Emailed version: \$30.00/yr. (or \$48.00 to include *The Gay Men's Edition*, edited by Richard Labonte). Print version: add \$10.00. P.O. Box 882554, San Francisco, CA 94131; phone: (415) 642-9993; email: info@bookstowatchoutfor.com; website: <http://www.btwof.com/> (Issue examined: Premiere, August 2003, online)

Carol Seajay was publisher of the *Feminist Bookstore News*, which folded in 2000 (when Seajay went to work in the tech industry) to the dismay of the feminist book community. She's back with "an e-letter to help lesbians find books, and to help the books find their audiences and to build a better literary future for us all." Given the demise of *The Lesbian Review of Books* in 2002, this is good and timely news, even though the format, length, and style of *BTWOF* reviews are different from those in *LRB*. The premiere issue reviews mostly fiction, including mysteries and science fiction, and a couple of memoirs; there's also "a bit of news" about the lesbian publishing world, and the first of a series of columns called "What They're Reading At _____," which will highlight staff favorites at different women's bookstores (this issue, at Chicago's Women & Children First).

EXPOSITORY MAGAZINE. 2001–. Publ.: Tina Coggins. Eds.: Pippa Brush, Jenn Frederick, Amber Hannah Love, Mindy Sommers, Trish Wilson, Teresa Shackelford, Cesca Waterfield. 3/yr. ("for now — in July, November, and March. We aim to return to bi-monthly delivery, but we expect it will take a bit of time"). Online only: <http://www.expositorymagazine.net/> Subscriptions: free; sign up on home page to be notified by email of new issues. Snail-mail contact: *EM*, P.O. Box 1023, Nipomo, CA 93444. (Issue examined: v.2, no.4 [bonus edition, currently on home page], plus archived articles from previous issues)

I happened upon this online periodical with its rather nondescriptive name some time ago, while writing a website review on size acceptance (see *Feminist Collections* v.24, nos.3–4, Spring-Summer 2003, pp.13–19). My Google search results (for "feminism" + "size acceptance") included a link to the essay "Fat and Feminism" by Gael McGregor (*EM* v.1, no.2; archived at [http://](http://www.expositorymagazine.net/fatnfeminism.php)

www.expositorymagazine.net/fatnfeminism.php). *EM* isn't just about that topic, although publisher and cofounder Tina Coggins is a longtime size-acceptance advocate and the attitude is visible not only in occasional articles but in the statement on the home page that "[t]his website supports diversity: diversity in feminist theory and thought, race, gender, ability, size and sexual orientation." Coggins wrote in the premiere issue (April 2001) that *EM's* goal was "to bridge the gap between various 'flavors' of feminism.... to have a multitude of views, because feminism cannot fit into a neat little box..."; and to be "a place where you can read a book review by a Third Wave feminist, an opinion piece by



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a Radical feminist, an essay by an Egalitarian feminist, and then maybe finish up with a poem written by a Liberal feminist — male or female, young, old, or anywhere in-between."

The magazine publishes scholarly articles as well as essays, personal stories, news-related features, music reviews, humor, art, and columns on health, including mental health

(in the current issue: "Unquiet Minds: A Feminist Perspective on Bipolar Disorder"). The site opens with the current issue, from which one can link to any current article, as well as to the table of contents for this issue and to other pages (which I assume would not necessarily change from issue to issue) that describe the staff, offer feminist e-cards and items for purchase, provide a forum for posts about opportunities for activism, and so on. Finding previous issues of the magazine is not as easy as I would like — I could locate previous editions of a regular column, for instance, by using a "Section Archive" drop-down menu at the bottom of the current version; but if there is an archive of all previous tables of contents (something I'd like), I didn't find it.

EM has had start-up and growth struggles, but persists valiantly, with an energetic team of writers/designers/editors/artists that would like to expand. Funding is also sought.

JOURNAL OF CHILD CUSTODY. 2004–. Publ.: The Haworth Press. Ed.-in-Chief (Haworth Maltreatment & Trauma Press): Robert Geffner. Ed.: Leslie M. Drozd. ISSN: print, 1537-9418; electronic, 1537-940X. 4/yr. (calendar year basis). Subscriptions in U.S.: \$60.00 individuals, \$140.00 institutions, \$350.00 libraries and subscription agencies; in Canada, \$81.00, \$189.00, and \$473.00, respectively; other countries, \$87.00, \$203.00, and \$508.00. 10 Alice St., Binghamton, NY 13904-1580; phone: (800) 429-6784 or (607) 722-5857; fax: (800) 895-0582 or (607) 771-0012; email: getinfo@haworthpress.com; website: <http://www.haworthpress.com/store/product.asp?sku=J190> (Issue examined: Prepublication galley of v.1, no.1, 2004)

Another academic journal from Haworth, with the familiar editorial structure, format, size, typeface, reference style, and price range. This one aims to rectify the absence, to date, of any "peer-reviewed journal dedicated specifically and only to issues related to child custody." It is edited by Leslie M. Drozd, a clinical and forensic psychologist who has written on domestic violence and other issues related to children and divorce; Drozd's editorial board is still being formed. The first issue (145 pages) includes "Integrity and Transparency: A Commentary on Record Keeping in Child Custody Evaluations," by David A. Martindale; "Incorporating the Principles of Scientifically Based Child Interviews into Family Law Cases," by Kathryn Kuehnle, Lyn Greenberg, and Michael C. Gottlieb; "Child Protection and

Child Custody: Domestic Violence, Abuse, and Other Issues of Child Protection," by Toby G. Kleinman; and more. Includes book reviews.

LINKS: OXFAM'S NEWSLETTER ON GENDER. 1997–. Publ.: Oxfam GB (member of Oxfam International). Ed.: Adrienne Hopkins. 3/yr. Mailed automatically to subscribers to the Oxfam journal *Gender and Development*; downloadable from http://www.oxfam.org.uk/what_we_do/issues/gender/links/; or contact Adrienne Hopkins, Policy Department, Oxfam, 274 Banbury Rd., Oxford OX2 7DZ England; email: ahopkins@oxfam.org.uk (Issues examined: May 2003 and October 2003)

A sixteen-page newsletter with a unifying theme for each issue (May 2003: "Mainstreaming Gender" — in Sierra Leone, Rwanda, urban North India, Dominican Republic, and the UK; October 2003: "Girls' Education" — in Kenya, Pakistan, Mali, Niger, and Sudan). Articles focus on the gender-related work of Oxfam in different geographic regions.

OVARIAN CONNECTION. 2002–. Publ./Ed.: Louise Smith. 4/yr. ISSN: 1703-3411. Subscriptions: in Canada, Can\$40.00 for 1 yr., Can\$60.00 for 2 yrs; in U.S., US\$40.00 for 1 yr., US\$60.00 for 2 yrs. Box 508, Fort Langley, BC V1M 2R8 Canada; phone: (604) 513-8009; fax: (604) 513-0067; email: ovarianconnection@telus.net; website: <http://www.ovarianconnection.ca> (Issues examined: v.2, no.1, August 2003, and v.2, no.2, November 2003)

Started a year ago by "a respected educator in girls' and women's biology," *Ovarian Connection* exists primarily for "the birthing and breastfeeding communities throughout Canada," but its articles are fascinating reading for anyone, even beyond Canadian borders, who is concerned about women's issues. (In other words, birth is a feminist issue!) The issues examined include an interview with the executive director of the twenty-five-year-old Seattle Midwifery School (from which a number of Canadian students graduate), tips from professional birth photographers, and a thought-provoking essay by a doula (birth assistant) about being quarantined and prohibited from attending births during the SARS scare in Toronto.

PRISM COMICS: YOUR LGBT GUIDE TO COMICS.

2003– . Ed.: Dakota Mahkij. President: Charles “zan” Christensen. 1/yr. Single issues: “Free. That’s right, free!” 34 Peachtree St. NW, Suite 2560, Atlanta, GA 30303; website: <http://www.prismcomics.org> (Issue examined: no.1, 2003 edition)

This annual resource guide, put together by a nonprofit group that promotes the work of queer comic creators, is an outgrowth of the former *Out in Comics* (1999–2002) and has a look similar to that of its predecessor. Among the “Creator Profiles” in the 2003 edition are short bios of many lesbians and transgendered folks; the list includes Alison Bechdel (*Dykes To Watch Out For*), Paige Braddock (*Jane’s World*), Diane DiMassa (*Hothead Paisan: Homocidal Lesbian Terrorist*), Diana Green (“first transsexual woman to self-publish a comic book), Gina Kamentsky (creator of *T-GINA*, a “fabulous transgendered gal and her search for validation and a decent cup of coffee”), Denise Sudell (staff writer for the webzine *Sequential Tart*), and Elizabeth Watasin (*Charm School*).

In “The 21 Most Significant Moments in LGBT Comics History,” selected by editor Jim Van Dore from his more comprehensive online “Queer Comics Timeline,” I learned that the first lesbian comic story, *Wimmen’s Comix 1*, came out in 1972. And I was happy to see that Alison Bechdel’s *Dykes To Watch Out For* (first published as a strip in 1983) is also considered one of those twenty-one big moments. (Look for a retrospective review of Bechdel’s work in an upcoming issue of *Feminist Collections*.)

SAMYUKTA: A JOURNAL OF WOMEN’S STUDIES.

2001– . Publ.: Women’s Initiatives (Kerala, India). Ed.: G.S. Jayasree. 2/yr. LCCN: 2001–436567. Peer-reviewed. Print subscriptions: in India, Rs. 200 (+Rs. 50 for registered post) for individuals, Rs. 350 (+Rs. 50 for registered post) for institutions; overseas, \$40 for individuals, \$80 for institutions. Individuals may purchase a single issue for half the one-year subscription price. Women’s Initiatives, Post Box No. 1162, Pattom Place P.O., Thiruvananthapuram 695 004, Kerala, India; email: editor@samyukta.org; website: <http://www.samyukta.org> (Issue examined: v.3, no.2, July 2003 [special short-story issue])

“I would call *Samyukta* an experiment in publication,” writes editor Jayasree. “We do not have a formal office; no paid staff. Only a group of friends who meet at a kitchen table and talk excitedly on gender and identity over hot

samosas and tea...We believe that the primary cause of gender discrimination is discrimination in knowledge.”

The July 2003 issue is entirely devoted to short fiction by women (thirty-four stories) and is introduced by an extensive overview of the history of women’s writing in India. Previous issues (Volumes I and II are helpfully indexed on the website; a complete e-version in PDF files is also indicated, although I could not bring those up with either of my browsers) included articles with such wide-ranging and intriguing titles as “Mahatma Gandhi And Women’s Emancipation,” “Women’s Historiography,” “Amartya Sen’s Development Perspective: A View From Kerala,” “Depiction Of Power Relations In The Malayalam Novel,” “Globalization In The Health Sector,” “Towards A Health Agenda For Women In Sex Work,” and “Swami Vivekananda On The Women Question,” as well as short stories, poems, a play, interviews, autobiographies, and book reviews.

CEASED PUBLICATION**ANGLES: WOMEN WORKING IN FILM & VIDEO**

(ISSN 1088–7830) ended a twelve-year publishing run with a special commemorative issue, v.4, nos.2 & 3 (March 2003), in which selected interviews from the magazine’s history have been republished. For more information, contact *Angles* at P.O. Box 11916, Milwaukee, WI 53211; fax: (414) 963–9018; email: angles@wi.rr.com

TRANSITIONS

Professor Christine Williams of the University of Texas, Austin, is the new editor of **GENDER & SOCIETY**, and the *G&S* office has moved to Austin as well. The new editorial address: *Gender & Society*, Dept. of Sociology, Univ. of Texas, 1 University Station A1700, Austin, TX 78712–0118.

The editorship and office of **HYPATIA: A JOURNAL OF FEMINIST PHILOSOPHY** have also moved, to Michigan State University. Contact new editor Hilde Nelson at the Department of Philosophy, 503 South Kedzie Hall, Michigan State University, East Lansing, MI 48824; phone: (517) 432–8425; fax: (517) 432–1320; email: hypatia@msu.edu; website: <http://www.msu.edu/~hypatia/>

○Compiled by JoAnne Lehman

ZINE AND HEARD (FOR THE THIRD TIME)

by M. L. Fraser

This issue of the column is sort of a “kitchen sink,” an arbitrary collection that doesn’t focus on any one type of zine — appropriate, since one of the pubs I review is even **called** *Kitchen Sink*. As a result, there are political and personal zines as well as newsletters here. The commonality is that all of them focus on feminism in some form. A few of the zinesters sent more than one issue so we could get an overall sense of the publication, and I am so glad they did. With more than one issue, a sense of the woman behind the art often emerges, and this is very often the voice that otherwise does not get noticed. Also included is a zine that was reviewed in a previous column — Jackie Joice’s *Yellow Three* — this time Numbers 5 and 6, which are interesting yet consistent.

Keep sending them in, grrrls, and tell your friends.

Cutlass: nos. 8 & 9

I was mailed these by Janice, who had heard somewhere about me (or maybe I requested them, I dunno). They came in true zine-grrrl style, in a used envelope with a used piece of binder paper over the old address. Scrawled across the back of the binder paper was my name and address in lime-green marker. I salivated.

I wasn’t wrong about Number 8. This thing rocks. Janice writes with honesty and compassion about life as a girl, life as a grrrl, and life as a “bi-gurl.” There are a couple of great short writings about the inevitable, yet necessary, powerless rage that we feel when we protest injustice and about the revenge fantasies of the alienated. Political commentary includes out-loud musing on the fundraising attempts for the victims of 9/11. The world ended, yet we fundraise because the former sin of consumerism didn’t end. The communications of zinestresses are addressed here. Sometimes a zine is used to continue a conversation started by another zine. This is commonly called “zine com-

muning.” Particularly of interest to me is an ongoing commune discussing the struggle many of us tomboy punk feminists go through between the feminine and the humane. Are we selling out our punk roots because we need to be gentle? Eventually, but not without pain, we come to a place where we discover that the girlie girls are powerful too, just in a different way.

Also in Number 8 are two pieces that I loved: a ten-page memoir of the hell that is a high-school reunion, and a very raw and touching account of abuse, told by Janice’s mother. In the latter we get a portrait of Janice at age four that is consistent with the pirate gurl we see today. I wish I could get *my* mother to write her story of my childhood. It was a very cool excerpt. Get this issue.

But pass on Number 9. It hurts me to say that this issue just isn’t very good. It’s a mish-mash of old journal entries in no particular order, and if there is a unifying theme I sure didn’t see it. Megabummer, since Janice writes so well. Even so, there are little gems here and there, like, “junkie waitress, how I love you so,” and “blind contours were always my best bet for self entertainment.” In short, this girl knows what she’s doing, but had an off-issue with Number 9. Go for 8 instead.

Cutlass Publishing, Janice Flux, Santa Cruz, CA 95061-1607. \$2 an issue.

Feminesto: A Creative ‘Zine: April 2003

The University of Wisconsin-Madison Campus Women’s Center puts this zine out monthly. It is some good fun, with feminism interspersed here and there, but it’s not a political read at all, although a few of the contributions come close. One of the great pieces in this issue is the poem “Chicago,” by Kanjana Thepboriruk. Raw, yet clever, it reproaches us for thinking we have learned about “ethnicity” because we have noticed a (faceless) person who seems to be from another culture. Very good. Sarah Teirney also pipes in with a wonderful free verse entitled “we were fallen women.” Excellent.

I'm sorry the entire zine wasn't better edited, as I think it would have been much stronger if it had been. We see here a collaboration of statements with no real ownership of the production. And this is what *Feminesto* is, right down to the banal contribution called "Attack of the Feminists!?" — which has nothing original to say about either attacks or feminism. It seems to be annoyed at the all-inclusiveness that some feminisms have resorted to. Well, yeah, this is kind of the irritant du jour in feminist circles. I think much more could have been done here, and I am sorry that it wasn't. And a recipe for Pan-Fried Noodles?? (Only 630 calories). Whatever.

Some engaging, seemingly ongoing columns are "Chickrock" ("a monthly guide to essential women-centered albums") and "Sister Sez," an advice column. And according to the in-zine quiz, I found out I am the candy Skittles. Good to know. Also good to know that this is a monthly collaboration. The frequency of publication allows for some sugar smacks along with the protein. There are some really great writings, as said above. It is good to pick up and search through, but don't take it seriously as astute politics or fringe feminism. Perhaps an editor with a direction in mind will aid this zine, as it has potential.

Campus Women's Center, Memorial Union, 800 Langdon St., Madison, WI 53706. Email: cwcfeministo@hotmail.com. No price (free?).

Black and Blue: *no.3 (The Art Issue)*

The first thing Linda does is praise Frida Kahlo. Ugh — I think we've had enough Frida worship. Every arty grrrl does it at least once within her zine, and no one seems to address the fact that the woman was living with a man who kicked her downstairs and threw dogs so hard that he broke their backs. (Thanks for that not-so-realistic portrait of Diego, Salma). The zine then moves on to a mini-academic-lecture on surrealism that was hijacked from others (although credited). Sigh. Bore me later. But, wait, the rest is pretty great.

Best things about this zine: (1) The Gallery. This includes a bunch of collage art by friends, some fine art, and some photocopied reprints of paintings. There is even an original mini-print by Christoph Meyer, in photo corners, that can be

framed. Wonderful. (2) Small biographies of Claude Cahun (a transgendered artist who shaved her head and dyed the stubs pink and green in 1919 — Yeah, man!) and Violet Noziere (a woman who killed her father in 1933 because she was tired of being sexually attacked by him — Goodbye, Earl). (3) A great commentary on *Jutapoz*, a supposedly "enlightened" art magazine that is actually sexist and continually (gasp) shuns female artists.

Good stuff, but you might have to wade through a piece or two. Overall, a worth-it read. My advice is to support Linda, who clearly loves art and finds solace in this project of hers. Rock on, Girl. Keep going.

Linda Morris, *Black and Blue Zine*, P.O. Box 547, Santa Barbara, CA 93102. Email: zineblackandblue@hotmail.com. \$2 per issue, or trade.

Caboose: *no.3, December 2002 (The Modular Karaoke Issue)*

Oh dear. No. Unless you are enamored of reading incredibly banal conversations about karaoke, my advice is to avoid this one. It's one long retelling of a conversation (pages and pages and pages) that makes me feel like I'm stuck in a corner with a Trekkie at a cocktail party. There's even a little diagram showing how the five "conversants" know each other — something I'm really not interested in.

So don't get this karaoke issue, but it might be interesting to see what Liz does with another topic. This one may be a fluke.

Liz Saidel, P.O. Box 476802, Chicago, IL 60647. \$2 per issue.

Kitchen Sink: *no.4, August 2003 (The Blue Issue)*

A collective of writers, artists, and political activists in San Francisco has put together this gem of a publication. They focus on "independent art, identity, culture, and politics." While the current issue is not strictly feminist in nature, it is not anti-grrrl at all. It does not focus on gender as an issue, but it nicely assumes equality. Always a good thing. Many of the sections are pop-culture-referential and concentrate on music, art, and short stories. (I

don't like the online "teasers" that only give you part of the story and then tell you to go buy the rag to get the rest. Not cool, guys.)

What I really think is the meat of this mag is the section called "Revolution." In here, political proclamations get hollered, and they are great. There are interviews with Carrie Brownstein and Corin Tucker of Sleater-Kinney, as well as commentary on the "amnesiac nation" that is America, as told from the perspective of other cultures (specifically, this one is about the war on terrorism). NASA also gets called on the carpet as well as exalted in a wonderful push-me-pull-you intellectual monologue about space travel, evolution, and the obscene amounts of money spent on manifest destiny. In another observational piece, Oakland is noted as the next Florida because of punch cards and the California Recall (If you see Jeb Bush...run).

Also worth checking out: film reviews in the section called "Reverse Angle" (lots of grrrl-friendly commentary) and the articles on bras in the section called "Sex, Food & God" (aren't they all one and the same?). *Kitchen Sink* is definitely *Bitch*-worthy. Since both *Bitch Magazine* (see former issues of *FC*) and *Kitchen Sink* run in the same geographic and, I suspect, political circles, this is not surprising. Some good stuff is coming from the California Bay Area.

This is a quarterly print and monthly Web publication. My call: the paper pub. \$20 a year (4 issues) or one issue for \$7.95. Send checks, made out to Neighbor Lady Community Arts Project, to *Kitchen Sink Magazine*, Attn: Subscriptions, 5245 College Ave., #301, Oakland, CA 94618. Website: www.kitchensinkmag.com

The Fence: A New Place of Power for Bisexual Women: vols. 1 & 2

Great title. "Sitting on the fence" is an expression that has long been used to bastardize the stepchild of sexuality. Cheryl tries hard to rectify this by addressing all things Bi. The first issue seems to be just a big shout-out to bi-girls everywhere. In many of the pieces there is a bit too much emphasis on the sexually explicit. It feels like an attempt

to shock, and ends up being annoying. Also, much time is spent explaining and justifying the author's own bisexuality. It's almost a plea for understanding rather than a stance. In short, it reads like a newcomer's attempt to make a statement. As valid as that statement is, it could be made more elegantly. I don't recommend Volume 1.

Volume 2, though, is more sophisticated in addressing issues that bisexual women deal with. There is a good little piece examining the word *bisexual* itself. Moreover, the comments about lesbians being disdainful toward the bisexual population are both interesting and resonant. To remark that something is not good enough because the choices are different is to distance the margin for that population. This gets explored brilliantly, and is treated with respect. I think this is difficult to do, and Cheryl does it.

This issue is a lot more playful than Volume 1. It includes pieces like "She Cute," told in the voice of an ethnic sister who is hoping against hope that her crush can be brave enough to be with her. That is a hope for all of us, Bi or not, and this is a beautiful poem. Also fabulous are the genuine remarks about isolation and longing for connection. Also true for all of us, but more true for marginalized populations. Finally, there's a nice little exposé on a bisexual commune toward the back of the zine. Nicely done, Cheryl, and I am looking forward to more issues.

One-year subscription begins fall/winter 2003. Cheryl Dobinson, *The Fence*, #7052-88 Isabella Street, Toronto, ON, M4Y 1N5, Canada. Email: Cjdobins@yorku.ca

Confessions of a Child Beauty Queen

This little thing is a quick and fun read. "Frannywiz" remarks on the former child pageant stars who blew out at ten and are now fat fat fat. She and her pageant buddies friends were what she calls "object raped." There are sad and sometimes bitter observations about children who are forced extensions of frustrated mothers and their "phen-friends" (a reference to the diet pill settlement). In one particularly poignant vignette, she tells of an unexpected and frustrating conversation she had as an adult with her mother. Mom confesses having been molested and then excuses her father's

(frannywiz's grandfather's) behavior in order to convince frannywiz that it had not been sexual abuse. Her argument, like many other women's, was that the man was just pleasuring himself and really liked pretty little girls. It is not an unexpected piece given the overall content of the zine. What is so great about it is that the writing is true to the pain and frustration of mothers who live through daughters and daughters who just want honesty. Franny really makes the clarity and horror of the situation real.

There are a couple of pieces that seem out of place and much too unfinished (e.g., "Happy Jack"), but overall this zine is one to pick up. Frannywiz is a good writer and has some great things to say about the condition of femininity.

Oddly, I cannot tell if this little gem of a booklet is a true zine. It is self-published, themed, and cheaply printed, but there is no price or direct contact info other than this: Reap What You Sow Press, San Francisco, CA. Email:

Frannywiz@earthlink.net

Yellow Three: nos. 5 (*March 2003, Women's History Month*) & 6 (*The Healing Issue*)

Jackie Joice writes in a breezy, "hey kids, lets put on a show" way that makes you root for her. In Issue 5 (on women's history month), she asks you to celebrate a vagina (ANY vagina) and reproduces a great photo of three sisters all dolled up from the 1940s. There are also some more (still too dark) photos from Ghana. And then the disappointment sets in. She has reprinted a previously published piece or two from other sources (for instance, one from the Socialist Labor Party). Maybe I am a purist, but to me zines are self-published, self-written, and "underground-argued." None of this above-ground "mainstream" reproduction for me.

This issue, while still a fun little read, is not true Jackie. It seems as if she is changing directions and maybe moving on. Watching this progression presents dissonance for me. I want Jackie to evolve, because one gets the sense that she is a very cool girl, but I don't want her to lose her zine voice, as it is so great. It is a common problem for many of the writers of bedroom zines. We grow up.

Number 6 follows this vein of growing up and moving along with life. The message here is to "rescue yourself." It is not a bad message. However, this reads like a DIY mini-self-help workbook, and um... hmmm. Much of it relies on the idea that the reader has not done this work, most of which is fairly basic. There is also a fabulous interview with Josephina Lopez (the brilliant creative woman behind "Real Women Have Curves") that is worth reading, as well as a powerful poem by Lethia Cobbs that is the testimony of a mother who allowed a molester back into the house with her children. It makes you sad and angry and wishing you didn't understand the mother and what has led her here even though you think she is so very wrong. Unfortunately there's not much else here. Wait for Jackie to regroup and go forward. It should be a rewarding wait.

Number 5 costs \$3; Number 6 is \$1 or postage. Jackie Joice, 1218 E. Broadway, #100, Long Beach, CA 90802. Email: **Jackiejoyce@yahoo.com**

Western North Carolina Woman: vol.2, no.6 (*August 2003: The Y Chromosome*)

Recently I visited my family in the South. While perusing a feminist bookstore in Asheville, North Carolina (yes, they really do have them there), I came across this great paper. I was really pleased to see this thing. Even though it is not strictly a zine, it does meet several of the criteria and is grrrl-friendly. It is written, produced, and distributed by women who are so in love with their work that the publication is joyous. Its writing is not stuffy, it is an "everygirl" rag, and it addresses issues that are not just for the mountain mamas. Asheville has been called the San Francisco of the South, and since surprises like this keep coming up, I get why. The advertisements are not pompous or sexist, and the subject matter is definitely Third Wave. There is much artistic collaboration, and the articles can be self-deprecating while furthering the political agenda at hand. Nicely done, ladies.

Subscribe: \$36 per year (published monthly). WNC Woman, P.O. Box 1332, Mars Hill, NC 28754. Email: **info@wnc-woman.com**

Oops

Below is a letter to Debbie Stoller and Laurie Hentzel of *BUST* magazine. I goofed hard, and I found out when the first "Zine and Heard" (*Feminist Collections* v.23, no.4, Summer 2002, pp.6–10) was picked up by *Counterpoise* and run with the wrong info, and they responded (and rightly so). This is my apology, which was also sent to them.

Hi Deb and Laurie,

Oh man is my face red!! I am a longtime fan AND a longtime subscriber, so when I was asked to write the Zine review in *Feminist Collections* (put out by University of Wisconsin) I naturally began with you guys. Turns out I gave you a whole new story where Laurie was not included at all, I blamed the almost folding of the mag on Marcelle Karp leaving and just...well...was wrong. I went back and reread the issues covering this and see where I got the misconceptions, but you very clearly state the real story, which I obviously screwed up.

So my apologies, ladies (especially to you, Laurie) and please keep doing what you are doing. Please know my intent was to praise fabulous grrrls doing fabulous things.

Mhaire Fraser

If you would like info about *BUST*, here it is again: Published quarterly in Spring, Summer, Fall, and Winter. \$14.97 a year. *BUST*, P.O. Box 1016, Cooper Station, New York, NY 10276. Website: <http://www.bust.com> Get it get it get it. And no, I am not just saying this because I am trying to cover my screw-up. It's a cool riff, and should be enjoyed.

[M.L. ("Mhaire") Fraser is living in Northern California and teaching Psychology and Women's Studies in the California Community College system. Frightened about the Governor of her state, she is searching for a fulltime academic position elsewhere.]

FEMINIST ZINES WANTED

Calling all zine-making women and grrrls! At its June 2004 conference in Milwaukee, the National Women's Studies Association will for the first time designate an entire exhibit table for a zine display. We're looking for current zines with a feminist edge or outlook, however you might define that.

More information about the conference, which is titled "*Women in the Middle: Borders, Barriers, Intersections*," is available at this website: <http://www.uwm.edu/Dept/CWS/nwsa/>

Even if you can't attend the conference, you can have your zine displayed. — For print/paper zines, just send samples (preferably one copy each of two different issues) and full information about how to order or subscribe. We'll display the samples at the conference, where we'll also give interested browsers a handout listing all the zines on display, with contact/order information for each. After the conference, the sample issues will be retained by the University of Wisconsin Libraries, and many will be reviewed in *Feminist Collections*.

If your zine is online only, send us the URL and we'll include information about your e-zine on the handout.

Deadline: April 1, 2004. Send your samples and information (indicating whether or not you'll be attending the conference in person) to JoAnne Lehman, **ATTN: NWSA Zines**, 430 Memorial Library, 728 State St., Madison, WI 53704

Questions? Email jlehman@library.wisc.edu

SPOTLIGHT: A FEMINIST LIBRARY ZINE

by Phyllis Holman Weisbard

RIOT LIBRARRIAN, Issue No. 1 (Winter 2002), by Sara, 120 State Ave. NE, #135, Olympia, WA 98501-8212; and Jenn, 1949 W. Bradley Place, #2W, Chicago, IL 60613. \$2.00/issue. Email: riotlibrarrrian@hotmail.com

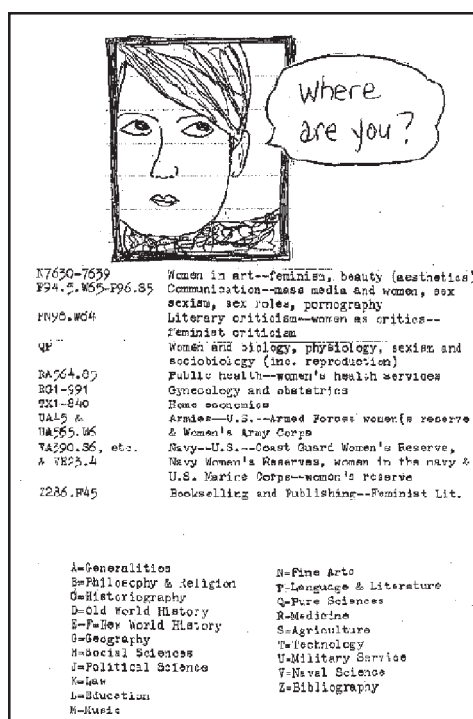
The two collaborators at the "butt-end of library school experience" confess to a missionary zeal for spreading information about libraries. Sara wants to spread library love "to melt over you like peanut butter on hot toast," and Jenn puts it in more political terms: "There's the opportunity [as a librarian] to give people the info that the media withholds, the stuff they need to make decisions about things that affect their lives, or just to read things that mean something to them. There's a subversive element to librarianship that I adore." They are obviously well-acquainted with the zine form — *Riot Librarian* is a typed (on a typewriter, no less! Where did two grad students even find one? But how else could they include typed-over mistyped letters, so iconographic of zines?), stapled, and photocopied collage of articles, drawings, and photographs. Their language is suitably breezy ("This site is huge and impressive as hell," they say about grrrlzine network's website), and capital letters scarce. Their subversion includes clueing in readers to the use of Interlibrary Loan, not only to obtain books not held by their local library, but also to influence the library's selection choices down the road. They next demystify Library of Congress and Dewey Decimal System classification schemes enough so that readers will know where to browse for books on women and feminism. Then they describe some of their favorite (feminist) authors, books, magazines, and websites.

Sara and Jenn's take has refreshing elements, such as the description of one of them (unidentified) reading Angela Carter with dictionary in hand, looking up words that generally turned out to mean "corpse-like or dusk-like or vapid." A snippet from a dictionary definition of *crepuscular* appropriately follows. Jenn has an interesting piece about Melvil Dewey's peccadilloes. The accompanying photograph of a pig eating from a bowl labeled "Dewey" suggests Jenn's view of him, though her article points out that the record is unclear on whether he was a predator.

There's more earnestness than rant in *Riot Librarian*, except for Sara's reaction to a management professor's statement in class (prefaced with "...this is for the males of the class"), later attributed to Carol Gilligan's work, that they should "BE AWARE of the 'female' management atmosphere of public and academic libraries" (capitalization Sara's). Besides the aforementioned pig, there's mild, if not riotous, library-related humor, from the subtitle ("Breaking the Binding of Patriarchy since 2001") to Sara's goal that readers' hearts will "pound away in your chest with the

rhythmic thumping of the due date stamp at the mere mention of the word...LIBRARY."

There are many more topics in libraryland for feminist riot librarians to tackle. Is libraryese necessary to keep librarianship a profession? Is there a gender difference between an "information specialist" and a librarian? I hope there's an Issue No. 2.



ITEMS OF NOTE

In a large-scale effort to “[promote] the status of women and children,” Raising Voices, a registered non-profit project of the Tides Center, developed ***MOBILISING COMMUNITIES TO PREVENT DOMESTIC VIOLENCE: A RESOURCE GUIDE FOR ORGANISATIONS IN EAST AND SOUTHERN AFRICA***. This guide suggests several creative programs and activities that community-based organizations can use to mobilize support and raise awareness of the “attitudes and behavior that perpetuate domestic violence” against women and children. Activities, which include fostering learning through booklets, posters, and exhibitions; holding media and public events to raise awareness; and involving community members in volunteer networks, are designed to facilitate social change among community members, and more broadly to assist Raising Voices in its long-term goal of developing and strengthening domestic violence prevention programs. More detailed information is available on the Raising Voices website at <http://www.raisingvoices.org>. For more information, contact Lori Michau and Dipak Naker, Raising Voices, PO Box 6770, Kampala, Uganda; email: info@raisingvoices.org

PICTURING A LIFE FREE OF VIOLENCE: MEDIA AND COMMUNICATIONS STRATEGIES TO END VIOLENCE AGAINST WOMEN is one of several UNIFEM (United Nations Development Fund for Women) publications created to promote gender equality and find innovative approaches designed to empower women and ensure their “involvement with mainstream activities.” Specifically, this resource is designed to raise awareness and facilitate discussion between women’s organizations in an effort to develop effective media and communications strategies to end violence against women. Downloadable in PDF from <http://www.unifem.undp.org/resources/freeofviolence/>. For more information, contact Jenny Drezin (ed.), United Nations Development Fund for Women, 304 E 45th Street, 15th Floor, New York, NY 10017; email: unifem@undp.org

Developed by the Office of the Special Advisor on Gender Issues and Advancement of Women (OSAGI), ***GENDER MAINSTREAMING: AN OVERVIEW*** (2002, 36p.) provides insight on implementing gender mainstreaming strategies, which entails “bringing the perceptions, experience,

knowledge and interests of women as well as men to bear on policy-making, planning and decision making.” It also provides an overview on the different methods and approaches of gender mainstreaming strategies used by the United Nations. A PDF version of this document is available on the OSAGI website at <http://www.un.org/womenwatch/osagi/pdf/e65237.pdf>. For more information, contact the Office of the Special Advisor on Gender Issues and Advancement of Women (OSAGI), United Nations, Two United Nations Plaza, 44th St., 12th Floor, New York, NY 10017.

Produced by the Tsongas Industrial History Center and Lowell National Historical Park, ***THE TEN-HOUR MOVEMENT: WOMEN AND THE EARLY LABOR MOVEMENT*** is one of several educational materials developed for “students to learn about the American Industrial Revolution through hands-on activities.” Designed for students in Grades 8–12, this curriculum packet is available for \$6.95 and includes historical background information, classroom activities, and supporting student source documents. For more information, contact Lowell National Historical Park, Eastern National Park and Monument, Boott Cotton Mills Bookstore, 400 Foot of John Street, Lowell, MA 01852; phone: (978) 970–5015.

Published in 2002 by the Centre of Southeast Asian Studies of the Monash Asia Institute, Monash University (Australia), Tabitha Frith’s ***CONSTRUCTING MALAY MUSLIM WOMANHOOD IN MALAYSIA*** examines the roles of the government, Islamist groups, Muslim feminists, and the media in the representation and construction of womanhood in Malaysia. The thirty-one-page working paper (No.117) can be ordered from the institute or obtained through a number of university libraries in the U.S. (see <http://www.arts.monash.edu.au/mai/publication/seawp.html>).

The Iowa Commission on the Status of Women’s ***CONTINGENCY WORKERS STUDY*** (Boddy Media, 2001) consisted of data compiled from surveys of 2500 U.S. households and two focus groups of contingency workers (defined as part-time or temporary employees and freelance/contract workers). The study revealed an overall dissatisfaction among Iowa’s female contingency workers, who constitute two-thirds of all contingency workers in Iowa. Specifically,

the women feel that the lack of respect, financial security, and employee benefits (i.e., sick leave and health insurance) that come with contingency work far outweigh the flexibility they enjoy with their part-time status. These women are likely to be "urban, single, with no more than a high school education, and parent preschool age children." As contingency workers, they feel they are viewed as "replaceable," and they welcome opportunities for on-the-job training, as well as the option of a future promotion to full-time status. The thirty-two-page report is available online at <http://www.state.ia.us/government/dhr/sw/pubs.html> For more information, contact Iowa Department of Human Rights, Lucas State Office Building, Des Moines, IA 50319; phone: (515) 281-4461 or (800) 558-4427; fax: (515) 242-6119; email: dhr.icsw@dhr.state.ia.us

Michigan State University's Women and International Development program has added four new publications to its working paper series in the past two years. ***THE USE OF "PUBLIC" WOMEN: COMMERCIALIZED PERFORMANCE, NATION-BUILDING, AND ACTRESSES' STRATEGIES IN EARLY TWENTIETH-CENTURY BEIJING***, by Weikun Cheng (Working Paper No. 275, 2002, 30p., \$3.25), explores the role of Chinese actresses in the "male-dominated theatrical world"; ***LEGACIES OF COLONIALISM AND ISLAM FOR HAUSA WOMEN: AN HISTORICAL ANALYSIS, 1804 TO 1960***, by Kari Bergstrom (Working Paper No. 276, 2002, 22p., \$3.00), explores the "effects of Islamization and colonialism on women in Hausaland"; ***WHO'S AFRAID OF MARGERY WOLF: TRIBUTES AND PERSPECTIVES ON ANTHROPOLOGY, FEMINISM AND WRITING ETHNOGRAPHY*** (Working Paper No. 277, 2003, 76p., \$5.25), "pays tribute to Margery Wolf as a teacher and mentor" and celebrates the tremendous influence she had on her students at the University of Iowa in the areas of anthropology, feminism, and ethnography; and ***ECONOMIC AND SOCIAL OBLIGATIONS OF WOMEN STREET PROSTITUTES IN SOUTHERN MEXICO***, by Jayne Howell (Working Paper No. 278, 2003, 31p., \$3.50), reveals the underlying motivations for prostituting among Mexican women. To order a paper copy of these working papers, contact Women and International Development, 202 International Center, Michigan State University, East Lansing, MI 48824-1035; phone: (517) 353-5040; fax: (517) 432-4845; email: wid@msu.edu PDF versions of these papers are available for download at <http://www.isp.msu.edu/wid/papers/wppdf.html>

ASSESSING VIOLENCE AGAINST WOMEN: A STATISTICAL PROFILE (2002, 81p.), by Federal-Provincial-Territorial Ministers Responsible for the Status of Women, is a publication of the Status of Women Canada (SWC). It was intended to develop indicators on the severity and prevalence of violence against women that will aid in assessing "the effectiveness of legislation, policies, programs and services designed to prevent, protect against, or prosecute acts of violence against women." Data gathered from representative surveys also provided useful information relating to the impact and risk factors associated with violence against women, as well as institutional and community-based responses, victims' use of services, and public attitudes and perceptions. For more information, contact Secretary of State (Multiculturalism) (Status of Women) Ottawa ON, K1A 0M5, Canada. Visit http://www.swc-cfc.gc.ca/pubs/0662331664/index_e.html to view parts of this publication in HTML format, download a PDF file, or order a print version (Order #02-L-002).

DOES MICRO-CREDIT EMPOWER WOMEN? EVIDENCE FROM BANGLADESH (World Bank Policy Research Working Paper 2998, March 2003, 54p.), by Mark

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M. Pitt, Shahidur R. Khandker, and Jennifer Cartwright, explores the effect of participation in micro-credit programs on the empowerment and autonomy of women, specifically in the household. The data provided in this study were obtained from household surveys conducted in Bangladesh in 1998–99 and provided information on economic decision making, purchasing capacity, control over loans, and other indicators of women's empowerment. A more detailed description and a PDF version of this paper, which is produced by the World Bank's Development Research Group (Rural Development), are available at <http://econ.worldbank.org/view.php?type=5&id=24877>

Wellesley Centers for Women, the “nation's largest women's research center,” has recently published three reports and one book: ***SEXUALITY AND SPIRITUALITY IN WOMEN'S RELATIONSHIPS: PRELIMINARY RESULTS OF AN EXPLORATORY SURVEY*** (2002), by Gina Ogden, Ph.D., Paper Order No. 405, \$10.00; ***SOCIAL RELATIONS AT WORK: THE BELIEFS AND EXPERIENCES OF OLDER WORKERS*** (2003), by Anne Noonan, Ph.D., Paper Order No. 406, \$10.00; ***TO DO IT OR NOT TO DO IT IS NOT THE ONLY QUESTION: EARLY ADOLESCENT GIRLS' AND BOYS' EXPERIENCES WITH DATEING AND SEXUALITY*** (2003), by Alice Michael, Ph.D. et al., Paper Order No. 407, \$10.00; and ***NONCONFORMITY, RACE, AND SEXUALITY*** (2002), edited by Toni Lester, J.D., Book Order No. 1012, \$24.95. All of these publications can be ordered from the WCW Publications Office; phone: (781) 283–2510; website: <http://www.wcwonline.org>

The Gender Affairs Department of the Commonwealth Secretariat has recently published ***PROMOTING AN INTEGRATED APPROACH TO COMBAT GENDER BASED VIOLENCE: A TRAINING MANUAL***. This tool is specifically intended to aid governments, organizations, and individuals in developing programs and policies designed to help eliminate gender-based violence around the globe. More generally, it will help promote the

Commonwealth's vision of a “social environment conducive to promoting democracy, good governance, human rights, economic and social development and gender equality.” This publication (88p., 2002, 8.99, ISBN 085092–714–5) is part of the Commonwealth's *New Gender Mainstreaming Series on Development Issues*. To order a copy, contact the Publications Manager, Communication and Public Affairs Division, Commonwealth Secretariat, Marlborough House, Pall Mall, London, SW1Y 5HX, UK; phone: +44 (0) 20 7747 6342; fax: +44 (0) 20 7839 9081; email: r.jones-parry@commonwealth.int; website: <http://www.thecommonwealth.org/gender>

Established in 1963, the United Nations Research Institute for Social Development (UNRISD) is dedicated to conducting research in the area of social development that is designed to facilitate discussion and policy debates, as well as reform. Among their wide array of research papers are three relating specifically to gender issues: ***GENDER JUSTICE, DEVELOPMENT AND RIGHTS*** (Democracy, Governance and Human Rights Paper No. 10), a summary of a collection of empirical and theoretical studies edited by Maxine Molyneux and Shahra Razavi that assess post-Cold War “issues of rights and democracy” through a “gender lens”; ***REWORKING APARTHEID LEGACIES: GLOBAL COMEPETITION, GENDER AND SOCIAL WAGES IN SOUTH AFRICA, 1980–2000***, by Gillian Hart (Social Policy and Development Paper No. 13); and ***AGRARIAN REFORM, GENDER AND LAND RIGHTS IN UZBEKISTAN***, by Deniz Kandiyoti (Social Policy and Development Paper No. 11). For information on ordering these publications, contact the Reference Centre, UNRISD, Palais de Nations, 1211 Geneva 10, Switzerland; phone: (41 22) 9173020; fax: (41 22) 9170650; email: info@unrisd.org. Also, PDF versions of these publications are available for download on the UNRISD website at <http://www.unrisd.org> (select “Publications” on the home page).

○Compiled by Melissa Gotlieb

BOOKS RECENTLY RECEIVED

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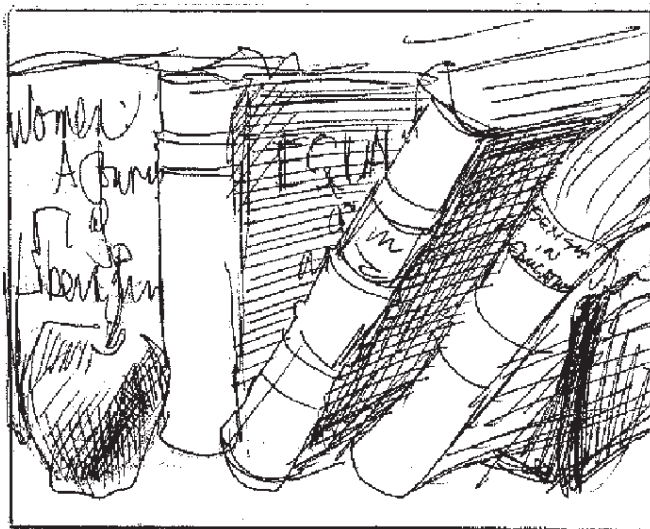
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