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WOMEN'S
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Volume 27, Number 1, Fall 2005

Published by Phyllis Holman Weisbard

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A Quarterly of Women's Studies Resources

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FROM THE EDITORS

The person pictured on the cover of this issue is Mary Rave, my mother-out-law. I call her that because my marriage to her daughter is not legally recognized — a fact that disturbs Mary as much as it does us — and because the Wild West “outlaw” associations make us chuckle.

Mary, who turned 80 last summer, has been a feminist from the get-go and a lifelong fighter for civil liberties and progressive values. Back in the McCarthy era she was denounced by Joe himself because he didn't like her investigative journalism about him. She's been a member of Michigan's ACLU for fifty years, forty of them as a board member, and she's a stalwart champion of gay and lesbian rights.

Mary is also an opponent of our country's current military engagement in Iraq. That's one reason I thought her “Lady Liberty” photo — taken at an ACLU parade a few years ago — should grace the cover of this issue, which features a review of books on war's effects on women.

“Our students need to know,” writes reviewer Audrey Roberts in an essay that begins on page 6 of this issue. They need to know that Iraq is not the only place war has been waged in recent years, and they need to know about the ways women in particular interact with, suffer from, and try to make peace after armed conflict. Roberts reviews a list of books that address fighting and its effects in locations as diverse as Bosnia, Palestine/Israel, Afghanistan, Rwanda, El Salvador, Sri Lanka, and Haiti.

In this issue's lead review, “Are Abortion Politics Relevant to Women of Color?” (pp.1–5), Sherri Barnes reviews writing that looks beyond the fight for abortion rights to the movement for *reproductive justice*, which

would include, among other things, the right of women of color to *have* children. “The abortion rights movement and the rest of society,” Barnes writes, “are still lagging in their response to and/or awareness of the race and class injustices that limit the reproductive choices of women of color.”

Shu-Ju Ada Cheng reviews two texts about immigrant women in higher education in the U.S. (pp.11–14). She points out that “recruiting minority scholars is not simply about adding colors to the department. We need to respect that minority faculty members are going to bring different perspectives to the department and to the university, particularly regarding the curriculum.”

Bri Smith takes a look at six films about transgender issues (pp.15–22) and supplies a glossary of “trans” terms to help those new to this area of discourse. “Most recent transfilms are in the biography or documentary

genres,” Smith says, “but the emergence of transfilms that parody Hollywood productions and invert the heterosexual-as-comic-queer formula are an exciting development to follow.” This review examines both types.

Future *FC* issues will focus on feminist activism, pregnancy in America, girls and feminism, zines by librarians, blogs about reproductive rights, women in Chinese film, and topics yet to emerge. If *you* have a topic in mind, and especially if you know of some recent resources (books, videos, periodicals, websites, or...) on that topic and might like to review them, please get in touch (jlehman@library.wisc.edu).

I hope to meet more of our readers and reviewers — past, present, and potential — at the NWSA conference in June. Please visit our exhibit (Women's Studies Librarian, University of Wisconsin) and say hello.

○ J.L.



Miriam Greenwald

BOOK REVIEWS

ARE ABORTION POLITICS RELEVANT TO WOMEN OF COLOR?

by Sherri L. Barnes

Jennifer Nelson, *WOMEN OF COLOR AND THE REPRODUCTIVE RIGHTS MOVEMENT*. New York: New York University Press, 2003. 224p. notes. index. pap., \$21.00, ISBN 0814758274.

Jael Sillimen, Marlene Gerber Fried, Loretta Ross, & Elena R. Gutierrez, *UNDIVIDED RIGHTS: WOMEN OF COLOR ORGANIZE FOR REPRODUCTIVE JUSTICE*. Boston: South End Press, 2004. 300p. \$20.00, ISBN 0896087298.

Dorothy Roberts, *KILLING THE BLACK BODY: RACE, REPRODUCTION, AND THE MEANING OF LIBERTY*. New York: Pantheon, 1997 (hardcover); Vintage, 1998 (paper). 373p. notes. index. pap., \$14.95, ISBN 0679758690.

“You could abort every black baby in this country and your crime rate would go down.”¹ This vile statement from influential political analyst and former White House appointee William J. Bennett not only is an assault on black women’s reproductive freedoms, but also illustrates that the powerful still think seriously about solving social problems by regulating black women’s fertility. This is not news to women of color who have been organizing against such attacks. The abortion rights movement and the rest of society are still lagging in their response to and/or awareness of the race and class injustices that limit the reproductive choices of women of color.

The role of women of color in the abortion rights movement has always been of concern within and outside the movement. Their lack of visibility within the abortion rights movement is not an indicator of the relevance of feminism and abortion rights to women of color. As in other segments of the women’s movement, women of color have had to define and address what abortion rights mean in relation to their experiences and communities, and on their terms. From their experi-

ences with the health/medical care system, women of color discovered that the powers that be preferred them not to have children. Thus, women of color have had to fight racism *and* sexism for the right to bear children, while white women were fighting sexism for the right to choose not to. As victims of coerced and forced sterilizations, as the subjects of population-control initiatives aimed at solving social problems, and as the subjects of risky drug trials, women of color understand that the system sees their babies as less valuable than white women’s. Historically, while the government limited their reproductive choices to unsafe abortions from low-quality health care providers, sterilization, and long-acting hormonal contraceptives, it has provided limited physical or economic access to basic services like prenatal care, neighborhood clinics, responsible contraceptive education and services, drug treatment programs, and culturally sensitive health care. For women of color, the above conditions are the biggest barriers to their ability to control what happens to their bodies and make informed reproductive choices for complete reproductive freedom.

What followed was the establishment of the “reproductive rights movement,” a movement and history many feminists and women’s studies librarians do not differentiate from the anti-abortion movement that evolved out of the mainstream women’s movement. Three books are excellent resources for students, faculty, life-long learners, and activists wishing to increase their knowledge of the origins, ideologies, politics, people and organizations behind the reproductive rights movement.

Women of Color and the Reproductive Rights Movement, by feminist historian Jennifer Nelson (former Director of the Sarah Isom Center for Women at the University of Mississippi), is a well-researched and -documented history of the development of the reproductive rights movement in the 1960s, 1970s, and early 1980s. Using archival records, interviews, audiotapes, legal documents, organizational records, and historical periodicals, Nelson demonstrates how women of color transformed the movement to legalize abortion into a reproductive rights movement for the right of all

women, regardless of economic status, race, and sexuality, to have complete decision-making control over issues related to their bodies — including the right to bear children.

Nelson's study begins with a history of the early abortion rights movement and the role of radical feminists in Redstockings, a New York organization, founded in 1976. According to Nelson, Redstockings was important because it was a single-issue organization that believed the right to safe and legal abortions was the key to women's liberation. More interestingly, although abortion rights had been a major political issue for most of the sixties, it wasn't considered a women's issue. Nelson documents how the Redstockings wrestled the public debate on abortion out of the hands of male doctors, policymakers, and the courts and into the hands of women, successfully transforming abortion rights into a women's issue.

Nelson recounts the players and organizations involved in legalizing abortion in New York. She covers both the long legal processes and how the Redstockings' community-based work and grassroots activism helped empower women through consciousness raising, education, and civil disobedience. The Redstockings dramatically changed the political and cultural landscape around abortion and women's sexuality by getting women to talk publicly, in consciousness raising groups, "speakouts," and courtrooms, about their experiences with illegal abortions and unwanted pregnancies. Although the ultimate goal of the complete repeal of all restrictions to abortion was never obtained, the Redstock-

ings were integral to the legalization of abortion in New York (July 1970), which was a significant precursor to the 1973 Supreme Court decision legalizing abortion nationwide.

Nelson attributes the redefinition of abortion politics to the organizing efforts of black feminists from the 1970s. Readers learn that some black feminists worked for reproductive rights from within male-dominated nationalist organizations. Others organized for reproductive rights from within feminist organizations they founded. The organizations that Nelson examines from the early seventies that contributed to the abortion rights debate, but are rarely given credit or studied, include the Black Women's Group of Mount Vernon, the Black Women's Liberation Committee (a division of SNCC), the Third World Women's Alliance and the National

Black feminists demanded that white women expand their abortion rights campaigns to include the issues that limited black women's control over their reproductive health.

Welfare Rights Organization. Chronicled are their political and intellectual development, efforts that evolved out of a need to add their voices and struggles to a movement that was being defined by white women based on white women's experiences. In particular, Nelson features the activities and analysis of activists Elaine Brown, Toni

Cade Bambara, Shirley Chisolm, Fannie Lou Hamer, Linda LaRue, and Frances Beal.

Black feminists demanded that white women expand their abortion rights campaigns to include the issues that limited black women's control over their reproductive health. Poverty, welfare rights, access to basic health care, and elimination of population control schemes and sterilization abuse were issues that most affected women's control over their reproductive health. Nelson demonstrates how black feminists brought national attention to the ways poverty, sexism, and racism prevented them from having and raising the children they wanted. She also explores the dynamics and gender politics between black women and men surrounding abortion and birth control.

A considerable amount of the book is dedicated to explaining the social and political significance of black nationalist anti-abortion rhetoric to the development of the reproductive rights movement — in particular, the beliefs of the Black Panther Party and the Nation of Islam that abortion and contraception constituted black genocide and that black women's primary role should be to produce black revolutionary warriors. Nelson shows how black feminists denounced this sexism with their own developing feminism. She also reveals, in turn, how black feminists worked both from within and outside these nationalist organizations to move them to alter their sexist rhetoric and follow the lead of black feminists organizing against population control abuses, such as the forced and coerced sterilization of black and Latina women, and for improved health care in poor communities. Nelson's comprehensive coverage of black nationalists' complete history pertaining

to black women and abortion — not just their early opposition — demonstrates why black feminists insist on promoting a multiple-issue, community-based feminist agenda: it can be transformative.

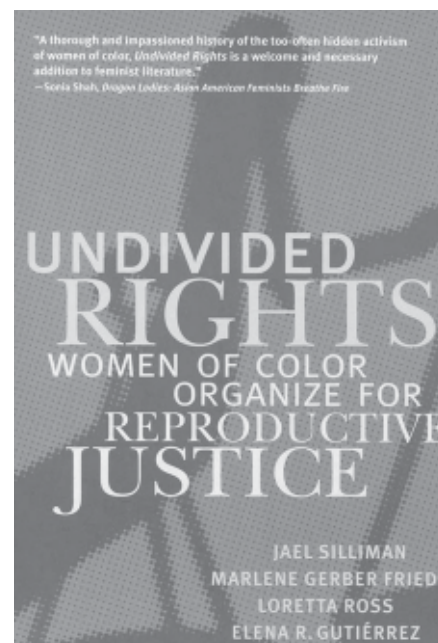
Nelson's interest in 1970s nationalist politics and feminism continues in a chapter on women in the Young Lords Party (YLP), a New York City-based Puerto Rican nationalist organization. Focusing on the activism of Denise Oliver and Iris Morales, she examines how the development of these women's feminist politics led the YLP to develop a gender- and race-based reproductive rights agenda that required community-based voluntary fertility control, with women of color — not racist institutions, birth controllers, or male partners — having complete control over decisions related to their reproductive health.

Nelson attributes the YLP's relatively early realization of a feminist reproductive rights position to a timely confluence of events — the simultaneous emergence of Latina feminism, Puerto Rican nationalism, and abortion politics. Nelson contends that black feminist struggles with sexist black nationalists were more complex because the nationalism of the Black Panthers and the Nation of Islam, as well as negative black female stereotypes, predated black feminism and was more entrenched in black American culture.

The last organization Nelson credits with reshaping the feminist definition of abortion rights is the Committee for Abortion Rights and Against Sterilization Abuse (CARASA), founded in 1976. CARASA emphasized the economic aspects of abortion by bringing attention to the fact that poor women and women of color had less control over their reproduction than white women did.

The Hyde Amendment, which in 1976 eliminated medical payments for abortion, was the catalyst to CARASA's development and entrance into the abortion rights movement. Federal funding was still available for sterilization, which CARASA saw as government promotion of permanent methods of population control while reducing access to non-permanent fertility control methods for poor women. CARASA demanded that women should have the means to bear as many children as they wanted and that that right should be supported with affordable and legal abortion and contraception, an end to sterilization abuse (forced and coerced), workplace safety, rights to child care, and access to affordable health care for women and children. Nelson explores the triumphs and struggles, internally and externally, that CARASA faced in attempting to achieve its lofty mission. To Nelson, the Committee was significant because it sought to guarantee even the poorest women reproductive autonomy. She neglects to add that it is also significant because these former civil rights and anti-war activists recognized the connection between sterilization abuse and abortion rights as an important civil and human rights issue — one that had to be a priority if all women were to experience complete reproductive and sexual freedom.

Nelson's objective is to provide an early history of the abortion rights movement and of the ways the feminist politics of women of color transformed the movement. Her history also highlights feminist differences and how those differences have strengthened feminist discourse, made feminism relevant to more women, and contributed to political and legal victories that have improved the lives of



many women. With Nelson's focus on the influential black and Puerto Rican communities of New York, one can't help wondering how other communities of color were responding to these social movements that were changing the cultural landscape. Overall, *Women of Color and the Reproductive Rights Movement* is a valuable contribution to U.S. historiography that will be of interest to anyone with an interest in social and women's movements and reproductive rights.

Undivided Rights: Women of Color Organize for Reproductive Justice, while not a history of the movement, picks up historically and politically where Nelson left off. Silliman and her co-authors provide a broader, more contemporary view of women of color and the reproductive rights movement. It is an inspiring text that provides a record of a previously undocumented, unanalyzed, and generally unacknowledged

edged grassroots movement that is still active today. This book documents the origins, philosophies, and activities of eight women-of-color organizations that emerged in the 1980s and 1990s in response to the narrow focus of the abortion rights movement. More importantly, women of color founded their own reproductive rights organizations to protect themselves and combat the anti-abortion movement and the rise of the New Right in the 1980s. As contributing author and SisterSong National Coordinator Loretta Ross said at the October 2005 SisterSong Second National Membership Meeting, it's not about us versus them, but about saving our lives.²

The project profiles two organizations, a mature national one and a younger and/or grassroots one, from each of the following racial and ethnic groups: African American, Asian Pacific Islander, Latina, and Native American/Indigenous. The organizations featured include the National Black Women's Health Project, African American Women Evolving, the Native American Women's Health Education Resource Center, the Mother's Milk Project, Asians and Pacific Islanders for Reproductive Health, the National Asian Women's Health organization, and the Colorado Organization for Latina Opportunity and Reproductive Rights.

The first three chapters describe the socio-political framework that led women of color to take the lead in fighting for control of their bodies and creating a reproductive justice agenda that prioritized race, ethnicity, class, and gender. The authors discuss visions of reproductive justice; perspectives on identity-based organizing, population control, and women of color's relationship to the anti-abortion movement; the pro-choice movement; the women's health movement; and social justice

All reproductive rights work, both within and outside mainstream organizations, is important and necessary.

organizations. The remaining fifteen chapters consist of organizational case studies, introductory chapters that provide background information about the communities and their activism, and a concluding chapter that assesses what it all means and what has been learned. The case studies show how the organizations began and evolved, as well as their challenges, successes, guiding philosophies, and significance. Although certain issues overlap across multiple groups, each organization's reproductive rights agendas originated from real, culturally driven and community-defined needs. While various strategies and approaches have been adopted, most impressive is how the organizations grew organically out of the "freedom dreams" of feminist activists with the courage and imagination to remake the world.³

The organizations are likeminded in that they have all adopted a holistic vision of reproductive rights that addresses inseparable race, class, and gender needs that are culturally specific and often require addressing issues such as housing, jobs, and education. The concluding chapter explains why identity-based organizing has worked for these organizations while other social justice organizations have rejected the approach and theorists have criticized it. Overall, this is a phenomenal text that should be considered core to any collection on women's history and social movements in the United States. It should also be required reading for activists and staff members of social justice organizations.

It is acknowledged in both of the books reviewed above that black women were the first to challenge the normativity of popular notions of the abortion rights movement. The groundbreaking *Killing the Black Body: Race Reproduction and the Meaning of Liberty*, by Rutgers University Professor of Law Dorothy Roberts, provides scholarly evidence to support the lived experiences of the black women who had the courage to act on those experiences and "seed a movement"⁴ that would affect the lives of many women of color and change the abortion debate. Like Sillimen et al. and Nelson, Roberts believes that "reproductive liberty" is not only about the right of women to end pregnancies, but also about their right to bear the children they want, free of government interventions and controls. Furthermore, because such decisions are made in a social context that is influenced by economic and political inequalities that affect groups, the fight for reproductive social justice — unlike the abortion rights movement — cannot be fought solely on the basis of protecting the constitutional rights and liberties of individuals.

Throughout *Killing the Black Body*, Roberts dissects the policies, practices, and attitudes that have been used both to control black women's reproduction and to oppress black people. She successfully argues that reproductive justice cannot occur without addressing racial oppression, and that racial injustices cannot be remedied

without confronting the dehumanizing and institutionalized assaults on black women's reproductive freedoms. While Roberts focuses mostly on the punitive sterilization abuse of the 1970s and 1980s and the more recent punitive and coerced implantation of long-acting hormonal contraceptives in black women, she makes it clear that these practices stem from a history of regulating black women's fertility — a history that originated in slavery and continued during the birth control movement of the early twentieth century. The birth control movement was reluctantly intertwined with the eugenics movement, whose mission was to sterilize and control the population of those considered socially undesirable, including black and Latina women.

The social history, public policies, case studies, and legislation that Roberts uses to make her point are convincing and overwhelming. Roberts and women of color who support complete reproductive freedom for all women demand that as much effort be invested in high-quality and accessible health care, prenatal care, child care, drug treatment programs, and health education, for all communities, as in making sterilization and long-acting contraceptives accessible in poor communities. Although *Killing the Black Body* deals with complex social, legal and public policy issues, it is presented in a way that is readable by and accessible to general and academic audiences. Although many of the issues covered are very controversial, Roberts handles them with great compassion and sensitivity, presenting multiple perspectives. One can expect this influential and core text to have a permanent place on the syllabi of courses in reproductive rights, women and public policy, black feminism, and feminist legal theory.

Reproductive social justice organizing is part of the contemporary grassroots reproductive rights movement and, to a lesser extent, of academic discourse. On a national scale, among the general public, "abortion rights" is still the dominant discourse that fuels public debate, legislation, public policy, Supreme Court nominations, and electoral politics. Nationally, abortion rights are still viewed through a white, middle-class lens, devoid of a race, class, and gender analysis. At the March 2004 March for Women's Lives, the literature and signs of mainstream national women's organizations like NOW and NARAL all used the popular — and exclusive — abortion rights language ("who decides," "pro-choice," and "abortion on demand"), rather than the more inclusive language ("reproductive social justice for all women") of the women-of-color organizations participating.

These three books acknowledge that *all* reproductive rights work, both within and outside mainstream organizations, is important and necessary. Many women of color work within mainstream organizations, and many mainstream organizations have supported and fostered the development of identity-based reproductive rights organizations. However, for many feminists of color, it is understood that an abortion rights movement relevant to their lives includes a holistic agenda that caters to the weakest and least powerful women, because such an agenda will ensure the health and safety of all women. Thus, if public policies are designed to guarantee the health and survival of the most underprivileged members of society, then everyone's health and survival will be ensured.

Notes

1. "Bennett's Take on Blacks, Abortion Draws Fire," *Los Angeles Times*, Sept. 30, 2005, p. A29.
2. SisterSong: Women of Color Reproductive Rights Collective is an umbrella group for seventy-two women-of-color reproductive rights organizations nationwide. The membership meeting noted here was held October 15-16, 2005, in Emeryville, CA. Ross's comments came in response to a question about whether SisterSong had received attacks from other reproductive rights groups for creating women-of-color organizations separate from mainstream or white women's groups.
3. See Robin D.G. Kelley's *Freedom Dreams: The Black Radical Imagination* (Boston: Beacon Press, 2002), p.2. Kelley believes that the map to a new world is in the imagination. Like Kelley, these feminist activists are interested in envisioning the type of world they want to struggle for. They understand that focusing on only one issue will not move them closer to that world.
4. This phrase is taken from a chapter title (see page 49) in *Undivided Rights: Women of Color Organize for Reproductive Justice*.

[Sherri L. Barnes is the librarian for women's studies, U.S. history, and writing studies at the University of California, Santa Barbara. She created and maintains the website "Black American Feminism: A Multidisciplinary Bibliography," at <http://www.library.ucsb.edu/subjects/blackfeminism/>.]

WOMEN IN THE MIDST OF WAR

by Audrey Roberts

Haleh Afshar & Deborah Eade, eds., ***DEVELOPMENT, WOMEN AND WAR: FEMINIST PERSPECTIVES***. Oxford, England: Oxfam GB, 2004. 384p. bibl. index. pap., £15.95, ISBN 0-85598-487-2. Full-text PDF free online at http://publications.oxfam.org.uk/oxfam/add_info_004.asp

Madeleine Gagnon, ***WOMEN IN A WORLD AT WAR: SEVEN DISPATCHES FROM THE FRONT***, trans. by Phyllis Aronoff & Howard Scott. Burnaby, BC: Talonbooks, 2003. 319p. pap., \$19.95, ISBN 0-8892-2483-8.

Anne Llewellyn Barstow, ed., ***WAR'S DIRTY SECRET: RAPE, PROSTITUTION AND OTHER CRIMES AGAINST WOMEN***. Cleveland, OH: Pilgrim Press, 2000. 257p. bibl. index. pap., \$20.00, ISBN 0-8298-1393-4.

Daniela Gioseffi, ed., ***WOMEN ON WAR: AN INTERNATIONAL ANTHOLOGY OF WRITINGS FROM ANTIQUITY TO THE PRESENT***, 2nd edition. New York, NY: Feminist Press, 2003. 375p. bibl. index. \$55.00, ISBN 1558614087; pap., \$22.95, ISBN 155861409-5.

United Nations Department of Economic & Social Affairs, ***WOMEN, PEACE AND SECURITY: STUDY SUBMITTED BY THE SECRETARY-GENERAL PURSUANT TO SECURITY COUNCIL RESOLUTION 1325 (2000)***. New York, NY: United Nations Publications, 2002. 192p. pap., \$25.00, ISBN 92-1-130222-6 (UN Publications Sales Number 03.IV.1).

Depending on who's counting, between nineteen and thirty-six major armed conflicts were waged around the world in 2003.¹ Our students, however, are probably aware of only the one in Iraq. They need to know more.

Wars are no longer fought between two standing armies. Think about Iraq: wars are now fought in a civilian context, with women, children and other noncombatants considered "collateral damage." Women and children constitute eighty percent of the world's refugees and internally displaced persons (IDPs).²

My intention in this review is to select appropriate starting points for understanding the impact of war on women. The following books describe a wide range of war locales, as well as a range of ways in which women are involved. Each of these texts would con-

tribute to a course or unit on women and war.

Development, Women, and War is a basic book, a collection of essays from the field, written by academics and practitioners actively involved in the delivery of programs on the ground. The essays, which focus on Kosovo, Rwanda, Palestine/Israel, Africa, Afghanistan, and Latin America, deal with the roles women play in war and also in the roles they play — or should play — in peace.

A key issue is that women are the major casualties in "collateral damage." Ninety percent of today's casualties are civilians, and eighty percent of displaced persons are women (p.220). When civil and tribal wars erupt, they disrupt and destroy civilian life. Men are brutalized, lose employment, resort to violence or apathy, leave, or die in

combat. Women lose their security and their protectors and are also victimized and marginalized (p.101). Yet women assume enormous burdens of work and all manner of different tasks and responsibilities.

Volume editor Haleh Afshar writes that although women may make small gains during wartime by taking on male roles in the absence of men, they lose ground in the politics of peace-making. All too often, women are expected to abandon any positions of responsibility and authority they may have achieved when the men were at war and return to the domestic realm if and when peace returns. They are left out of discussions about reconstruction and redevelopment. Several authors urge that women be mainstreamed into the peacekeeping and redevelopment process, especially since it is of-

ten primarily women who are left to cope in the aftermath of war.

A pressing problem is that international organizations in peacekeeping and redevelopment generally operate with male focus and male bias. Change is needed not only in the countries experiencing conflict, but also in the international agencies and their working methods (p.5).

Contributor Angela Mackay writes that the role of peacekeepers has changed:

These days, peacekeepers face mass movements of displaced people, of whom the vast majority are women and children. They also have to deal with war crimes such as torture, rape, and ethnic cleansing on an unprecedented scale, as well as turn their hands to disarmament and demobilisation campaigns, provide security to besieged settlements, and confront vicious, armed, and traumatised child soldiers. And they have to do all this often with little or no specific preparation or training. (p.101)

She says peacekeeping missions in Cambodia, Somalia, Rwanda and Bosnia failed to protect the populations they were sent to serve (p.100).

Co-editor Deborah Eade discusses the challenges of being effective as a nongovernmental organization (NGO). In some cases, the recipients criticize the rate or distribution of aid, or the attitude of the NGO. Yet in many situations, NGO representatives see things through their own cultural eyes rather than through the eyes of aid recipients.

Training programs for peacekeepers must educate participants about

how violent conflict transforms gender roles. Peacekeepers, according to Mackay, must learn to recognize the differing needs, capacities, and expectations of men and women and be aware of the implications of their own actions (p.103). Where Mackay suggests that one day of training be devoted to gender awareness, contributor Leslie Abdela, in a scathing analysis of how peacekeeping went wrong in Kosovo, proposes three days of gender-sensitivity training (p.98). Aid agencies must make this part of their agenda or they will continue to face failure.

Three essays in *Development, Women and War* deal with the Israeli/Palestinean situation. One of the three is a dialogue between a founder of the Israeli women's organization Bat Shalom and the Palestinean founder of the Jerusalem Center for Women, who are together cofounders of the Jerusalem Link for Women. The essay shows conflict resolution in the works, as well as the breakdown that occurs when open discussion is circumvented. To what extent did the work of these women facilitate Israel's peaceful withdrawal from the Gaza strip? We won't hear that story until after those in office have taken the credit.

Thompson and Eade tell an inspiring story about women who suffered in El Salvador's long civil war (1980–1992), during which 80,000 people (out of a population of five million), mostly noncombatants, were killed. Peasant women who had been displaced, whose families had been ravaged, joined together in refugee camps in Honduras and in El Salvador in an organization called Co-Madres (Mothers of the Disappeared). Their stories painted a picture for the outside world of what was happening in the war zones. They learned for the first time that other people cared about human

rights and that their testimonies carried power (p.226).

The book is footnoted and has an index and an excellent resource list of people, organizations, books, and journals.

Women in a World at War: Seven Dispatches from the Front is written by Madeleine Gagnon, a French Canadian poet who visited six war zones: Macedonia, Kosovo, Bosnia, Israel and Palestine, Lebanon, Pakistan, and Sri Lanka. In each locale, Gagnon talked with women through interpreters as her colleague, Monique Durand, tape-recorded the interviews.

Gagnon writes like a poet. Using all the senses, and with her heart and mind, she sets each place in a physical context — the birds singing, the sun rising or setting, the stink of garbage, the scent of spices. But she talks about the meaningless ravages of war — the rapes, torture, dislocation, and destruction.

Her bottom line is that men make war, while women and children are the victims.

This book is so rich in detail, it is difficult to select "best" examples. Rather than cite highlights from many different essays, I will quote from only one, the chapter on Pakistan, which gives the flavor of Gagnon's prose as well as a sense of the wisdom of the women she interviews:

Suddenly Asma the Courageous comes towards us....she's very small, yet she radiates strength.... this woman has the largest private clientele of all the lawyers in Pakistan.... she was president of the Human Rights Commission of Pakistan and a United Nations delegate to Kosovo. Yet she makes time to talk to

us...doesn't even keep track of the time, with the ringing of the telephone,... with the echoes of animated conversations and the laughter and crying of children on the other side of the door.... a "new century of new freedom" is coming, she says.... "We will overcome 'Talibanization.'"... I place my greatest hope in the universal language of women, which some men are beginning to learn.... See how easy it is for the three of us to understand one other...we communicate in a common language that seems very far from our mother tongues,...simply because of [the] special connection to our universal language. (p.253)

Despite the horrendous story of women prisoners, Gagnon reports that there is more hope for change in Pakistan because of the thousands of feminists there.

Gagnon names a "war within a war": men against women/husbands against wives. Men who have not been able to protect their families and their homes against the destroyers turn their anger against the women in their life and abuse, rape, and even kill them.

In Israel, Gagnon provides background on Israel and Palestine, and she is full of compassion for both factions. She also declares that there is a war between Palestinian men and Palestinian women. She interviews Jews and Palestinians, presenting many different views on each side. She writes mostly of the hopes of Palestinian women, who are fifty-six percent of the Palestinian population. Ten percent of Palestinian women are dedicated activists (p.157).

When Gagnon reaches Lebanon she is drained and yearns to go home. She describes Lebanon as a country in the throes of mental illness — half Christian, half Muslim, with everyone fighting everyone else — sect against sect, tribe against tribe. She calls it chaotic, frenetic, mindless activity, chilling and weird. After she returns to Montreal, she cries out, "We are so poorly informed here!" but says that "in every one of those countries I visited,...beyond the atrocities, a few true friendships were formed....and took root in the soil of courage and the passionate drive some people have to rebuild life differently" (p.312). She urges young people to see the world, do community work, get outside themselves, learn, and touch "the Other."

The book is sparsely footnoted and has no index or bibliography.

War's Dirty Secret is another must-read book. Separate essays discuss violence against women in China, Kenya, Rwanda, Nicaragua, the former Yugoslavia, Guatemala, and Haiti. Volume editor Anne Llewellyn Barstow writes in her introduction that "the task of documenting, analyzing, and working against violence against women in war is only beginning. Most reporting and commentary still fails to ask, 'what happened to the women?' When rape is not mentioned, the historical record is distorted; given the strategic importance assigned to rape in some recent wars, its omission becomes ludicrous" (p.7).

Chapter after chapter provides testimony of what women have experienced and witnessed. The account of the barbaric 1937 "Rape of Nanking," when 300,000 military and civilians were raped, tortured, mutilated, and murdered, is hair-raising. Chuyng Hyun Kyung reports on the institu-

tionalized prostitution and sexual slavery of the Korean Comfort Women in Japanese-authorized brothels during World War II. She asks, "Why are we a fucking machine?" (p.22).

In "Rape Camps, Forced Impregnation, Ethnic Cleansing," Todd Salzman discusses explicitly how rape was used as a weapon of war in Bosnia:

Estimates reveal that twenty thousand women were tortured and raped in this conflict. By and large the perpetrators of these crimes were Serbs, who targeted primarily Muslim women, though Catholic Croats were victimized as well (63).... This policy was systematically planned by Serbian political and military leaders and strategically executed with the support of the Serbian and Bosnian Serb armies and paramilitary groups as a policy of ethnic cleansing or genocide. (p.64)

Salzman concludes that "[r]ape is just one of the many layers of trauma these women have experienced. They are still attempting to cope with witnessing the torture and execution of fathers, husbands or sons, the rape of their own daughters or mothers, being detained in a camp, or losing their homes and personal belongings" (p.85). Taken together with oral testimonies by rape victims in other essays — about Rwanda, the former Yugoslavia, Guatemala, Haiti and Peru — the impact is shocking. Laura Flanders writes, "Today, 70 percent of Rwanda's population is female, and of the adults and adolescents, observers agree that the vast majority have lived through rape" (p.97). Too often, the community does not support the women.

In "What Are You Doing to Stop Violence against Women and Girls in Africa," Pauline Muchina says, "Eighty percent of the Kenyan population claims to be Christian, making it necessary for us to analyze the role of the church on the issue of violence against women in Kenya" (p.101). "Formerly in most traditional African communities," she goes on, "physical violence against women was regarded as taboo. Today, communal condemnation of violence against women has been replaced with a deadly silence.... If a woman chooses to make public any form of violence against her, she the victim, is regarded as the troublemaker" (p.111).

"As the economic conditions in Africa continue to deteriorate," Muchina warns, "violence against women drastically rises.... As most men turn to drugs and alcohol to ease their economic despair, women are suffering from unprecedented violence from men" (p.111).

Madeline Morris writes about the culture of rape in the US military, detailing the establishment and support of brothels in and around US army bases. She does not discuss rape by US armed forces in war situations, but does argue that the masculinist culture of military training increases the propensity for rape as well as for domestic abuse.

Morris demonstrates how male dominance and the objectification of women are implicit in military training:

Elements of hypermasculinity, adversarial sexual beliefs, promiscuity, rape myth acceptance and hostility toward women is reflected in various ways in military culture.... The soldier's world is characterized by stereotyped mascu-

linity. His language is profane, his professed sexuality crude and direct; his maleness is his armor. (pp.182–183)

The book is footnoted, lists a good set of print and video resources, and has an index.

Women on War is an anthology of more than fifty poetry and prose selections by women from numerous times and places. Some names are familiar, but many are not.

In "Sex and Death of the Rational World of Defense Intellectuals," Carol Cohn writes about the language and thinking of nuclear defense intellectuals — language that obfuscates the horror that is really being talked about. Cohn warns that talking "their language" causes you to lose sight of your own principles, but that you have to talk their language or you won't be allowed in the discourse. She concludes that the language and the discussion are merely a gloss. Talk about nuclear weapons is really for some other political motive — to take over a country or a resource (pp.67–68).

Arundhati Roy, on September 29, 2001, writes prophetically in "The Algebra of Infinite Justice":

Operation Enduring Freedom is ostensibly being fought to uphold the American Way of Life. It'll probably end up undermining it completely.... The US government, and no doubt governments all over the world, will use the climate of war as an excuse to curtail civil liberties, deny free speech, lay off workers, harass ethnic and religious minorities, cut back on public spending and divert huge

amounts of money to the defense industry. (pp. 92–93)

Simone de Beauvoir writes about her participation in war tribunals held in 1969 during the Vietnam War. She cites practices and testimony by American GI's, as well as testimony from Vietnamese women who were tortured and from a West German doctor who served for two years in a Vietnam hospital, and concludes,

Our unanimous decision was that the Americans did make use of forbidden weapons, that they did treat prisoners and civilians in an inhuman manner, contrary to the laws of war, and they were committing the crime of genocide.... The distressing side of it all was that because of the negligence of the press there were so few of us to profit from the impressive collection of documents, evidence and explanations. (p.114)

There's a selected bibliography, a source and author index, and a subject/geographic Index. Very few of the book's essays are footnoted.

In 2000, the UN Security Council passed Resolution 1325, mandating a review of the impact of armed conflict on women and girls and recommending the "mainstreaming" of women in the peace process. *United Nations: Women, Peace and Security*, the response to that mandate, is an excellent, fact-filled report covering all the issues, from conflict to peace processes and peacekeeping, humanitarian operations, reconstruction and rehabilitation, and finally, disarmament, demobilization, and reintegration. In

straightforward language, the report provides a blueprint for each stage.

Compiled and written by women from about two dozen countries, *Women, Peace and Security* draws on existing research and includes input from the United Nations and its specialized agencies and member states, as well as from scholars and NGOs. It focuses on the activities of the UN; the United States is hardly mentioned.

Today's armed conflicts are predominantly internal, and the victims of those conflicts are disproportionately civilian (p.1). Much of the discussion in the report is about Internally Displaced Persons (IDPs) — people forced to flee their homes and villages because of severe sex discrimination and persecution, as well as discrimination on the grounds of ethnicity, religion, or class. Displacement includes initial displacement, flight, protection and assistance in refugee and displaced persons camps, and resettlement and reintegration.

Each conflict and each phase of displacement has different implications for female and male refugees and IDPs. Women take on traditional male roles, assume leadership, learn new skills, and are responsible for their and others' families. But when women are placed in camps or detention centers, rapes and sexual abuse often occur.

A defining characteristic of contemporary armed conflict is sexual violence against women, including "[r]ape, forced impregnation, forced abortion, trafficking, sexual slavery and the intentional spread of sexually trans-

mitted infections (STIs), including human immunodeficiency virus/acquired immunodeficiency syndrome (HIV/AIDS)" (p.2).

The UN report also discusses the terrible trauma for children:

The number of child headed household grows during armed conflict. They face enormous challenges in trying to acquire food, clothing, household equipment or agricultural tools. Girl heads of household are particularly marginalized. (p.23)

Since a major purpose of *Women, Peace and Security* is to recommend the mainstreaming of women in peacekeeping and redevelopment, the report discusses sex discrimination in peacekeeping missions both within the mission and in the host country. In a thoughtful self-examination, it proposes that the UN organization must heal itself (p.111).

Proposing recommendations that will be gender-sensitive, the report cautions that, unfortunately, member states are not compelled to follow UN recommendations or support UN actions. A key issue, of course, is funds. Another is the patriarchal and hierarchical culture of the peacekeepers as well as that of the host countries.

The book is an excellent resource, especially valuable for its inclusion of the complete text of Resolution 1325, endnotes, an extensive bibliography, a list of selected relevant United Nations

publications, and an overview of current UN responses to armed conflict. The volume is not indexed, but there are three pages of abbreviations for UN and other agencies.

My intention in reviewing these books was to select appropriate starting points for developing an understanding of how war affects women in today's world. Women are often the victims. In some cases, they are also the only agents for their own survival. Our students need to know.

Notes

1. The Stockholm International Peace Research Institute reported nineteen; Project Ploughshares (a Canadian organization) identified thirty-six. Charles J. Hanley, Associated Press, "War Declining Worldwide, Studies Say," *Seattle Times*, August 30, 2004; http://seattletimes.nwsources.com/html/nationworld/2002019818_war30.html

2. United Nations Department of Economic & Social Affairs, *Women, Peace and Security* (New York, NY: United Nations Publications, 2002), p.25.

[Audrey Roberts is Emeritus Professor in Women's Studies at the University of Wisconsin–Whitewater, where she chaired the department from 1989 to 1993. She is a past president of the Women's Caucus for the Modern Languages, and she was an organizer of Wisconsin's first women's studies conference.]

FOREIGN-BORN WOMEN ACADEMICS IN THE U.S.

by Shu-Ju Ada Cheng

Mary V. Alfred & Raji Swaminathan, eds., *IMMIGRANT WOMEN OF THE ACADEMY: NEGOTIATING BOUNDARIES, CROSSING BORDERS IN HIGHER EDUCATION*. Hauppauge, NY: Nova Science Publishers, 2004. 277p. \$59.00, ISBN 1-59454-152-3.

Guofang Li & Gulbahar H. Beckett, eds., *"STRANGERS" OF THE ACADEMY: ASIAN WOMEN SCHOLARS IN HIGHER EDUCATION*. Sterling, VA: Stylus, 2005. 311p. \$65.00, ISBN 1-57922-120-3; pap., \$24.95, ISBN 1-57922-121-1.

I came to this country fourteen years ago to pursue advanced education and ended up staying. Now in my fifth year in my current position, I am applying for early promotion. Just recently granted permanent residency status, I am still wandering in the twilight zone of simultaneous belonging and non-belonging. Writing a review for two books dealing with immigrant women in academia seems timely and reaffirming at this juncture in my academic career. As I read through these two books, I could not help but reflect upon my own experiences of navigating academia and negotiating the tenure process. As an immigrant woman teacher and researcher, I find that the authors' stories resonate with my own.

Immigrants constitute an integral part of the American population. Seventy-five percent of the people of color living in this country now are foreign-born. This increase of immigrants of color in American population is tied to the changing nature of immigration policies. In 1965, the passage of the Immigration Act eliminated such categories as race and nationality as the official basis for admission of new immigrants. As a result, there has been a tremendous surge of foreign-born students, administrators, staff, and faculty members in higher education. However, minority faculty members, particu-

larly women of color and immigrant women, remain "significantly under-represented when considering their proportion in the U.S. population."¹ For example, only 14.4 percent of full-time faculty positions in 1999–2000 were held by minorities, and 60 percent of those full-time minority faculty members were men. During the same academic year, women constituted 37.5 percent of full-time faculty, compared to 26 percent in 1979–80. While minority and immigrant women are slowly entering academia, they often occupy the lowest ranks of the university hierarchy.

Although the amount of literature on minority faculty in higher education has increased, there is still a gap in terms of studies on immigrants — immigrant women in particular — and their experiences and strategies of negotiation in academia. Both *Immigrant Women of the Academy: Negotiating Boundaries, Crossing Borders in Higher Education* and *"Strangers" of the Academy: Asian Women Scholars in Higher Education* attempt to bridge this gap.

Each of these volumes offers a collection of essays exploring how immigrant women navigate American higher education as students, faculty, and

administrators. Mixing academic and subjective voices, the authors narrate their experiences of struggle and challenge. Viewing immigrants as transnational nomads, both texts take the transnational perspective as opposed to the assimilationist perspective. In other words, immigrant women in higher education are not simply objects assimilated into mainstream American society. Instead, they are historical subjects who cross multiple borders, both material and symbolic. They are constantly caught in the space between being "migrants" and "(im)migrants." They traverse between homeland and foreign land, maneuvering the uneven systems of power in terms of nation, race, ethnicity, culture, religion, class, and gender. The ambiguity of their "outside-within" location² often gives them unique perspectives that are not available to those in positions of power and privilege. These two books are important political texts, delineating the tribulations and triumphs of immigrant women in academia.

Immigrant Women of the Academy consists of sixteen chapters, written by immigrant women representing different continents, nationalities, races, and

ethnicities, that explore the identity politics confronting immigrant women academics and administrators. Several of the authors point out that their own experiences should not be read as representative of the experience of all immigrant women. Certain themes and patterns, however, seem to emerge from their narratives.

The first common theme is “the axis of identities.” Immigrant women academics face discrimination and challenges due to their multiple identities — including gender, race, ethnicity, class, and immigrant status. The axis of identities is a result of the “matrix of domination,”³ in which intersecting systems of unequal structures operate, both independently and collectively, to produce uneven terrains of power and to shape immigrant women’s experiences of navigation.

The second theme in *Immigrant Women* is “the process of conscientization.” Several authors point out that the process of learning to adjust to the American educational system is that of consciousness-raising, or “conscientization” in Paulo Freire’s terminology.⁴ Coming from privileged backgrounds, foreign-born academics become politicized during this adjustment and have to wrestle with their invisibility as human beings and, simultaneously, their visibility as minorities.

The third theme threading through these narratives is “the dialectic construction of identity.” As many of the authors state, their experiences are shaped by the postcolonial, racial, ethnic, cultural, gender, and class structures in the contemporary global system. As a result, their identities are often constructed and defined by oth-

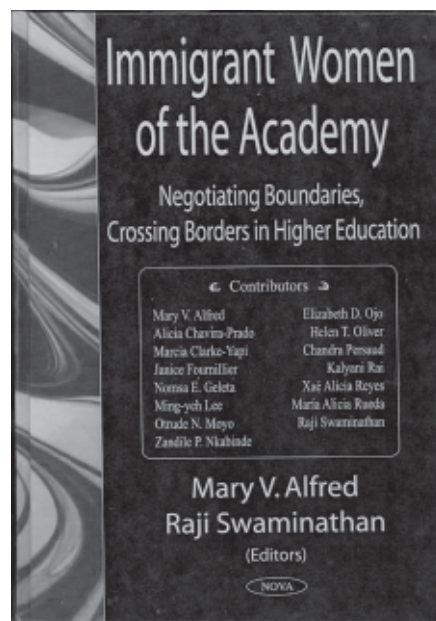
ers. In turn, their resistance to externally defined identities and their struggles to redefine their own identities and to reposition themselves reshapes the unequal social structures and power dynamics.

The difficulties and challenges faced by immigrant women academics, according to contributor Nomsa Geleta (pp.21–35), include lack of mentorship, exclusion from faculty community, different systems of evaluation (such as facing a disproportionately intense scrutiny of their work), having their authority contested in the classroom, and a sense of invisibility and marginalization. Lack of mentorship and exclusion from the faculty community, which are interconnected, of-

tenure politics, has access into information that is otherwise unavailable, collaborates with other faculty members, and enjoys a sense of belonging. Geleta also points out that cultural differences can function as a barrier to career development for immigrant women. For example, she argues that an Asian woman’s cultural behaviors could be perceived in Western culture as indicating lack of self-confidence or poor self-esteem.

Immigrant women’s intellectual work is often devalued as well. Their research, choices of topics, and epistemological and methodological approaches may be deemed marginal or unimportant to the mainstream intellectual community. Author Otrude N. Moyo asserts that the research of African American and African women, in particular, is often considered political, subjective, and biased (pp. 59–76). Remaining at the margins of the intellectual community, immigrant women are seen as “producers of raw data to be processed by the ‘intellectual’ factories of the North” (p.62). As Moyo rightly states, the division between producers of raw materials and intellectual interpreters “reflects the neocolonial hierarchical relationship of the western and African scholar” (p.62).

Whereas foreign-born women academics in general are the focus of *Immigrant Women of the Academy*, the fifteen chapters of “*Strangers*” of the *Academy* specifically examine the experiences of Asian and Asian American women. Like the authors of *Immigrant Women of the Academy*, the contributors to *Strangers* mix both academic and subjective voices in telling their stories of struggle and triumph. As the editors point out, this collection of essay presents “a ‘new’ form of narrative that combines personal and profession-



ten account for the isolation that women of color in academia experience. As women of color, immigrant women are often excluded from the “old boys” network — yet it is through networking that one is mentored, receives guidance in negotiating

al experiences — ‘new stories of self’ that reinvent culture, identity, and education” (p.9). This new form of narrative, weaving both the past and the present, is premised on the principle of personal experience as research and research as personal experience. In other words, one’s experiences of struggle are valid sources of knowledge.

Asian Americans and people of Asian and Pacific descent are often said to attain higher levels of education compared to other minority and immigrant groups. That high educational achievement among Asian Americans is often generalized to all Asian and Asian Pacific American groups. The gap, however, between Asian American men and women is not acknowledged. For example, according to author Jaekyung Lee (pp. 37–55), Asian students tend to attain better grades, on average, than other racial groups except for whites. They also perform better than all other racial groups, including whites, in mathematics. Both male and female Asians are more likely to major in fields of science and mathematics than their Black, Hispanic, or White counterparts. However, male Asian representation increases significantly among postsecondary faculty who specialize in the fields of science, mathematics, and engineering, while female Asian representation in that demographic drops. Lee claims that social stereotyping, institutional discrimination, differing parental expectations, and family support for boys versus girls at home account for the different representation of Asian males and females in scientific and technological fields.

Several authors discuss their experiences of discrimination in teaching and the difficulties they face when they attempt to introduce innovative pedagogical approaches. Because students tend not to accord them as much au-

thority as American-born faculty, foreign-born instructors are often seen as less effective, legitimate, or competent. ESL specialist Guofang Li, for example (pp. 118–133), says her students feel that because she is Chinese, she is a less legitimate source of knowledge and a less effective teacher of English than native speakers of the language. She also describes interactions with her Asian teaching assistants, who are disrespectful to her while regarding her White colleagues with utmost respect. As she points out, students, both White and non-White, become “powerful supporters of the White (male) hegemony” (p.126). Li’s experiences as a minority woman in a field dominated by White teachers and researchers reflect the unequal power relationships in both the national context and the global system.

Some of the authors of *“Strangers”* also reveal their struggles with the emotional trauma brought on by particular stereotypes. Asian and Asian American women are often perceived to be submissive, docile, compliant, and exotic. Eunai Kim Shrake (pp.178–94) points out that her attempts to engage students in critical discourse are often perceived as “white bashing.” As an Asian American woman, she is not supposed to critique the dominant society or contest the dominant discourse, because Asians are supposed to be apolitical, reserved, and compliant. In other words, the expectations for her are uncomplaining perseverance and quiet accommodation rather than questioning and challenging. It is clear that these expectations have much to do with stereotypes that result from her race, ethnicity, and gender. Two central stereotypes for Asian American women are “model

minority” and “lotus blossom.” Aware of the psychological effects these stereotypes have on her, Shrake struggles to unlearn social norms, unmask herself, and decolonize herself. This process of unmasking is that of constructing one’s own identity, repositioning oneself, and regaining one’s voice. It is a process of consciousness-raising and conscientization.

As I remember telling my department, recruiting minority scholars is not simply about adding colors to the department. We need to respect that minority faculty members are going to bring different perspectives to the department and to the university, particularly regarding the curriculum. It should not be a surprise that minority faculty members have different approaches toward the structure and content of the courses they are teaching and that they uphold alternative pedagogical approaches, since they have different perspectives about the field. The intellectual differences brought in by minority faculty members should be encouraged, supported, or even insist-



Miriam Greenwald

ed on. Intellectual difference should constitute the core of the institutional emphasis on faculty diversity.

Recruitment is not necessarily the major issue — retention is. To achieve the goal of faculty diversity, departments and universities have to look at the institutional obstacles confronting minority faculty members. As an immigrant woman, I too have confronted many of the forms of institutional discrimination the authors speak of. I also believe that eradicating institutional discrimination entails collective voices and collaborative struggles.

Both of these texts are wonderful additions to the collective history of immigrant women and women of color in higher education. The second is also an excellent study specifically of Asian and Asian American women in the

academy, although it has two drawbacks — overrepresentation of writing by women of Chinese descent and the lumping of Asian and Asian American women into one category. I highly recommend both books, however, for classes dealing with gender, race, culture, immigration, education, and multiculturalism.

Notes

1. Shirley Hune, "Asian Pacific American Women and Men in Higher Education: The Contested Spaces of Their Participation, Persistence, and Challenges as Students, Faculty, and Administrators" in *"Strangers" of the Academy: Asian Women Scholars in Higher Education*, ed. Guofang Li and Gulba-

har H. Beckett (Sterling, VA: Stylus, 2005), p.17.


2. Patricia Hill Collins, *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (New York: Routledge, 1991).

3. Patricia Hill Collins, *Black Feminist Thought*.

4. Paulo Freire, *Pedagogy of the Oppressed* (New York: Herder and Herder, 1970).

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FEMINIST VISIONS

TRANSSAVVY TRANSFILMS: SIX ESSENTIALS

by Bri Smith

BY HOOK OR BY CROOK. Written & directed by Harry (Harriet) Dodge & Silas Howard. Produced by Steakhaus Productions & NGB Productions, 2001. 95 mins. Video (DVD & VHS) distribution by Wolfe Video, <http://www.wolfevideo.com>.

DIE MOMMIE DIE! Written by Charles Busch. Directed by Mark Rucker. Produced by Aviator Films, 2003. 90 mins. Theatrical distribution by Sundance Channel Home Entertainment; video distribution by Showtime Home Entertainment; available for purchase on DVD from many vendors.

PARIS IS BURNING. Directed by Jennie Livingston. Produced by Off White Productions, 1991; Orion Home Video, 1992. 76 mins. Currently available in DVD & VHS from many vendors.

TRANSAMAZON: A GENDER QUEER JOURNEY. Produced by Joelle Ruby Ryan and Peter Welch. Directed by Laurie Wen. UNH Video Services, 2003. 40 mins. Distributed (DVD & VHS) by BuyIndies.com: <http://www.buyindies.com/listings/1/0/1066841907171.html>

VENUS BOYZ. Written, directed and co-produced by Gabriel Baur. First Run Features, 2002. 104 mins. Sale: DVD, \$29.95, <http://www.firstrunfeatures.com/venusboyz.html>

YOU DON'T KNOW DICK: COURAGEOUS HEARTS OF TRANSEXUAL MEN. Directed and produced by Candace Schermerhorn and Bestor Cram. Northern Light Productions, 1997. 58 mins. Distributed by Berkeley Media LLC, <http://www.berkeleymedia.com> (Catalog #0083). Sale: VHS or DVD, \$295.00.

Movies about transgender issues have evolved. This is a good thing. There is a long history of transpeople in film, with cross-dressing, drag, and transsexuality often portrayed in either a deviant or a comical manner. In the past decade, transpeople have begun claiming agency in their own portrayal, by producing transfilms themselves and through the production of films by others who are “transsavvy” or intent on portraying transpeople as people rather than as heteronormative cinematic foils.

Most recent transfilms are in the biography or documentary genres, but the emergence of transfilms that parody Hollywood productions and

invert the heterosexual-as-comic-queer formula are an exciting development to follow. I perceive such parodies as reclamation of agency, posing heteronormative people, rather than transpeople, as the source of comedy. If I were a proponent of canonical texts, and if a transfilm canon existed, that canon would have to include the movies reviewed here: *You Don't Know Dick: Courageous Hearts of Transsexual Men*; *Venus Boyz*; *Paris Is Burning*; *TransAmazon: A Gender Queer Journey*; *By Hook or by Crook*; and *Die Mommie Die!*

The most informative film on female-to-male transsexuals is *You Don't Know Dick*. Released in 1997,

it is a documentary unto itself, not an investigative report produced for television. Six transmen are featured, including the prominent scholar Jamison (James) Green and the photographer Loren Cameron. The subjects are articulate and endearing. The film is divided into “chapters” that address the key components of any transsexual narrative.

The first chapter, “The Betrayal,” addresses the incredulity and rage transmen feel as they experience adolescence, when the maturation of their female bodies contrasts sharply with their masculine gender identity. Our subjects also discuss “The Lie” of identifying as male with a female body. Max, who thought he was re

NOTES FROM THE REVIEWER

SOME MUST-KNOW TRANS TERMS:

Trans: *An overarching term I use to include anything or anyone who challenges the gender binary.*

Cross-Dressing: *Showing that sex does not equal gender. The preferred term to "transvestism."*

Drag Queen: *A male-bodied individual performing femininity, typically on stage in a drag ball or drag show.*

Drag King: *A female-bodied individual performing masculinity, typically on stage in a drag ball or drag show. Drag queens get tipped more than drag kings.*

Transpeople: *People who challenge the gender binary, including drag queens and kings, transsexuals, cross-dressers, genderqueers, and those identifying as transgendered.*

Transgender: *A hotly contested term at the moment among transacademics, so I prefer "trans."*

Transsexual: *One who has transitioned either from female-to-male or male-to-female. However, not everyone chooses to identify as transsexual after transitioning.*

Transitioning: *The process of changing sex, which can include hormone therapy and surgery.*

bellings against femininity, tried to construct the woman he thought he could be — but, he says, a butch dyke is still a woman. Max later explains that he did not know what a woman felt like. Jamison describes having a female body and a male identity as a lie in his existence. When he was perceived in his female body as male, he worried about being “found out.” When perceived as female, without his masculine personality taken into account, he says, he was invisible.

Deciding to transition is not “cut and dried” for all transmen. We are used to hearing stories like those of Ted, to whom suicide seems the only alternative. Max, though, does not believe all transsexuals are suicidal; in fact, the idea that they were all miserable kept him from transitioning for awhile. He also quips that there is nothing more earthshaking in our society than having a sex change. Max’s girlfriend Kyle claims he’s the most masculine man she’s ever been with.

Stephan describes grieving because he was not a man and should have been. Jamison realized that the only way to grow up was to become a man, because he could not see himself growing up to be a woman. Loren, who did not want to go through sex reassignment alone, luckily had his partner Isabella for support. Isabella says they are more invisible now as a couple, that the world does not respond so hostilely anymore.

According to the men in *You Don’t Know Dick*, testosterone can really change a person. Michael says that as a woman he craved love, but testosterone so totally changed him that now he wants sex first and foremost and relationship stuff later. Max admits being more turned on by isolated body parts. My favorite part of the film is where the camera cuts back and forth between Max describing his heightened response to feminine accoutrements and gay-identified Michael candidly sharing his appreciation of the male physique. I rewound and watched Michael’s precious response to “What I Like” numerous times. For “Doing It,” Jamison laughingly says he has sex like a normal human being: in a variety of ways, hopefully with passion and commitment. Max says he’s more inventive, and that as a transman he has to be. “In a sense I have the ultimate performance anxiety,” he says, because he has to worry about how his female partner is going to respond to his not having a biological penis. Michael would love to get bottom surgery, but it is still very costly. Jamison explains the different ways of “doing penises,” stating brilliantly that the shape and size of the penis do not make the man.

Michael admits that he does not know what kind of man he is. “I’m in my adolescence,” he says. “My personality is in transition.” Loren, in “Learning,” says,

No one teaches us how to be men. We don’t have a time where we’re socialized by genetic men. We watch men a lot and we practice watching the signifiers and how they move together.

According to Loren, there are stages of overcompensating and being insecure, but it is important to relax and stop seeing men as Other. He feels that so much of the difference between men and women is artificial, and that there is a great misunderstanding of one another's experiences. He himself inhabits a neutral "in-between" space on the inside, even if he no longer appears to on the outside.

Michael thinks it is a cosmic joke that men and women are so different. To him, transsexuals are the only ones who really know what is going on at both ends of the spectrum. Max sees transsexualism as shifting identity. Some transmen leave transsexualism behind, thereafter identifying only as men. Max, however, says that one does not give up his transsexualism; the "man part" just becomes more important.

Venus Boyz documents a group of New York drag kings who can give up their femininity and embody men. The filmmaker tells us at the beginning, "Some years ago I set out on this journey in search of women who live in between; who also live with the man within — whatever that means — be it for a night, be it for a lifetime." In 1996 the young king movement in New York City had just gotten on its feet, and that is where the filmmaker met the subjects for the film.

Venus Boyz reveals the vast array of drag king performers. Throughout the film, interviews with the drag kings are interspersed with their performances. Many of the New York kings do not exhibit masculinity offstage but convincingly portray men onstage, highlighting the performative potential of gender.

The subjects in *Venus Boyz* are even more articulate than the fellas in *You Don't Know Dick*, and this film might prove challenging to the gender-theory-illiterate. Some knowledge of gender performance on the part of the audience seems to be assumed, and most of the subjects take themselves too seriously to be endearing.

Venus Boyz seems like the filmic feminist theoretical response to *Paris Is Burning* (1990), which, having been reviewed by such bigshots as bell hooks and Judith Butler, is perhaps the best-known transfilm so far. *Paris Is Burning* is about Harlem's drag (queen) ball circuit in the late 1980s and how each subject's life brought them to the circuit. As many of the interviewees state, "the ball" is the closest these male-bodied individuals will ever get to fame. All of the subjects are struggling men of color who use the ball to become anything they want.

At the heart of the Harlem balls in *Paris Is Burning* is "realness," which is described as the ability to blend as a real (straight) man or woman; realness is not a satire. According to Dorian Corey, when you're gay, you're monitored for everything, but you can do whatever you want when you're straight. Pepper LaBeija, self-described legendary "mother" of the House of LaBeija, claims it is the dream of every minority to look and live as well as a (rich) white person: "If [you have] captured the great white way of living or looking or dress-

Transmen: Typically, female-to-male transsexuals who identify as transsexual after transitioning. These fellas identify with maleness and masculinity day in and day out.

SOME TERMS I MADE UP:

Transfilms: Films about transpeople.

Transportrayals: Portrayals of transpeople.

Transsavvy: Hip to transpeople, their lives and issues they face.

Transacademics: Nerds like me who thrive on anything genderqueer and enjoy adding "trans" to words to invent new terms like "transacademics."

ABOUT PRONOUNS:

Pronouns suck.

Unfortunately our society is so hung up on the concept of two genders that people are routinely identified by gendered pronouns, and non-gender-specific pronouns have yet to become a part of the (accepted) English language.

Therefore, I have begrudgingly used gendered pronouns throughout. The pronouns I use are determined by the gender performed by each individual.

ing or speaking [in the ball], you is a marvel." Another subject says the ball tells its participants that they are somebody, and that most get lost when they leave the ball and head home, where they have to tell *themselves* that they are somebody. Many participants have no money for clothes, let alone places to live, but they do whatever it takes to get the clothes to live out the fantasy of the ball, often resorting to stealing and hustling.

Most of the subjects in *Paris Is Burning* have also been ostracized from their families. The "houses" depicted fill the void left by family, and are named after ball participants known for winning — for example, the House of Labelija. Pepper likens houses to gay street gangs whose members "fight" by walking in the ball and competing against each other in various categories. Categories can include luscious body, school-boy/girl, town and country, executive realness, butch queen, first time in drag at a ball, military, model, high-fashion eveningwear, realness, and men's winter garments. Categories are supposedly made for everybody.

"Voguing," which later came to international fame, especially via Madonna's song "Vogue" and its corresponding video, was also a category invented at the balls. Initially, it was a dance-off of sorts between two individuals who meant to settle their differences through dancing rather than fighting. The name — taken from *Vogue Magazine* — was adopted because the moves are like modeling poses. Voguers strive for perfect positions and alignment.

Willi Ninja, who established the House of Ninja because he was the best voguer around, teaches modeling to women. He is shown telling a

class, "Do not believe just because I'm a guy that I cannot do it. In order to be a teacher and show girls how to do it, I have to know how to do it." He also tells the camera that "New York City women are a little bit harder than most women. Basically I'm trying to bring that femininity back and bring some grace and poise." Like *Venus Boyz*, *Paris Is Burning* highlights the performative aspect of gender and reveals its subjects' consciousness of gender performativity.

Participating in the drag balls does not mean that one inherently wishes to be a woman. "I've been a man and I've been a man emulating a woman — I've never been a woman," Pepper says.

I can never say how a woman feels, I can only say how a man who acts like a woman or dresses like a woman feels. I never wanted to have a sex change. That's just taking it a little too far.... [W]omen get treated bad. You know, they get beat, they get robbed, they get dogged. So havin' the vagina, that doesn't mean that you gonna have a fabulous life. It might in fact be worse.

But some of the subjects do wish to have sex reassignment. Octavia Saint Laurent hopes to be a woman by the following year, and has aspirations of becoming a model. "I hope the way I look will help me make money.... I don't want to end up an old drag queen with nothing going on for me but winning balls." Brooke and Carmen Xtravaganza, who cite sex reassignment surgery as the most important factor in their lives, say they can be and do whatever they

want in America if they have money. Venus Xtravaganza wants to have "the surgery" and get married in a church wearing white. Venus, who works as an escort, recounts the story of a client who freaked when "touching me down there" and threatened to kill her. Two years later, at the end of the movie, Venus's housemother Angie Xtravaganza tells us that Venus's strangled body was found under a hotel bed. Angie talks sadly about how much she misses Venus and thinks about her, that she was the "main daughter" of her house. "But that's part of life, that's part of being a transsexual in New York City and surviving," she reasons.

The film concludes with Dorian Corey, professional drag queen, applying make-up. Dorian once had hopes of being a big star, of leaving something behind and being remembered. But over the years his aspirations and perspective have changed:

[Now] you think you left a mark on the world if you just get through it. And if a few people remember your name — then you left a mark. You don't have to bend the whole world. I think it's better just to enjoy it. Pay your dues and enjoy it. If you shoot an arrow and it goes real high, good for you.

Fortunately, *Venus Boyz* does not have the depressing tone of *Paris Is Burning*.

Venus Boyz acknowledges that more people are familiar with drag queens than with drag kings. This acknowledgement was the impetus for Mo B. Dick and friends to introduce drag kinging to the New York

scene. Doing drag “started out in a political way but not consciously,” Mo says. “I think [for] any artist [who] breaks boundaries [that] it’s a political thing.” Mo finds it easier to be a powerful woman behind the mask of a man: “Instead of being an angry woman I became a funny man. A drag king is camp.” Interestingly, Mo says he was doing drag so much that his non-drag alter ego, Maureen Fischer, was getting lost; the inner man overtook the inner woman, and this concerned Mo/Maureen, who wanted to remain an aggressive woman.

Mildred, who felt that drag was empowering, developed the drag king Dred. Mildred/Dred claims that people have a masculine and a feminine side, but that not everyone chooses to explore both. “[A] lot of kings I know don’t like to show their womanhood ... but I like to mix it up.” Dred deconstructs gender and drag onstage by stripping down from Dred to reveal Mildred’s breasts, and then removing Dred’s “package” — an apple — and eating it. Mildred is a lesbian but doesn’t identify as either butch or femme. “I’m just whatever I’m feeling. I can be one way one day and one way another,” she tells renowned gender theorist Judith Halberstam. Halberstam, who says she admires Dred’s versatility, elaborates on her own gender staticity: “I’ll never wear a dress, I only go out with feminine women, and I can’t change that.” Halberstam also reveals differences between drag king troupes. Unlike the kings in New York, “in London a lot of people will say that the reason they’re interested in dressing up in drag is because they are butch.” (Judith Halberstam wrote *The Drag King Book*, which includes photographs by Del LaGrace Volcano. Del takes testosterone, has

breasts, and identifies as pansexual. Del finds it more fun to do a drag queen because — although she was born female-bodied — performing as a man in drag did not feel like a performance.)

Diane Torr is deemed the Daddy of Drag, or the forefather of drag kings. As of the release of *Venus Boyz*, she had done drag for two decades. Diane is shown conducting one of her infamous drag workshops and doing lectures around the world. According to Judith Halberstam, “what we do when we are in a gender is perform an already socially constructed script.” Diane claims: “If I can do this — from the woman who lives next door, and becomes the man who’s Mr. Macho — then anybody can do it. And if that’s the case, then so much for masculinity being sacred.”

Though masculinity may be perceived as being sacred, not all forms of masculinity are privileged. As a drag king of color, Dred reveals the stereotypes he faces when passing as a black man — recounting, for instance, the frustration of trying to hail a cab.

Joelle Ruby Ryan is all too familiar with challenging stereotypes. In her documentary *TransAmazon*, she explores the gender, crossdressing, and transsexual stereotypes she faces on a daily basis. Interestingly, Joelle confronts not only heteronormative oppression, but also discrimination for not abiding by the sex reassignment dictates of “transsexual normativism.” Joelle says that when she came out as a transperson, the first thing she wanted to do was undergo sex reassignment to “make mind and body come together in this harmonious way.” But then she real-

ized that for her, being a transperson was not about changing one’s body but rather about changing the heteronormative culture.

Joelle did not transition like the subjects in *You Don’t Know Dick*. She believes that *transgenderism*, which she defines as challenging the pervasive bipolar gender system, is more earthshaking than transitioning. Joelle identifies as transgender, not transsexual. According to her definition, transsexualism reinforces heteronormativity, while transgenderism challenges it.

To me, the people who get the most shit are the ones who are really balancing on that line between male and female — visible invisibility, invisible visibility. It’s the sense of me being seen as who I am — a transgender person — but then immediately after being seen, being re-rendered invisible. Imagine being that all the time. Because people can’t make sense of me, I’m out the window and don’t exist.

Somehow those who are able to pass — to go undetected in their chosen gender roles — are granted visibility as either men or women, yet do not stick out and invite scrutiny.

Visibility, which is addressed in *You Don’t Know Dick*, *Venus Boyz*, *Paris is Burning*, and *TransAmazon*, is an integral topic in trans studies. The ambiguity of visibility becomes apparent in these four films. Some transpeople, like Joelle, wish to be visible as the *genderqueers* that they are; they don’t want to exist in a culture that is based on the gender binary. In *You Don’t Know Dick*, Jamison

and Max speak of having been invisible before transitioning because they did not fit within that binary. But because genderqueers do *not* fit, in many ways they become *more* visible. In *Paris Is Burning*, Dorian Corey says he has to monitor himself when he's not in drag, but can do whatever he wants when he is; an effeminate male is more visible than a male perceived as a feminine woman. Loren, in *You Don't Know Dick*, also speaks of blending in after transitioning. However, he also feels like he is in between male and female, even though others no longer see him that way. In *Venus Boyz*, Dred/Mildred claims that everyone has both a masculine and feminine side. The New York drag kings are largely feminine offstage and perform masculinity on-stage. But then Mo/Maureen admits that by being Mo so often, Maureen was getting lost.

Drag puts an interesting twist on the visibility topic because it takes place in a setting where everyone is conscious — performers and audience alike — that the gender performed does not correspond to the sex of the performer. Furthermore, audience members who continually flock to drag shows may only know the people who perform *as performers*. Chances are that the frequency of Mo's performances caused Maureen to begin disappearing because Mo/Maureen was seen by others more as Mo than as Maureen. Given their offstage femininity, the majority of the New York drag kings in *Venus Boyz* would probably be invisible offstage to those who know them just as their drag personas.

From these films one can better understand the notion of "visible invisibility, invisible visibility" that

Joelle addresses in terms of "passing privilege" in *TransAmazon*. "There seems to be a particular disdain for biological males who dress as women but are unable to successfully or convincingly pass as females," she says. Passing privilege enables one to avoid scrutiny (visibility) and enjoy the benefits of subscribing to gender norms, much as Dorian describes in *Paris Is Burning*.

Passing privilege comes to those who can pass easily. Joelle is a self-described 6'6" male with no breasts and with large hands and feet, and as such does not pass well. (Neither does Del, in *Venus Boyz*, who still has breasts but exhibits the secondary sex characteristics of a male from taking testosterone.) And like the subjects in *You Don't Know Dick*, Joelle speaks of gender overcompensation. In the effort to compensate for their biological male characteristics, transwomen often appear ultra-feminine, which Joelle finds degrading. Thus, she rejects not only the passing privilege often granted through sex reassignment, but also the privilege granted to those males who appear ultra-feminine when crossdressing. Joelle says, "I don't want to pass because I want to be visible as who I am. And for being visible I feel that I am able to blend myself more easily to creating the kind of world I want to live in...to fostering gender freedom." However, such visibility comes at a high cost, as is apparent with the murder of Venus Xtravaganza in *Paris Is Burning*.

Joelle admits that her daily life is filled with fear and anxiety — "Every day I have to worry about being attacked by some asshole thinking my life is so worthless that I don't deserve to live. I'm tired of hearing about transpeople dying, not only

physically but having their spirit murdered every day" — yet she preaches courage:

I have to own my fear and be aware of my safety but also be aware that I only have one life to lead and want it to be the best life I can lead... I have to believe I matter. All transpeople have to believe we matter to the world, that we're here for a reason... [W]e're better than hatred and we can live our best life and do what we're supposed to do on this planet, which is to spread love, to be loved, and to love others as much as possibly can.

Unlike Venus, Joelle is able to use her voice to continue to speak out against the injustices of a culture based on gender binarism. Joelle expresses gratitude for being able to speak, for "the opportunity to tell my story, to read poetry, to raise that voice with my sisters." Documentaries like *TransAmazon* enable subjects to directly speak to the camera, and thus to an audience. Unlike the documentary subjects in *You Don't Know Dick*, *Venus Boyz* and *Paris Is Burning*, however, Joelle is able to do more than merely speak to the camera, for she also had a hand in the production of *TransAmazon*. As coproducer of her film, Joelle exhibits greater agency and is able to tell her story herself. Although the producers and directors of *You Don't Know Dick*, *Venus Boyz* and *Paris Is Burning* are obviously transsavvy, there is something to be said for self-production.

Best friends Harry Dodge and Silas Howard produced, wrote, directed, and starred in their film *By Hook or By Crook*. Unlike the other transfilms discussed thus far, this one is not a documentary, but it should definitely be included in a transfilm canon. After they have come to an understanding of transpeople via *You Don't Know Dick*, *Venus Boyz*, *Paris Is Burning*, and *TransAmazon*, viewers can appreciate the storyline of *By Hook or By Crook* without being consumed by the ambiguity of the female-bodied, masculine-gendered characters Val and Shy, played by Dodge and Howard respectively.

The film begins with this Al Capone quote: "Don't get the idea that I'm one of these goddamn radicals. Don't get the idea that I'm knocking the American system." Unlike the goals of the documentary transfilms reviewed here, the primary purpose of *By Hook or By Crook* is not to portray transpeople's existence and plight. Dodge and Howard take the positioning of transpeople a step further. In the "Afterword" to their film's screening on the Sundance Channel, they explain:

It was really important to us to make something that portrayed fluidity of gender.... [T]here's males, females and drag queens basically in the media, and we really felt like expanding that and showing variations and complexity. I think if you go into the complexity of these situations instead of trying to box everything that you end up having much more interesting life and lifestyle.

But Howard adds that they also wanted to normalize transpeople:

We wanted these characters where their [trans identity] really didn't have anything to do with the story. So that was just part of the landscape. It just was assumed. We weren't gonna talk down to the audience. We were just gonna show people this world and invite them into this world and hope that they related to the characters' transforming friendship to help them to be in the world more.

What makes this film remarkable is that the gender ambiguity of its main characters was not the central theme. *By Hook or By Crook* is first and foremost a buddy film. The fact that both Shy and Val are gender-ambiguous merely contributes to their friendship.

The film begins with Shy leaving his rural farm town, hitchhiking to San Francisco. He successfully passes as a man for the camera, and his gender ambiguity is not addressed until his arrival in San Francisco. Shy awakens in a doorway to children playing on the sidewalk. A little girl stops playing to ask him whether he is a boy or a girl, to which he answers, "Both." A little boy then chimes in with, "He's a girl."

When Shy and Val (short for Valentine) first meet, Val asks Shy if he has a wife and kids (because he is good-looking). With two horns of hair growing out of his chin and his masculine wardrobe, Val also successfully passes as a man for the camera. Val's gender ambiguity is not made apparent until the audience becomes

aware of his search for his birth mother. When Val and Shy go to a diner, Val excuses himself to make a phone call. Throughout the film, he randomly places calls in hopes of finding his birth mom. The first time, he says into the receiver: "Tell her it's her daughter; I was born a baby girl."

The only time Val and Shy speak of their shared gender ambiguity is when Val discloses to Shy that his adoptive parents placed him in a mental institution at the age of thirteen for wearing boys' clothes. "Just for that?" Shy asks. To which Val responds, "I'm a special: two for one." To get out of the mental institution, Val says, "All I had to do was learn how normal people act.... I now do a decent impersonation of an actual man." Shy responds with, "Oh yeah? Me too."

Throughout the film Val and Shy refer to each other by masculine pronouns. When Val tells his girlfriend Billie about meeting Shy, he refers to him as "a little guy, a good guy guy, a running away guy." Val's repeated use of "guy" is in line with the intelligent gibberish he speaks throughout the film, but it also serves to reiterate Shy's masculine gender. In the end, Shy stops being "a running away guy" due to his friendship with Val. When Val is placed in a mental institution, Shy helps him escape. The film ends with Shy, Billie, and Val going to visit Val's birth mother. (It is important to note that Val is not returned to the mental institution because of his gender ambiguity, but because he attacks a police officer and is portrayed as having additional mental deficiencies.) In *By Hook or By Crook*, transidentity is at most secondary to

the friendship storyline. Dodge and Howard successfully take the portrayal of transpeople in film to a new height, producing a transfilm where transpeople can appear normalized and exert agency.

Die Mommie Die!, reminiscent of John Waters films in which the male-bodied actor Divine plays female characters (e.g., Edna Turnblatt in *Hairspray*), goes even further in its normalization of transpeople. The popularity of *Die Mommie Die!* suggests that such transportrayals are not merely the products of seemingly eccentric moviemakers like Waters.

This film was written by Charles Busch, who stars as Angela Arden. Ironically, *Die Mommie Die!*'s climax comes when Angela's true identity is revealed: "Angela" is exposed as Angela's twin sister, Barbara. As with Divine, Busch's character is never "revealed" as male-bodied, and thus the long history of comic portrayals

of transpeople in films is contradicted. The comedy of *Die Mommie Die!* lies in Busch's imitation of 1960s film starlets like Bette Davis, Doris Day, Judy Garland, Susan Hayward and Lana Turner. Busch's film watches like a parody of a 1960s melodrama or romantic thriller, where the acting is over the top and the lighting and closeups are dramatic. Charles Busch's portrayal of Angela Arden merely accentuates the seemingly over-the-top gender performances of 1960s starlets, although it is easy to assume that a female imitating 1960s starlet femininity would appear equally outrageous.

Die Mommie Die! suggests that someday males will play women in films and females will play men, much as straights portray gays — and vice versa — today. Such inverted gender portrayals literally play with gender, putting gender theory and trans studies into action. To make that day a reality, non-transpeople must become transsavvy and

realize the extent to which their own gender is a performance.

In our society, films are first and foremost a source of entertainment, but they can also prove educational. If you wish to become more transsavvy yourself or to help others become transsavvy, I encourage you to look at the films reviewed here. If you wish to make the world a better place by "fostering gender freedom," I implore you to check them out today.

[*"I write history by day and make history by night," says Bri Smith, a Ph.D. candidate in History (Modern Studies concentration) at the University of Wisconsin–Milwaukee who is writing the biography of female-to-gay-man Louis Sullivan. Bri is also an ardent volunteer with Fair Wisconsin, the statewide campaign devoted to defeating the ban on civil unions and gay marriage in Wisconsin. Feedback on this review can be emailed to Bri at smithb@uwm.edu.*]



Miriam Greenwald

E-SOURCES ON WOMEN & GENDER

Our website (www.library.wisc.edu/libraries/WomensStudies/) includes all recent issues of this column, 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

The **AMELIA BLOOMER LIST** FOR 2006 is up! The fifth annual list of the thirty books for young readers that best exhibit feminist content, excellent writing, appealing format, and age-appropriateness is online at <http://libr.org/ftf/bloomer.html>. Both fiction and nonfiction titles are listed in three categories: "picture books," "middle grades," and "young adult." (I want to read Dorian Cirrone's YA novel about body image, *Dancing in Red Shoes Will Kill You*.)

The Education Development Center's **GENDER AND SCIENCE DIGITAL LIBRARY** at <http://eecgsdl.edc.org/index.php> calls itself "THE source for gender and diversity equitable STEM [science, technology, engineering, or mathematics] resources." Resources and suggested activities are targeted to students from kindergarten age ("explore engineering concepts associated with designing sneakers") through undergraduate and graduate levels ("experience first-hand how basic research is carried out, and...contribute consequentially" to National Science Foundation projects), as well as to instructors and researchers.

We've said it before, but it bears repeating, especially since updates are ongoing: Find women's information services and centers worldwide through the **MAPPING THE WORLD** database of the International Information Centre and Archives for the Women's Movement (IIAV) at <http://www.iiav.nl/mapping>. The database is also available on CD-ROM, with updated releases every six months.

The IIAV also has a **POSTER COLLECTION** "covering one hundred years of the women's movement in the Netherlands," consisting of some 3800 images, which have been scanned and organized by the National Library's "Memory

of the Netherlands" project; see <http://www.iiav.nl/affiches> (Dutch reading ability would be helpful here).

The **NEWCOMB COLLEGE CENTER FOR RE-SEARCH ON WOMEN** at Tulane University has devoted a section of its website to projects related to women's concerns in the aftermath of Hurricanes Katrina and Rita. All of the databases at <http://nccrow.tulane.edu/hurricanes/index.html> are in their "building" phases and seeking submissions: the Clearinghouse of Hurricane-Related Research on Women and Gender seeks abstracts of completed or in-process research projects; the Bibliography of Hurricane-Related Publications on Women and Gender needs additional citations to "online publications and articles that discuss the hurricanes in relation to issues of women and gender"; a Database of Women's Services and Organizations in Post-Katrina New Orleans aims to "insure that women form an integral part of the rebuilding of New Orleans"; and Newcomb Women's Stories of the Storm is gathering oral histories from Newcomb women students, faculty, staff, and alumnae about their hurricane experiences. There is also a list of websites that document the struggle to keep Newcomb College in existence amid Tulane's post-hurricane renewal plans.

Women who work for peace at the grassroots level in the Pacific Islands and the Asian Pacific Rim are highlighted in a multimedia (radio and Internet) documentary project called **OUTER VOICES**, which can be explored at <http://www.outervoices.org/>

Posters are being collected in India, too! "Tragically,...if there is one thing activist groups lack, it is an understanding of the importance of documenting their own history.... [and] preserving the primary material they generate." This statement, made specifically in connection with a project to document the history of the women's movement in India from the 1970s forward, has the ring of universality. **POSTER WOMEN**, an exhibition coordinated by publisher Zubaan Books (an imprint of Kali) with a website at <http://www.zubaanbooks.com/posterwomen/>, was started as a way "to look at how the women's movement and its concerns could be mapped visually, to ask what the history of the movement would look like through its posters and the visual images it had used." Posters have been collected in

such categories as violence, health, literacy, the environment, political participation, religion, and marginalization. The collection of over a thousand images has been exhibited in New Delhi, will be shown in Bangalore and Chennai later this year, and will be housed permanently in Mumbai and digitized on CD-ROM.

“Find new ways to sanctify your life” through **RITUALWELL**, a project of **KOLOT: THE CENTER FOR JEWISH & WOMEN’S STUDIES** at the Reconstructionist Rabbinical College. “Much of the impetus for the creation of new ritual began with modern feminism,” claims the project’s mission statement. “Feminism has both enlarged and enriched all of Jewish liturgy.” The website at <http://www.ritualwell.org> offers inspiration and ideas for celebrating Passover and many other holidays, as well as life-cycle events, Shabbat, and daily life, creatively and with feminist perspective.

The National MultiCultural Institute has launched a searchable **WEB PORTAL ON HUMAN TRAFFICKING AND SEX SLAVERY** at <http://www.HumanTraffickingSearch.net>, with links to thousands of documents and websites that make for some very sobering reading. One gripping example is a 73-page report called “Hidden Slaves: Forced Labor in the United States,” put out by the nonprofit group Free the Slaves (Washington, DC) and UC-Berkeley’s Human Rights Center. In case anyone’s wondering, no, it’s not just happening in Thailand; think American Midwest as well.

ONLINE PUBLICATIONS

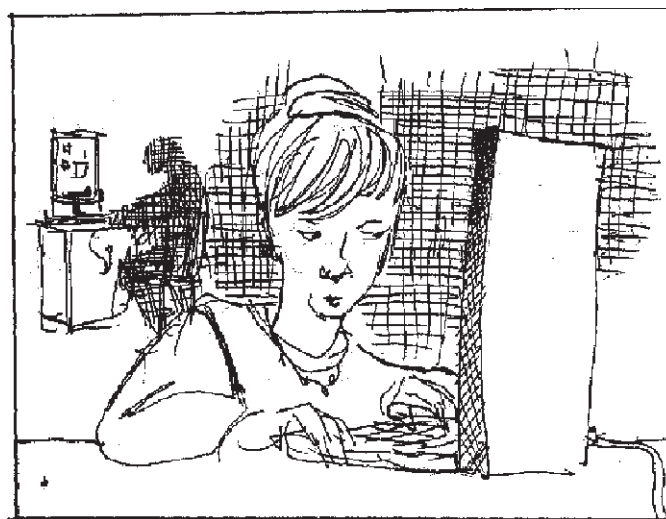
“[A]n advocacy tool to hold governments accountable for the commitments they have made to women”: Women’s Environment and Development Organization (WEDO), June Zeitlin, exec. ed., **BEIJING BETRAYED: WOMEN WORLDWIDE REPORT THAT GOVERNMENTS HAVE FAILED TO TURN THE PLATFORM INTO ACTION**. New York, NY: 2005. 210p. Executive summary available in English, Spanish, French, Arabic, and Russian; complete report (in PDF) in English: <http://www.wedo.org/library.aspx?ResourceID=31>. This report was funded by the Canadian International Development Agency, the Department for International Development

(UK), the Ford Foundation, the ministries of foreign affairs of the governments of Finland and the Netherlands, the UN Development Fund for Women, and the UN Population Fund.

The U.S. Census Bureau’s website, not surprisingly, is a good online source of gender-related facts and statistics. See, for example, Reneé E. Spraggins’ report, **WE THE PEOPLE: WOMEN AND MEN IN THE UNITED STATES** (19p., January 2005), at <http://www.census.gov/prod/2005pubs/censr-20.pdf>. One can also search the site: “gender” + “women” yields 767 hits, including a fact sheet put together for Women’s History Month 2006, http://www.census.gov/Press-Release/www/releases/archives/facts_for_features_special_editions/006232.html.

New resource publications from the **NATIONAL WOMEN’S STUDIES ASSOCIATION** are available at <http://www.nwsa.org/other.php>. You can download PDF versions for free, or pay to order printed copies. Here’s a sampling:

- Shu-Ju Ada Cheng, ed., **TEACHING RESOURCES ON RACISM, WHITE PRIVILEGES, & ANTI-WHITE SUPREMACY: A PROJECT OF STOP DREAMING/KEEP WORKING WORKSHOP** (195p., 2006)
- Donna M. Bickford, **FEMINIST THEORY SYLLABI** (183p., Fall 2005)



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- Olivia C. Smith, ed., **GUIDE TO GRADUATE WORK IN WOMEN'S & GENDER STUDIES** (202p., 4th ed., 2006).

Women currently hold approximately twenty percent of the elected seats in Wisconsin. The **WISCONSIN WOMEN'S COUNCIL** has just released **WOMEN IN ELECTED OFFICE IN WISCONSIN**, "the first-ever benchmark of women serving in elected local government offices in Wisconsin." This report can be downloaded from <http://www.womenscouncil.wi.gov>. Also available at this site is **THE STATUS OF WOMEN IN WISCONSIN COUNTIES: A RESEARCH BLUEPRINT**.


Priscilla Offenbauer, **WOMEN IN ISLAMIC SOCIETIES: A SELECTED REVIEW OF SOCIAL SCIENTIFIC LITERATURE**. Washington, DC: Library of Congress Federal Research Division, 2005. 122p. This report, available at http://www.loc.gov/rr/frd/pdf-files/Women_Islamic_Societies.pdf, was prepared "under an Interagency Agreement with the Office of the Director of National Intelligence/National Intelligence Council (ODNI/ADDNIA/NIC) and Central Intelligence Agency/Directorate of Science & Technology" (title page). [Now exactly what did the CIA have to do with this?]

James P. Danky & Wayne A. Wiegand, **WOMEN IN PRINT: ESSAYS ON THE PRINT CULTURE OF AMERICAN WOMEN FROM THE NINETEENTH AND TWENTIETH CENTURIES**. Madison, WI: University of Wisconsin Press, 2006. 271p. Accessible for free online at <http://parallelpress.library.wisc.edu/books/print-culture/women-in-print.shtml>. Print-on-demand version, pap., \$21.95, ISBN 0-299-21784-1.

○ Compiled by JoAnne Lehman

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NEW REFERENCE WORKS IN WOMEN'S STUDIES

Reviewed by Phyllis Holman Weisbard and Others

AFRICA

Kathleen Sheldon, *HISTORICAL DICTIONARY OF WOMEN IN SUB-SAHARAN AFRICA*. Lanham, MD: Scarecrow Press, 2005. 446p. bibl. \$80.00, ISBN 0-8108-5331-0.

Reviewed by Michelle Downer

This first volume in the Scarecrow Press *Historical Dictionaries of Women in the World* series helps close the broad gap in the resources that are currently available to study African women. Sheldon, an independent historian affiliated with the Center for the Study of Women at the University of California, Los Angeles, explains her motivation for authoring this reference tool: "[W]omen have not been written about very much and have been either ignored or purposely excluded in the political, economic, and even social spheres of the continent.... The origin of this problem stretches back over centuries and is far from being resolved" (p.vii).

The dictionary, at the core of this work, provides almost a thousand alphabetically arranged and concisely written entries, ranging from noteworthy African women in the arts, history, politics, and religion to African women's organizations and publications, key terms, and events. Cross-references and *see also* references are included with most items. The dictionary entries are indexed by country in the appendix.

This book also offers a superb introduction about African women's

roles and history, a map of Africa, a chronology, and a remarkable 100-page bibliography separated into segments on history and special topics (e.g. education, female genital cutting, health, human rights, poetry, slavery, and urbanization). A list of journals, periodicals, films, and websites by and about African women concludes this considerable information resource. Strongly recommended, the *Historical Dictionary of Women in Sub-Saharan Africa* is suggested for undergraduate and graduate collections.

[Michelle Downer is currently earning a master's degree in Library and Information Studies at the University of Wisconsin-Madison. She holds a B.A. in Women's Studies from the University of Wisconsin-Milwaukee.]

AUTOBIOGRAPHY

Victoria Boynton & Jo Malin, eds., *ENCYCLOPEDIA OF WOMEN'S AUTOBIOGRAPHY*. Westport, CT: Greenwood, 2005. 2v. bibl. index. \$249.95, ISBN 0-313-32737-8.

The editors remark in their preface that there has been a "ferment of activity around women's life writing," a statement that is quickly borne out by a search in library catalogs for the subject "Autobiography-Women authors" (114 books in the catalog of the University of Wisconsin-Madison Libraries, all since 1980) and in MLA for the subjects "autobiography" and "women" (899 hits). A much larger figure would

result if the numerous actual autobiographies by women were added to the results for searches *about* the topic. Since the editors' intention for the *Encyclopedia* is to provide a "compendium of information and a starting point for research for scholars, teachers, and students who study and write about women's life writing" (Preface), they cover both analyses of the genre and entries about individuals who wrote autobiographical works, as well as, in a select number of cases, entries for the works themselves (e.g., *Incidents in the Life of a Slave Girl*, *I Know Why the Caged Bird Sings*, *The Diary of a Young Girl*).

There are 190 entries in the *Encyclopedia*, all signed by contributors and arranged alphabetically. An introductory "Guide to Related Topics" and two appendices help readers browse authors by ethnicity/nationality and chronologically; entries for individual works and those for genres (e.g., Captivity/ Prison Narrative, Diary, Memoir, Travel Narrative); and key words/terms (e.g., Class, Mother/Daughter Relationship, Postcolonial Women's Autobiography, Voice). There are also several collective entries on women's autobiography by nationality or ethnicity. Readers should also use the general index, as some autobiographers are covered in collective entries (e.g., Gloria Steinem's *Outrageous Acts and Everyday Rebellions* is mentioned in the "Women's Movement" entry.) The entries range from two to eleven double-columned pages, and each includes suggestions for further reading (chiefly books, with occasional articles cited).

The autobiographers with full entries include historical figures from Hildegard von Bingen to Jane Addams, poets Nikki Giovanni and Adrienne Rich, Asian American writers Maxine Hong Kingston and Bharati Mukherjee, artist Käthe Kollwitz, and women whose writings bridge academe and general readership, such as Carolyn Heilbrun and Shirley Geok-Lin Lim. Some of the people listed under authors in the "Guide to Related Topics" are scholars of autobiography rather than autobiographers (e.g., Shirley Neuman, Sidonie Smith). It does not appear that the editors imposed a strict format on their contributors, but the entries on individuals generally follow the pattern of providing brief biographical and bibliographical facts and moving quickly into a discussion of the themes and significance of their autobiographical work(s). The collective entries by nationality/ethnicity are instructive summaries of the cultural connections among writers, along with discussion of key autobiographers. The essay "Native American Women's Autobiography," by Mary Paniccia Carden (Assistant Professor of English, Edinboro University), is particularly interesting, as Carden was dealing with a culture that had no written narrative. Furthermore, Native American oral traditions were not autobiographical in the meaning ascribed by Western culture; namely, focusing on an individual's life over time. Instead, according to Carden, the stories "tended to be episodic, communal, and related to cultural symbols and ideals." (p.419). Not only that, but aspects of Native American women's life stories were conveyed in material objects, such as wampum belts, painted tepees, etc. Carden cites scholars engaged in "reading" these texts. She also covers ethnographic studies of Native American women, "as-told-to" autobiographies, and Na-

tive American women who actually wrote their stories, including Sarah Winnemucca Hopkins in the late nineteenth century and modern writers such as Leslie Marmon Silko, Anna Lee Walters, and Luci Tapahonso.

The editors do not tell readers their selection criteria, other than the fact that they could not include everything they wanted to, due to space constraints. Undoubtedly anyone who spends a lot of time with the *Encyclopedia* will chafe at things that are missing. Here are some of mine: Although Betty Friedan's *The Feminine Mystique* is mentioned in the Women's Movement entry, shouldn't she herself have merited an entry for her autobiography *Life So Far* (2000)? Why is there no collective entry on autobiographies and memoirs of women labor leaders such as Rose Pesotta (*Bread Upon the Waters*, 1944), Rose Schneiderman (*All for One*, 1967), Rose Pastor Stokes (*I Belong to the Working Class*, 1992), and Alice Hanson Cook (*A Lifetime of Labor*, 1998)? How about one focusing on reflections from women teachers? Shouldn't Mary Catherine Bateson's *Composing a Life* merit inclusion in the selected bibliography? And if space did not permit an entry for Jewish Women's Autobiography, then at least including a citation in the Selected Bibliography to Barbara Sholler's "Jewish American Women's Autobiography" (in *Jewish American Women Writers: A Biobibliographical and Critical Sourcebook*, ed. by Ann R. Shapiro, et. al. (Greenwood, 1994), pp.502–523) would have led readers to the forty-some works she lists and describes.

Given the interest in women's autobiographical writings among scholars and general readers, the *Encyclopedia* is recommended for both university and public libraries.

BIOGRAPHY: MEDIEVALISTS

Jane Chance, ed., *WOMEN MEDIEVALISTS AND THE ACADEMY*. Madison: University of Wisconsin Press, 2005. 1073p. portraits. photogs. index. \$85.00, ISBN 0-299-20750-1.

One of the delightful aspects of *Women Medievalists and the Academy* is the sheer weight of the volume, signifying that there have been so many significant women scholars of the Middle Ages that a thick volume can barely contain them. Another is that editor Jane Chance succeeded in enticing several scholars still alive, able, and willing to reflect on their lives and careers to write memoir essays. Most of the seventy-two entries in the volume are biographies of women scholars no longer alive, but Chance's careful selection of contributors who are themselves medievalists well-versed in the scholarship of their subjects makes some of those essays personal, too.

A question that arises for nonspecialists in deciding whether to use *Women Medievalists* when looking for biographical information about women scholars is, What exactly *are* medievalists? Are they historians, literary scholars, or perhaps both? The women medievalists in the book display a variety of backgrounds — many in history or literature, but others in art history, philosophy, philology, or archaeology. Chance relates that the medieval studies fields in which women have worked best have been art history, archaeology, women's history, and women's literature. Most women in the book were born in the early twentieth century, although the earliest included is Elizabeth Elstob (1683–1756), the first person — male or female — to publish a grammar of Old English, and the last is historian Caroline Walker Bynum (1941–), whose scholarship has ranged from medieval religion to gen-

der, food, and the human body. Those included are mainly from English-speaking countries, although there are representatives from Germany, Austria, Spain, Armenia, and France.

In the introduction, Chance teases out some commonalities from the biographies. Overarching are the academy's resistance to female excellence and achievement on the one hand and, on the other, the dogged persistence of these women to achieve despite that resistance. How and where the women medievalists labored varies. For some the doors to academic appointments — or, in some cases, advanced education itself — were closed, yet they managed to persevere. An example is Irish archaeologist Helen Roe, who had no academic backing, yet became the major authority on Celtic monuments, sought after for lectures, articles, and as a mentor. Another is Elaine C. Block (1929–), who has used her retirement to travel extensively, amassing photographs of mesericords (carvings under the seats of choir stalls). Chance credits this independent scholar with creating the entire field of study of such carvings. For those who pursued academe there were many obstacles to deal with, such as relocation, settling for positions at lesser institutions but near their spouses' places of employment, seeing their male counterparts receive more recognition and rewards, and sometimes suffering rejection and abuse. Yet, Chance points out, the general tone in the autobiographical essays is one of "pleasure and contentment, whatever the nature of the career" (p.xxxiv), and readers can speculate that for the others, too, the life of the mind trumped prejudices and barriers.

The book is arranged chronologically, giving readers an opportunity to observe the influences of historical and societal context on the life choices. The line drawings and photographs of the women convey their seriousness, often

with glimpses of their resolute natures. Since the life stories of many of the women had not before been subjects of research, many of the essays required considerable digging in archives, combined with facts gleaned on some from *Who's Who*-type publications, plus obituaries from home newspapers and in medieval studies periodicals. The results combine solid biographical information with conscientious assessments of the women medievalists' work. The essays are thoroughly footnoted so that researchers interested in further pursuing a study of the individuals and their contributions are directed to the source material. Each essay includes a bibliography of major works by the biographee and mentions sources of more extensive publication lists when they are available elsewhere.

Not only is *Women Medievalists and the Academy* a superb resource on the individuals and their lives; it is also a model bio-bibliographical reference work that should be studied by anyone contemplating a similar endeavor for other professions. Highly recommended for all university libraries and other institutions with collections in medieval studies.

CANADIAN WOMEN

Merna Forster, *100 CANADIAN HEROINES: FAMOUS AND FORGOTTEN FACES*. Toronto: The Dundurn Group, 2004. 319p. illus. bibl. \$21.99, ISBN 1-55002-514-7.

100 Canadian Heroines opens with a foreword by someone who could herself have been included: former Canadian Prime Minister Kim Campbell, who reflects on the gendered meaning too often ascribed to leadership, her own experiences, and the need to "re-program" how people see gender roles. Setting up import for the volume, she

writes, "[b]ut if we tell the stories of women who defy the stereotypes, we contribute to changing the social landscape from which children derive their views of how the world works." That statement also implies that the book is for children, and a glance through the entries confirms that they are quite suitable for middle- and high-schoolers: the biographies are short (2–3 pages), and each features a quotation from the woman and her photograph or some other illustration. In the case of disabled airplane engineer Elsie McGill, the illustration is a comic about her.

The text is laced with stirring descriptions that should, indeed, assist in Campbell's desire for societal reprogramming. Journalist and agriculturalist E. Cora Hind made "amazingly accurate predictions of actual crop yields" (p.111). Rose Fortune, a former slave who became the first female police officer in North America, was "renowned for her strength," "legendary," "authoritative," "remarkable," and an "inspiring" "trailblazer" (pp.88–89). Nellie McClung was a "formidable public speaker," a "remarkable feminist, politician, prohibitionist, lecturer, and writer," and an "inspiring role model to many women" (pp.164–65). No less important is cataloging the barriers the heroines had to overcome. When they attended a session at the Toronto School of Medicine, physician Emily Stowe and medical student Jennie Trout survived "ridicule, rude jokes, crude drawings on the classroom walls, objectionable stories during lectures, and much more" (p.264). Agnes MacPhail, the first woman member of the House of Commons, had to endure criticism of her clothes, being jeered by some of her colleagues, and receiving the appellation "sharp-tongued spinster" (p.156). Male geologists working for the Canadian Geological Survey were given automobiles

to facilitate their field work. Not so Alice Wilson. She had to make do with a bicycle, since the management of the Survey thought that women shouldn't be driving (she bought her own car.) The quote from union militant Laure Gaudreault, while directed to the deplorable working conditions she fought so hard to improve for rural school mistresses, nicely sums up the struggles for women generally: "No, they weren't the good old days. We tore out our hearts to change them" (p.91). The brevity of the entries, illustrations, quotations, struggles, and superlatives all enhance the appeal of *100 Canadian Heroines* to young adult readers. However, because Forster has so well-documented the text (there are 438 endnotes), the volume will also be of use to college students and other adult readers who, upon discovering an interesting woman, want to research her in more depth.

Another of Campbell's comments concerns the double invisibility of Canadian women in history. Not only have many lapsed into obscurity because they were women; being Canadian, they were also overshadowed in their "firsts" and other accomplishments by emphasis on women from the United States or Canadians who made their way there. The best-known of the latter included in the book is Mary Pickford, who became not only a major actor in the new film industry in Hollywood, but also a shrewd and wealthy movie mogul. Forster relates that Pickford kept her Canadian citizenship, even when threatened by U.S. authorities, and that she bought thousands of dollars worth of Canadian War Loans during World War I. Wisely, because Canadian women who traveled south have better chances of being included in other compendia, Forster emphasizes women who stayed in Canada and made their contributions there. Two women included did the

reverse: they started out in the U.S. but lived in Canada. Both were anti-slavery activists: Harriet Tubman and Mary Ann Shadd (Cary).

Forster includes notables from a variety of fields, across all of Canada and Canadian history, except the present. Thus, there's no entry for acclaimed writer Margaret Atwood, but there is for French Canadian author Gabrielle Roy (1909–1983). Coincidentally, the day I was writing this review, I read the Winter 2006 issue of *Herizons*, a Canadian feminist magazine, and found Roy's award-winning 1945 novel *Bonheur d'occasion* (published in English in 1947 as *The Tin Flute*) reviewed in the "Arts & Culture: Feminist Classics" section.¹ Reviewer Stacey Kauder writes: "*The Tin Flute* stands the test of feminist time because Roy leads the reader from despair to joy and gives the heroines something substantial to look for" (*Herizons*, p.43). Readers of *100 Canadian Heroines* will find feminism, despair, joy, and plenty of substantial worthies throughout the volume.

Note

1. *Herizons* also honors the memory of activist Nellie McClung by referring to their sidebars as "Nelliegrams." For further information about *Herizons*, contact P.O.B. 128, Winnipeg, Manitoba, CANADA R3C 2G1; email: subscriptions@herizons.ca; website: <http://www.herizons.ca>.

FEMALE GENITAL MUTILATION

Rosemarie Skaine, *FEMALE GENITAL MUTILATION: LEGAL, CULTURAL AND MEDICAL ISSUES*. Jefferson, NC: McFarland, 2005. 321p. gloss. bibl. index. \$39.95, ISBN 0-7864-2167-3.

This is a difficult subject to read about, and one can only imagine the dedication it took to be immersed in the research and writing of this excellent, thorough reference work. The research included trips to Kenya and Tanzania, where Skaine interviewed government officials, medical officers, church workers, Maasai people, and others. Several organizations assisted her with data, including the Inter-African Committee on Traditional Practices Affecting the Health of Women and Children, based in Tanzania, and the International Network to Analyze, Communicate, and Transform the Campaign Against FGC/FGM/FC (INTACT), Cairo, Egypt.

Skaine reveals her point of view — opposition to the practices — in her preface, stating that she uses the term *female genital cutting* (FGC) most frequently in the book, but that "I cannot deny that my cultural bias makes me favor the term female genital mutilation" (FGM) (p.2). When talking with affected individuals and others connected to the practices, she uses the more neutral circumcision. Skaine's research led her to see progress in replacing FGM with "new behaviors that will become tradition." In her concluding tenth chapter she charts these changes from tradition to social movement to social change to cultural evolution.

Nine chapters summarize the health, social, and legal issues surrounding FGM. Skaine begins by describing the types of FGM traditionally practiced and explaining their origins and reasons. This chapter includes drawings illustrating clitoridectomy, excision, and infibulation. Next is a chapter on prevalence (co-written with her husband, James C. Skaine), with many charts from U.S. and U.N. sources and a discussion of the influence of migration on incidence. Chap-

ters 3 and 4 focus on laws criminalizing or banning FGM in various countries and by some U.S. states. Included is a discussion of U.S. Asylum Law as it pertains to FGM. Skaine also raises the issue of the genital cutting of intersexed babies, as well as the cosmetic surgery and body piercing that are prevalent in popular cultures, so that Western readers have to consider their attitudes toward FGM in relationship to their own societies' cultural practices.

Chapters 5 and 6 take up the debate over whether FGM practices stem from religion or tradition (she says tradition) and ask why they continue despite increased attention. As significant reasons for the persistence of FGM, Skaine offers the concept of "mental map" as explained by the Program for Appropriate Technology in Health (PATH) ("myths, values, codes of conduct that cause the whole community to view women's external genitalia as potentially dangerous, that if not eliminated, had the power to negatively affect women who have not undergone FGM, their families and their communities" [1998 PATH report, quoted on p.125]) and "the continuum of gender oppression." She also charts efforts to end FGM, including the controversial intermediate step of having it performed by physicians rather than traditional circumcisers. Skaine includes extensive quotations from Maasai men and women in Chapter 7 on the Maasai and their practice of female circumcision. That chapter is paired with Chapter 8, which is specifically on programs addressing FGM in Tanzania. Chapter 9 examines the roles of individuals who are living through changes brought about by successful programs.

Appendices provide country-by-country overviews of the prevalence and type of FGM practiced in developing countries, along with information on which ethnic groups and regions are affected and what the relevant laws and

outreach efforts are. A separate appendix summarizes the state of practices in various industrialized countries. There's a glossary, an extensive bibliography, and a touching epilogue with a poem from the perspective of a girl child.

Highly recommended for university libraries and women's studies departmental collections.

FEMINISM

Leslie L. Heywood, ed., *THE WOMEN'S MOVEMENT TODAY: AN ENCYCLOPEDIA OF THIRD WAVE FEMINISM*. Westport, CT: Greenwood, 2006. 838p. 2v. illus. index. \$199.95, ISBN 0-313-33134-0.

"An encyclopedia about Third Wave feminism already? Didn't that wave just start? Isn't it a bit premature to give it the imprimatur of encyclopedia status? How could there possibly enough to say about it to warrant two volumes (838 pages)?"

If that's what you're thinking, hold the harumphing. The concept of Third Wave feminism has been around for fifteen years; put another way, today's freshmen were toddlers when the term was coined by Naomi Wolf in *The Beauty Myth* and expanded by Rebecca Walker in a *Ms.* article, "Becoming the Third Wave." Current students will see nothing odd about a year-by-year chronology that begins in 1991. The idea of the Third Wave has become so firmly established in feminist circles that it has already been challenged (by *Bitch* publisher Lisa Jervis in *Ms.* and at a 2004 National Women's Studies Association plenary) as too divisive among generations of feminists who really seek the same goals — so it is certainly time for the phenomenon to be captured encyclopedically, and perhaps before it disappears. Most emphatically, there is plenty of material to fill two volumes,

especially since the second is entirely an anthology of articles that constitute primary sources for all aspects of Third Wave feminism, no matter who is doing the defining.

"Third Wave feminism" is a bit of a slippery term. Heywood covers most of the aspects in her historical introduction, including distinguishing the term from "postfeminism." Third Wave, says Heywood, is "feminism with a difference," whereas postfeminism regards feminist emphasis on women's oppression and victimization as no longer needed. (This is further elucidated in the entry "Postfeminism," by JonaRose Jaffe Feinberg.) What "differences" apply to Third Wave feminism? Some of it is simply generational, encouraging young women to assert themselves (as in Naomi Wolf's "power feminism" of *Fire With Fire: The New Female Power and How It Will Change the 21st Century*), but also the Third Wave Direct Action Corporation's support of leadership development among young women and promotion of social justice activism. Another difference is the Riot Grrrrl model of cultural self-expression and activism through music (angry rap and hip hop, loud electric guitars, etc.) and Do-It-Yourself (DiY) publishing in zines. Third Wavers at the same time use and critique media and popular culture. Girl-positive vocabulary and imagery add to the scene. While Second Wavers tend to associate the Third Wave with a preoccupation with sexuality and individual fulfillment, Heywood is quick to point out that there is a definite activist side to the enterprise as well, one that is concerned with social justice in the U.S. and globally.

The topics in Volume I cover all the aspects of Third Wave: cultural, sexual, and political, with plenty of theory to boot. Cultural examples range from the love/hate relationship Third Wavers have with the icon Bar-

bie to the revelry of drag kings using extreme masculine personas. Sexuality is explored in entries on transgender, butch/femme, compulsory heterosexuality, and a general essay on sexuality. The activist angle comes through in Codepink (a group against the war in Iraq that takes its name as ironic comment on the color-coded terrorist threat levels, reclaiming a feminist use of the color pink) and an essay on why the Equal Rights Amendment — and equal opportunities in general — are still issues for Third Wavers. Queer theory, postcolonial feminism, and performativity entries help with those concepts, while others explain terms associated with or appropriated by Third Wave feminism (e.g., “chick”). There’s also a catch-all “Third-Wave catch phrases” entry that discusses where Third Wave terms originate, paying particular attention to the uses of “girl power.” Several individuals rate entries as well, including Susie Bright, Judith Butler, Sarah McLachlan, Rebecca Walker, and, jointly, co-authors Jennifer Baumgardner and Amy Richards.

The essays in Volume II reproduce the introductions of or excerpts from virtually all the important Third Wave books to date, including *Listen Up: Voices From the Next Feminist Generation*, by Barbara Findlen; *Future Girl: Young Women in the Twenty-First Century*, by Anita Harris; *Manifesta: Young Women, Feminism, and the Future*, by Jennifer Baumgardner and Amy Richards; *To Be Real: Telling the Truth and Changing the Face of Feminism*, by Rebecca Walker; *Third Wave Agenda: Being Feminist Doing Feminism*, by the *Encyclopedia’s* editor Leslie Heywood, along with Jennifer Drake; *Colonize This! Young Women of Color on Today’s Feminism*, by Daisy Hernández and Bushra Rehman; *Turbo Chicks: Talking Young Feminisms*, edited by Allyson Mitchell et al.; *Catching a Wave: Re-*

claiming Feminism for the 21st Century, edited by Rory Dicker and Alison Piepmeier; *Not My Mother’s Sister*, by Astrid Henry; *Talking Up: Young Women’s Take on Feminism*, edited by Rosamund Else-Mitchell and Naomi Flut-ter; *Girl Power: Young Women Speak Out*, by Hillary Carlip; *Slut! Growing Up Female with a Bad Reputation*, by Leora Tanenbaum; *Surfergrrrls: Look, Ethel! An Internet Guide for Us!* by Laurel Gilbert and Crystal Kile; *Adiós, Barbie*, by Ophira Edut; and *Without a Net: The Female Experience of Growing Up Working Class*, edited by Michelle Tea. Reading over the book titles is itself a help in understanding the meaning of Third Wave. Feminism is clearly waved up front, with the generational affiliation a close second. Some writers associated with an earlier generation of feminists also make it in to the volume, most notably Susan Bordo and bell hooks. There is also a nice representation from the Third Wave magazine *Bitch*, a few reprints from *Ms.*, and an occasional one from elsewhere.

If you’re a Second Waver who hasn’t kept up with Third Wave developments and publishing or someone who has limited knowledge of feminism in any guise, the *Encyclopedia* is a great place to start exploring the phenomenon. If you know it well, it is a handy compendium for reference.

HEALTH

Christine Ammer, ***THE ENCYCLOPEDIA OF WOMEN’S HEALTH***, 5th ed. New York: Facts on File, 2005. 434p. illus. index. \$75.00, ISBN 0-8160-5790-7. ***THE NEW A TO Z OF WOMEN’S HEALTH***, 5th ed. New York: Checkmark Books imprint of Facts on File, 2005. 434p. illus. index. pap., \$19.95, ISBN 0-8160-5791-5.

Unless one sees these two books in advance of purchase and realizes that they are both “Rev. ed. of: *The New A to Z of Women’s Health*, 4th ed., 2000,” it is very possible that a mistake will be made and both will be ordered. This is especially likely in public libraries, for which either volume would be a worthy acquisition. Making matters worse, many libraries receive their books “shelf-ready,” complete with call numbers affixed, and therefore can’t return a copy for credit. Although of course librarians do know to watch for variant titles between British and American publishers of the same work, it seems patently unfair for a U.S. publisher to issue the same content under two different titles, and in the same year. *Caveat emptor!*

Now, on to that content. *Feminist Collections* last examined *The New A to Z of Women’s Health* in volume 12, number 1 (Fall 1990), reviewing the second edition. Our reviewer (Susan Searing) commented, “Although Ammer’s perspective is mainstream — her entry on ‘obesity’ for example, treats it as a disorder and makes no mention of fat liberation — the information is basically sound, up-to-date, and well-presented” (p.32). This is still the case in the fifth edition, including Searing’s example. The entries cover women’s reproductive health; treatment issues, including what to expect from a gynecological examination and the reasons for appointing a health care proxy; female and male anatomy, with drawings; negative health habits, such as smoking (and its heightened effect on women taking oral contraceptives); and various cancers and other illnesses, pointing out female-male differences in rates and manifestations (e.g., malignant melanoma is more likely to appear on a woman’s legs than on her torso, where it would for a man; multiple sclerosis is more common in women).

This book, under either name, is a good choice for anyone who wants a quick lookup and short definition in nontechnical but accurate language. However, it is hampered as a first step to more extensive inquiries by the lack of citations or source listings.

HISTORY

Jeff Hill, **WOMEN'S SUFFRAGE**. Detroit: Omnigraphics, 2006. (Defining moments series.) 207p. illus. bibl. index. \$38.00, ISBN 0-7808-0776-6.

Women's Suffrage is part of a high school history series designed to provide a "thorough and objective account of a pivotal event that shaped our nation's history" (publisher's website). It joins Watergate, the Korean War, Prohibition, Brown v. Board of Education, and, most surprisingly because it seems so contemporary, "the Internet Revolution," as other defining moments. The preface adds that all topics in the series share the same characteristic: "they transformed the United States' political, cultural, and social landscape for future generations of Americans." One might disagree that prohibition had such a transformative effect, but it certainly seems apt for women's suffrage.

All books in the series follow the same three-part structure: a narrative overview, biographies, and primary sources. In *Women's Suffrage*, the narrative has seventy years to cover (more if you count the discussion of eighteenth-century antecedents), and it constitutes fully half the text. The last chapter in this section is an excellent summary of current scholarship on the legacy of women's suffrage (Do women vote differently? Have women made a difference in politics?).

Twelve biographies fill the second section, including Susan B. Anthony,

Carrie Chapman Catt, Lucretia Mott, Alice Paul, Lucy Stone, and Victoria Woodhull from among the national leaders, and Sojourner Truth and Ida B. Wells-Barnett representing the roles of African American women activists. Abigail Scott Duniway, an activist in the Pacific Northwest, provides a regional example, and Laura Clay, who opposed a constitutional amendment, preferring that women's suffrage should be left up to the individual states, represents that point of view. President Woodrow Wilson is included because he was confronted and picketed by National Woman's Party members even after his tepid endorsement of women's suffrage in 1916. There were male women's rights activists such as Henry Ward Beecher or Henry Blackwell who could have been the token male among the twelve, but using President Wilson provided Hill with an opportunity to place women's suffrage against a backdrop of national politics and world events.

The third section reprints ten primary documents, from the Declaration of Sentiments and Resolutions of the 1848 convention through Susan B. Anthony's remarks at her conviction for "unlawful voting" in the November 1872 election, and ending with the text of the Nineteenth Amendment. There's also an excerpt from Francis Parkman's booklet, *Some of the Reasons Against Woman Suffrage*, to represent counter-arguments, and Sojourner Truth's "A'n't I a Woman" speech.

As I was writing this, our office was planning its annual holiday party. We usually go out for a group lunch or have a potluck in our office. This year one of our students suggested that in addition to eating we watch together *Iron Jawed Angels*, the 2004 HBO movie about Alice Paul and the final years of the fight for women's suffrage. It's an excellent film, now out on DVD. In the present climate where

women's rights are challenged, it's good to bask in the supreme achievement of the women's movement. But what the film also reminds us is that achieving the vote took the consuming passion of generations of suffragists. Does *Women's Suffrage* convey that intensity? I'm not sure the narrative of the book expresses the strength of the dedication. Alice Paul's activities should have been a natural opportunity for vigorous description, but the discussion here is rather flat. Unlike the dramatic portrayal of incidents in *Iron Jawed Angels*, Hill's summary of Paul's radicalization in England reads rather blandly: "[A]fter arriving in Great Britain as a graduate student, Paul joined the [suffrage] protests, went to jail on numerous occasions, and engaged in hunger strikes while behind bars" (pp.68–69). Perhaps this is asking too much of a print text. There's a bit more sense of Paul in the biographical entry, which uses quotations from colleagues.

On the positive side, I found *Women's Suffrage* quite good at portraying the decidedly non-monolithic nature of the suffrage movement. The different philosophies and disagreements over tactics are here aplenty. And the photographs and drawings reproduced certainly make the story more vivid. So, too, do the actual stirring words in many of the primary sources, especially Ernestine Hara Kettler's recollections of her experiences picketing and in prison. Using the narrative as background to the primary texts will make best use of both, and *Women's Suffrage* is highly recommended for all high school libraries.

IRAN AND AFGHANISTAN

Mitra K. Shavarini and Wendy R. Robison, **WOMEN AND EDUCATION IN IRAN AND AFGHANISTAN: AN ANNOTATED BIBLIOGRAPHY OF**

SOURCES IN ENGLISH, 1975–2003. Lanham, MD: Scarecrow, 2005. 120p. index. \$30.00, ISBN 0-8108-5102-4.

Since September 11, 2001, there has been heightened interest in all topics concerning Islam. Within women's studies, courses have cropped up on Muslim women, with attention to women living in Islamic countries as well as issues for Muslim women in the United States, France, and other non-Muslim lands. Even prior to the attack, women activists labored valiantly to bring to the fore the suppression under the Taliban in Afghanistan of the rights of girls and women to education or employment, but it is likely that most people in the U.S. only learned of it after the U.S. assault on al-Qaeda and the Taliban. The authors of this bibliography hope to point to resources that paint a more nuanced picture of the situation of women in Afghanistan and its neighbor Iran, particularly with respect to women's education historically and more recently. One of those nuances, spelled out in the Foreword by Golnar Mehran of Alzahra University, Tehran, is to separate Islam from the policies of a particular Islamic state. Mehran offer as evidence that while only 8 percent of Afghan girls are literate, 69 percent of Iranian girls are.

After the foreword, there's a helpful eight-page introduction reviewing the history of the region from the mid-1700s. This section answers the question "Why lump the two countries together?" by demonstrating their intertwined history and shared or parallel development, including twentieth-century modernization and reform activities under King Amanullah and King Zahir in Afghanistan and Reza Shah and his son Mohammad Reza in Iran. In both countries the reforms stressed education for girls; in both cases, con-

servative Islamic forces disagreed with the changes. The pathways diverged in the late 1970s, with the overthrow of the Shah and creation of an Islamic Republic occurring in Iran, and a Soviet invasion, civil war, and coming to power of the Taliban in Afghanistan. Girls continued to receive an education in Iran, but by law were barred from school in Afghanistan.

The introduction also mentions that the bibliography originated as part of a project sponsored by the Harvard Center on Gender and Education, and it describes the methodology and organization of the bibliography. The authors reveal their search terms and sources, something that very few reference works provide. This also leaves them more vulnerable to second-guessing. I'll engage in some: Their search terms were *women, girls, education, access, Iran, Afghanistan, basic education, primary education, tertiary education, and Islam*. Would *females, gender, school or learning* have added any additional citations? Similarly, in addition to library catalog searches, they used a number of databases "such as" *Dissertation Digital Database, Lexis-Nexis, and Proquest*. Did they consult *ERIC: Educational Resources Information Center*, the database of education-related research that has been in existence since 1966? I found at least one item in ERIC that they did not include in the bibliography but which sounds appropriate: "Women in Higher Education in Iran: Tradition Versus Modernization," by Tahereh Alavi Hojjat, in *The Gender Gap in Higher Education: World Yearbook of Education 1994*, ed. by Suzanne Stiver Lie, et al. And searching *Women's Studies International* database retrieves even more, such as "Reconstruction in Post-Taliban Afghanistan: Women and Education," by Hayat Alwi, *Resources for Feminist Research* 30, no. 3/4 (2003): 13–37; "Social and Cultural Determinants of the Gender

Gap in Higher Education in the Islamic world," by L.P. Malik, *Journal of Asian and African Studies* 30, no. 3/4 (1995): 181–193 (on Iran, Pakistan, and Turkey); "Women's Situation in Universities in Iran," by Shamsosadat Zahedi, *Women's Studies International Forum* 17, no. 5 (1994): 543–550; "Iran," by Marzieh Goli Rezai-Rashti, in *International Handbook of Women's Education*, ed. by Gail P. Kelly (New York: Greenwood Press, 1989): 455–471; and others. Nevertheless, the authors included and annotated citations to well over 200 books, book chapters, and articles, and they list about 75 other reports, newspaper articles, dissertations, and non-English sources in an appendix.

The annotated entries are arranged alphabetically by author (although, oddly, the introduction states that the arrangement is by topic). Each is from three to six sentences long and follows a pattern of (1) further citation information if needed, (2) focus, (3) content and structure of the author's argument, and (4) concluding statement as to why the source was included and how it is a useful or valuable source of information about the topic. The authors take a wide view of their subject, including works on women in Iran or Afghanistan that may touch only lightly on education, but which provide important contextual information. One such example is "Commodification of Sexuality and Female Labor Participation in Islam: Implications for Iran, 1960-90," by Fatemah E. Moghadam. It can fill in an understanding of the interplay of Islamic attitudes towards female sexuality and employment. It is also helpful to have descriptions of book chapters in edited works, as individual essays in anthologies often fall through the cracks between book-level cataloging and periodical indexing. The Moghadam essay

serves as an example in this regard as well, as it was published in a book (*In the Eye of the Storm: Women in Post-Revolutionary Iran*, ed. by Mahnaz Afkhami and Erika Friedl, Syracuse University Press, 1994) whose content is not spelled out in library catalogs.

Women and Education in Iran and Afghanistan is a good choice for university libraries.

MUSEUMS

Victor J. Danilov, **WOMEN AND MUSEUMS: A COMPREHENSIVE GUIDE**. Lanham, MD: AltaMira, 2005. 285p. bibl. index. \$129.95, ISBN 0-7591-0854-4; pap., \$49.95, ISBN 0-7591-0855-2.

This is a directory of nearly 1,000 museums and related institutions in the United States founded by, named for, and/or devoted to women. The compiler is the former president and director of the Museum of Science and Industry in Chicago and founding director of the Museum Management Program at the University of Colorado. He was also involved in the Women of the West Museum, founded by his wife, Toni Dewey. That museum, which merged into the Museum of the American West (formerly Autry Museum of Western Heritage), has some interesting web exhibits at <http://autrynationalcenter.org/wow.php>.

The *Guide* begins with an Introduction by Susan Armitage, professor of history at Washington State University and former director of women's studies there. Armitage traces the relationship between women and museums from the nineteenth century to the present, starting first with the efforts of civically active middle-class women in the historic preservation of

homes and the occasional plantation, farm, or other site. Some of the houses they preserved belonged to women, including Betsy Ross's in Philadelphia, Louisa May Alcott's in Concord, Massachusetts, and Mary Todd Lincoln's girlhood home in Lexington, Kentucky. Next she discusses the short-lived Women's Building at the World Columbian Exposition held in Chicago in 1893, which featured collections sent from women's committees in each of the states. Unfortunately, this early women's museum was not meant to be permanent; when the Fair was over, the contents were dispersed and the building demolished.

Beginning early in the twentieth century, wealthy women began giving their art collections to museums, but they received little enduring recognition for their gifts. Armitage singles out two women who bucked this trend by concentrating on collecting modern art: Abby Aldrich Rockefeller, who co-founded the Museum of Modern Art, and Gertrude Vanderbilt Whitney, who founded her own museum, the Whitney Museum of American Art, both in New York City. Their examples helped set the stage for other women who founded other art or science museums, or bequeathed to the public their collection-filled homes and gardens. Since the 1960s, and sparked by the women's movement, interested women have focused their museum activities on preserving women's historic sites, opening women-focused museums, and honoring individual women achievers. Notable among them are the Women's Rights National Historical Park and the National Women's Hall of Fame, both in Seneca Falls, NY (well worth a trip!); the National Cowgirl Museum and Hall of Fame in Fort Worth, TX; and the Mary McLeod Bethune Council House National Historic Site, home of the African American educator, in Washington, DC.

The *Guide* is arranged by type of museum and sub-arranged by state. The major categories are museums and related facilities devoted to women; art-oriented museums, galleries, and specialties; historical museums, houses, and sites; science-based museums and facilities; and other types of museums and sites, such as children's museums, ethnic museums, and sites founded or operated by state and regional women's organizations. Danilov devotes one to three paragraphs, on average, to describing each facility, providing information on its founding and purpose and special holdings or features. The entries end with full contact information, including website addresses.

There are various indexes: facility name; names of individuals who founded, donated, or have been honored by having museums named for them; and subject. Unfortunately there's no index by state, which would have made it easier to use the *Guide* when visiting a locale. Perhaps Wisconsin readers will be spurred to activity when they see that our state lacks even one listing in the important "women's museums, galleries, and halls of fame" category, and that's unlikely to be due to Danilov not finding them. On the other hand, they may enjoy learning about the Lucy Stone Memorial in Viroqua, where suffragist Stone gave "the first women's rights address and antislavery speech by a woman in the early Northwest in 1857" (p.68), and background on three sisters who founded the Leigh Yawkey Woodson Art Museum in Wausau, named for their mother (p.101). Ten Chimneys, the home near Milwaukee of actors Alfred Lunt and Lynn Fontanne, is not in the book, perhaps because it was restored and opened to the public too recently for inclusion, or perhaps because it is the home of a married couple rather than of Fontanne alone.

Women and Museums will be useful at the reference desk and enjoyed by museum-goers and people interested in the contributions of women to preserving the cultural legacy of the country.

RAPE

Merril D. Smith, ed., **ENCYCLOPEDIA OF RAPE**. Westport, CT: Greenwood Press, 2004. 336p. bibl. index. \$75.00, ISBN 0313326878.

Reviewed by Jennifer Brannock

Throughout the centuries, rape has had an impact on individual women (as well as men and children of both sexes), but it has also affected the evolution and development of cultures all over the world, as women have been abducted as brides, claimed as prizes of war, and enslaved. (p.ix)

This quotation from the introduction best expresses the need for and importance of this resource both for students and for general readers. Although the single-volume *Encyclopedia of Rape* concentrates primarily on women and events in the United States, it also includes entries about men, children, and events and movements that have occurred worldwide from ancient to present times. Additionally, entries relating to important feminist writers, legal cases, and depictions of rape in art, literature, and film contribute to the book's comprehensive examination of the subject.

The volume contains 186 entries, arranged alphabetically, by 79 scholars in various fields such as women's studies, history, law, psychology, and ethics. Preceding the main text are an alphabetical list of the entries and a useful list of entries by topic (for example,

"Arts and Media," "Children and Family," "History," "Organizations and Movements," "Survival and Coping with Rape," and "War and Military"), as well as a chronological listing of approximately 80 important rape-related events spanning more than 3600 years.

The authors' straightforward writing styles contribute greatly to the success of this resource. The one- to two-page entries are written with high-school and college students as well as general readers in mind. Each entry provides a basic overview that often includes references to historical events or people, legislation, or other issues explored in the book. Numerous cross-references, in bold type, supply links to other topics that may be of interest.

The suggested reading lists are among the many strong points of this book. Each entry contains a list of additional references on that topic, and an annotated bibliography at the end of the volume offers supplementary rape-related reference materials, including books, websites, organizations, and films.

The *Encyclopedia of Rape* is an excellent general overview of various topics relating to rape. Highly recommended for public, academic, and high-school libraries.

[Jennifer Brannock is the Special Collections Librarian for the University of Southern Mississippi.]

BRIEFLY MENTIONED

Walters, Margaret, **FEMINISM: A VERY SHORT INTRODUCTION**. Oxford: Oxford University Press, 2005. 159p. illus. bibl. index. \$9.95, ISBN 9-780192-805102.

Considering that it is "very short" and very small (6-3/4" x 4-1/4" — perfect for carrying in one's pocket and

consulting when questions arise about feminist concepts and history when neither a library nor the Internet are near), *Feminism* packs in quite a bit of information, focusing on feminism in the United Kingdom. In her introduction, Walters reviews the positive and negative connotations of the term, including today's "I'm not a feminist but..." usage. She then surveys the religious roots and beginnings of secular feminism in pre- and early modern times, the "true feminist" writers of the eighteenth century (Mary Astell and Mary Wollstonecraft), female and male feminist reformers of the early nineteenth century (most notably John Stuart Mill and William Thompson), the long campaign for women's suffrage, post-suffrage activities in the early twentieth century, and Second Wave feminism late in that century, where she includes more references to women's liberation leaders in America. In a final chapter Walters covers feminisms in many other countries; and in an afterward, she speculates about the future(s) of feminism(s), warning academic feminists in particular not only to take up new issues, but also to use a new language that will speak to the women and men of tomorrow.

This pocket guide joins some 133 other "Very Short Introductions" on topics ranging from molecules to Buddhist ethics. They'll soon be joined by works on human evolution, jazz, and African history. In our short-attention-span world, they fill an important niche.

[Phyllis Holman Weisbard, who wrote all of the above reviews except those otherwise attributed, is the Women's Studies Librarian for the University of Wisconsin System and co-editor of *Feminist Collections*.]

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

DOWN THERE MAGAZINE. 2004– . Publ. & ed.: Jessica Chimes. Co-publ. & webmistress: Larissa Shapiro. No ISSN. Frequency: advertised as 4/yr. Subscription: \$19.95; single issue: \$4.95. 849 Almar Ave., Suite C, Santa Cruz, CA 95060; website: <http://www.downtheremagazine.com>. (Issue examined: v.1, no.1 [Fall Equinox 2004])

Subtitled “your feminist alternative health resource,” this new periodical is zinelike in content and tone, although its format and organizational structure are similar to those of a more conventional magazine. The website, which is incomplete, lists just three issues published so far. Partial contents of the first one: “Ayurvedic Nutrition for Menopause,” by Talya Lutzker; “What’s with all the Mucus? Fertility Awareness Method Part I,” by Larissa Brown Shapiro; “I Traded My Chevy for Snot: PPD or Lifelong Bitch?” by Kim Luke; “Demystifying the Relationship of Dairy to Bone Health,” by Melina Powers; “Aya’s Birth Story,” by Abra Allen-Colaccio; and an interview with Georgette Taylor, founder of Big Beautiful Dolls. Also, recipes and herb advice, poetry, and a photo shoot titled “Feminist Bikini Body Project.”

JOURNAL OF GLBT FAMILY STUDIES. 2005– . Ed.: Jerry J. Bigner. Publ.: Haworth Press and Harrington Park Press. ISSN: 1550-428X. 4/yr. Subscriptions: \$38.00 individuals; \$80.00 institutions; \$350.00 libraries (includes site-wide electronic access). The Haworth Press, Inc., 10 Alice Street, Binghamton, NY 13904; phone: (607) 722-5857. (Issue examined: v.1, no.1 [2005])

Partial contents of the first issue: “A Process of Change: The Intersection of the GLBT Individual and Their Family of Origin,” by Colleen M. Connolly; “Same-Sex Marriage and Legalized Relationships: I Do, or Do I?” by Esther D. Rothblum; “Translove: Transgender Persons and Their Families,” by Gianna E. Israel; “Life Course Social Science Perspectives on the GLBT Family,” by Bertram J. Cohler.

SPECIAL ISSUES OF PERIODICALS

CONTINUITY AND CHANGE (“A journal of social structure, law and demography in past societies”) v.19, no.1 (May 2004): Special issue: “Women, Property and Legal Change.” ISSN: 0268-4160 (print); 1469-218X (online). Issue ed.: Kris Inwood. Publ.: Cambridge University Press; Cambridge Journals Online. Single issue price: \$55.00 plus postage; Cambridge University Press, Journals Fulfillment, 100 Brook Hill Drive, West Nyack, NY 10994.

Partial contents: “Empowered or Marginalized? Rural Women and Credit in Later Thirteenth- and Fourteenth-Century England,” by Chris Briggs; “Caring for the Widowed Spouse: The Use of Wills in Northern Sweden During the Eighteenth and Nineteenth Centuries,” by Maria Ågren; “Headship and Succession in Early Modern Kyoto: The Role of Women,” by Mary Louise Nagata; “Social Organization and Property Reform in Nineteenth-Century Rural Mexico,” by Eileen M. Mulhare; “Wives and Household Wealth: The Impact of the 1870 British Married Women’s Property Act on Wealth-Holding and Share of Household Resources,” by Mary Beth Combs; “The Social Consequences of Legal Reform: Women and Property in a Canadian Community,” by Kris Inwood & Sarah Van Slichtenhorst.

DEVELOPMENT IN PRACTICE v.13, nos.2-3 (May 2003) Special issue on women’s experiences in and contributions to war, conflict resolution, and peacebuilding. Issue ed.: Haleh Afshar. Publ.: Carfax Publishing, Routledge/Taylor & Francis Group. ISSN 0961-4524 (print). Available electronically through Taylor & Francis Journals Online, as well as MetaPress (EBSCO) and Ingenta.

Note: This special issue, along with additional essays, was expanded into the book **DEVELOPMENT, WOMEN AND WAR: FEMINIST PERSPECTIVES** (Oxford, England: Oxfam GB, 2004), which is reviewed by Audrey Roberts in this issue of *Feminist Collections* (see page 6) and is downloadable for free from Oxfam’s website: http://publications.oxfam.org.uk/oxfam/add_info_004.asp

Partial contents: “The ‘Sex War’ and Other Wars: Towards a Feminist Approach to Peace Building,” by Donna Pankhurst; “Women and Wars: Some Trajectories Towards a Feminist Peace,” by Haleh Afshar; “Developing Policy on

Integration and Re/Construction in Kosova," by Chris Corrin; "Kosovo: Missed Opportunities, Lessons for the Future," by Lesley Abdela; "Training the Uniforms: Gender and Peacekeeping Operations," by Angela Mackay; "Palestinian Women, Violence, and the Peace Process," by Maria Holt; "Women and Conflict Transformation: Influences, Roles, and Experiences," by Ann Jordan; "Fused in Combat: Gender Relations and Armed Conflict," by Judy El-Bushra; "Women in Afghanistan: Passive Victims of the Borgia or Active Social Participants?" by Elaheh Rostami Povey.

INTERNATIONAL JOURNAL OF JAPANESE SOCIOLOGY v.14, no.1 (November 2005): Special section: "Sociology of Gender/Gender Perspectives in Sociology." Ed.-in-chief: Michiko Naoi. Issue ed.: Yoriko Meguro. Publ.: Blackwell Publishing on behalf of the Japan Sociological Society. ISSN: 0918-7545 (print); 1475-6781 (online). Available online to licensed users of Blackwell-Synergy or Academic Search Elite.

Partial contents: "Feminism in the Grips of a Pincer Attack—Traditionalism, Liberalism, and Globalism," by Yumiko Ehara; "Social Stratification and the Division of Household Labor in Japan: The Effect of Wives' Work on the Division of Labor among Dual-earner Families," by Akiiko Iwama; "Grandparenthood: Crossroads between Gender and Aging," by Kiwamu Ando; "Crafting Migrant Women's Citizenship in Japan: Taking 'Family' as a Vantage Point," by Ruri Ito.

JOURNAL OF AGRARIAN CHANGE v.3, nos.1-2 (January 2003): Special issue: "Agrarian Change, Gender and Land Rights." Issue ed.: *Shahra Razavi*. Publ.: Blackwell Publishing. ISSN: 1471-0358 (print); 1471-0366 (online). Available online through Blackwell-Synergy. Free online access "within institutions in the developing world through the AGORA Initiative with the Food and Agriculture Organization of the United Nations (FAO)" (quoted from publisher's website).

Partial contents: "Global Capitalism, Deflation and Agrarian Crisis in Developing Countries," by Utsa Patnaik; "Policy Discourses on Women's Land Rights in Sub-Saharan Africa: The Implications of the Re-turn to the Customary," by Ann Whitehead & Dzodzi Tsikata; "Piety in the Sky? Gender Policy and Land Reform in South Africa," by Cherryl Walker; "Securing Women's Interests within Land Tenure Reforms: Recent Debates in Tanzania," by Dzodzi Tsikata; "Gender and Land Rights Revisited: Exploring New

Prospects via the State, Family and Market," by Bina Agarwal; "The Cry for Land: Agrarian Reform, Gender and Land Rights in Uzbekistan," by Deniz Kandiyoti; "Women's Land Rights and Rural Social Movements in the Brazilian Agrarian Reform," by Carmen Diana Deere.

JOURNAL OF COMMUNITY PSYCHOLOGY v.33, no.4 (July 2005): Special issue: "Serving the Needs of Women with Co-Occurring Disorders and a History of Trauma." Issue eds.: Margaret Gatz, Paul Brounstein, & Jane Taylor. Publ.: John Wiley & Sons, Inc., Attn: Journals Admin. Dept., 111 River Street, Hoboken, NJ 07030; phone: 201-748-6645; email: subinfo@wiley.com. Also available online to licensed users of Wiley InterScience and Academic Search Elite.

Partial contents: "Evolution of Women's Trauma-Integrated Services at the Substance Abuse and Mental Health Services Administration," by Susan E. Salasin; "Development and Implementation of a Multisite Evaluation for the Women, Co-Occurring Disorders and Violence Study," by Julianne Giard et al.; "Children of Mothers with Histories of Substance Abuse, Mental Illness, and Trauma," by Nancy R. VanDeMark et al.; "Women's Recollections of Victimization, Psychological Problems, and Substance Use," by Margaret Gatz et al.; "Racial/Ethnic Differences in Social Vulnerability Among Women with Co-Occurring Mental Health and Substance Abuse Disorders: Implications for Treatment Services," by Hortensia Amaro et al.

JOURNAL OF COUNSELING AND DEVELOPMENT v.83, no.3 (Summer 2005): Special Issue: "Women and Counseling." Issue ed.: Nathalie L. Kees. Publ.: American Counseling Association, 5999 Stevenson Ave., Alexandria, VA 22304; phone: 800-347-6647; fax: 800-473-2329. Also available online to licensed users of Academic Search Elite and Wilson Education Full Text.

Partial contents: "Women, Human Rights, and Counseling: Crossing International Boundaries," by R. C.-Y. Chung; "Feminism and Feminist Therapy: Lessons from the Past and Hopes for the Future," by K.M. Evans et al.; "Counseling African-American Women: Multiple Identities—Multiple Constraints," by C.B. Williams; "Beloved Women: Nurturing the Sacred Fire of Leadership from an American Indian Perspective," by T.A.A. Portman & M.T. Garrett; "Immigrant Women and Counseling: The Invisible

Others,” by O. Yakushko & K.M. Chronister; “Multiple-Lens Paradigm: Evaluating African-American Girls and Their Development,” by J.-A.L. Sanders & C. Bradley; “Understanding Vietnamese Refugee Women’s Identity Development from a Sociopolitical and Historical Perspective,” by L.T. Phan, E.T. Rivera, & J. Roberts-Wilbur; “Toward a Theoretical Model of Women’s Body Image Resilience,” by L.H. Choate; “Expanding the View: The Lives of Women with Severe Work Disabilities in Context,” by D.L. Moore; “Heterosexism and Sexism as Correlates of Psychological Distress in Lesbians,” by D.M. Szymanski; “Female Counselor Educators: Encouraging and Discouraging Factors in Academia,” by N.R. Hill et al.

JOURNAL OF ISRAELI HISTORY v.21, nos.1-2 (Spring-Autumn 2002): Special issue: “Gender and Israeli Society: Women’s Time.” Issue ed.: Hannah Naveh. Publ.: Frank Cass & Co. (for the Chaim Weizmann Institute for the Study of Zionism and Israel, Tel Aviv University), 47 Chase Side, London N14 5BP, England; website: www.frankcass.com. ISSN: 1353-1042. Also published as a book with same title: London: Vallentine Mitchell, 2003; pap., \$26.95, ISBN 0853035032.

Partial contents: “Redefining Political Spaces: A Gender Perspective on the *Yishuv* Historiography,” by Hannah Herzog; “At the Center or on the Fringes of the Public Arena: Esther Mintz-Aberson and the Status of Women in American Poalei Zion, 1905–35,” by Rachel Rojanski; “The Legend of Sarah: Gender, Memory and National Identities (*Eretz Yisrael/Israel*, 1917–90),” by Billie Melman; “Teacher, Tiller, Soldier, Spy? Women’s Representations in Israeli Military Memorials,” by Judith Tydor Baumel; “Do Not Weep Rachel: Fundamentalism, Commemoration and Gender in a West Bank Settlement,” by Michael Feige; “Discourses of Negotiation: The Writing of Orthodox Women in Israel,” by Tsila (Abramovitz) Ratner; “The Politics of Honor: Patriarchy, the State and the Murder of Women in the Name of Family Honor,” by Manar Hasan; “Women and the Changing Israeli Kibbutz: A Preliminary Three-Stage Theory,” by Amia Lieblich; “‘Career Women’ or ‘Working Women’? Change versus Stability for Young Palestinian Women in Israel,” by Khawla Abu Baker; “Normalizing Inequality: Portrayals of Women in the Israeli Media,” by Dafna Lemish; “Women of the Wall: Radical Feminism as an Opportunity for a New Discourse in Israel,” by Leah Shakdiel; “‘Gone to Soldiers’: Feminism and the Military in Israel,” by Orly Lubin.

JOURNAL OF ORGANIZATIONAL CHANGE MANAGEMENT v.17, no.3 (March 2004): Special issue: “Feminist Imaginings on Postmodern Management/Organisations.” Issue ed.: Ngaire Bissett. Publ.: Emerald Insight (www.emeraldinsight.com). ISSN: 0953-4814 (online).

Partial contents: “Don’t Write About It’: Writing ‘The Other’ for the Ivory Basement,” by Joan Eveline & Michael Booth; “Entrepreneur-Mentality, Gender and the Study of Women Entrepreneurs,” by Attila Bruni, Silvia Gherardi, & Barbara Poggio; “Powerful Discourses for Social Service: A Feminist Poststructural and Action Inquiry,” by Bev Gatenby & Karen Morrison Hume; “Screwing Diversity out of the Workers? Reading Diversity,” by Deborah Jones; “Unravelling Woomera: Lip Sewing, Morphology and Dystopia,” by Julie Wolfram Cox & Stella Minahan; “Contested Rationalities, Contested Organizations: Feminist and Postmodernist Visions,” by Catherine Casey; “Diversity Writ Large: Forging the Link between Diverse People and Diverse Organisational Possibilities,” by Ngaire Bissett.

and... v.18, no.6 (January 2005): Special issue: “Change in the Feminine.” Partial contents: “Gender in Change: Gendering Change,” by Stephen Linstead, Joanna Brewis, & Alison Linstead; “Women in Change Management: Simone de Beauvoir and the Co-Optation of Women’s Otherness,” by Melissa Tyler; “Marks and Spencer—‘Waiting for the Warrior: A Case Examination of the Gendered Nature of Change Management,” by Ann Rippin; “New Meanings for Entrepreneurs: From Risk-Taking Heroes to Safe-Seeking Professionals,” by Ulla Hytti; “Men Working Differently: Accessing Their Inner-Feminine,” by Sallyanne Miller; “Shifting Forms of Masculinity in Changing Organizations: The Role of Testicularity,” by Lynne F. Baxter & Alasdair MacLeod; “Woman in the Ivory Tower: Gendering Feminised and Masculinised Identities,” by Joan Eveline.

REVISION: A JOURNAL OF CONSCIOUSNESS AND TRANSFORMATION v.25, no.3 (Winter 2003): Special issue: “Women and Entheogens.” Ed.: Mary Gomes. ISSN: 0275-6935. Publ.: Heldref Publications (educational publishing division of the Helen Dwight Reid Educational Foundation), 1319 Eighteenth Street NW, Washington, DC 20036. Single issue price: \$17.00.

Your desk dictionary, if it’s not very new, probably doesn’t have an entry for *entheogen*, but Wikipedia.org can tell you that the term, which dates from 1979, “was coined as a replacement for the terms ‘hallucinogen’ . . . and ‘psychedelic.’” Mary Gomes, one of six academics who serve as ex-

ecutive editors of *ReVision*, explains her rationale for devoting a special issue to women's "psychedelic or mind-manifesting" experiences:

It seems to me that a shadow of psychedelic exploration, at least as it has unfolded in the West, is a fascination with strange and abstract experiences that expand the mind but fail to open the heart. I suspect that this tendency is related to the underrepresentation of women's experiences. Many of the accounts that I have read of women's journeys bring together the 'trippy,' visionary qualities with a compassionate, heartfelt presence and a willingness to acknowledge and accept one's vulnerability. This integration is important medicine for a culture struggling with profound loneliness as well as a lack of transcendent meaning. (p.2)

Partial contents: "Gender and Psychedelic Medicine: Rebirthing the Archetypes," by Requa Tolbert; "Twists of Fate," by Adele Getty; "Female Shamanism, Goddess Cultures, and Psychedelics," by Karen Vogel; "Inanna: Goddess of Bad Trips," by Maura T. Lucas.

TRANSITIONS

The *IRISH JOURNAL OF FEMINIST STUDIES*, published by Cork University Press, has ceased publication.

The *WOMEN'S REVIEW OF BOOKS* has returned! Forced by finances to suspend publication at the end of 2004, *WRB* is back with a new look, a new schedule (bi-monthly instead of monthly), and a new and enthusiastic publisher (Old City Publishing of Philadelphia, Pennsylvania), but continues to be editorially independent (and the editorial office will remain at Wellesley Centers for Women).

"I've known many small publications and community projects that have had to 'suspend' their services; few have ever come back," writes editor in chief Amy Hoffman in *WRB*'s "comback issue" (v.23, no.1, January/February 2006). We're glad this one did. If you haven't already done

so, renew — or start — your subscription; there's a form at <http://www.wcwonline.org/womensreview>, as well as an index to back issues.

CORRECTION

In the entry announcing the new journal *Politics & Gender* in the "Periodical Notes" column of *Feminist Collections* v.26, no.4 (Summer 2005), we mistakenly reported that the Haworth Press journal *Women & Politics* used to be the official journal of the American Political Science Association's Women and Politics Research Section. Section president Lee Ann Banaszak has asked that we circulate the following correction to our inadvertent error:

Politics & Gender is, and always has been, the only official publication of the American Political Science Association's Women and Politics Research Section. No other journal has ever had an official connection to the section.

○ Compiled by JoAnne Lehman

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ITEMS OF NOTE

This year marks the twenty-fifth anniversary of We'Moon's yearly astrology calendar and date book. The 2006 version, features original artwork and writing by women from around the world. Each calendar is available either in spiral binding or unbound, for \$16.95 (ISBN 189091330). Part of the proceeds will be donated to MADRE, an international women's human rights organization. To order, email matrix@wemoon.ws or visit the We'Moon website at www.wemoon.ws. On the site you can place an order for the calendar or other We'Moon products, find out more about We'Moon, and learn how to contribute to future calendars.

The University of California–Berkeley's Institute of International Studies and the Ford Foundation have come together to produce *INTERNATIONAL GENDER STUDIES RESOURCES*, an online collection of research and teaching materials on women and gender for courses in area and international studies. Content includes bibliographies on women from all regions of the world and filmographies on women in Africa and Southeast Asia, as well as bibliographies by women's studies discipline and emphasis. Visit the site at <http://globetrotter.berkeley.edu/GlobalGender/index.html>

Save the Children has released *STATE OF THE WORLD'S MOTHERS, 2005: THE POWER AND PROMISE OF GIRLS' EDUCATION*. This year's 52-page report focuses on the 58 million girls worldwide who currently are not receiving an education, and describes how more effective and complete education for girls can contribute to the well-being of all children, and, ultimately, even the well-being of a nation. "Research consistently shows," states Charles F. MacCormack (President and CEO of Save the Children) in the preface, "that when educated girls become mothers, they tend to have fewer children, provide better health care and nutrition for their children, and are more likely to send their children to school. Educating girls also contributes to lowering rates of child mortality, preventing the spread of HIV, combating poverty and promoting political stability." The report also highlights those countries that have been successful in improving education for girls.

State of the World's Mothers 2005 can be downloaded from http://www.savethechildren.org/mothers/report_2005/ or ordered from Save the Children, 54 Wilton Road, Westport, CT 06880; phone: 203-221-4030.

Adam Matthew Publications is now offering a set of microfilms called *SEX AND GENDER: MANUSCRIPT SOURCES FROM THE NATIONAL ARCHIVES*. The four-part series offers a wealth of diverse primary source information — much of which is newly available or rarely used — about women and women's issues across the former British Empire. Parts 1 and 2, "Empire and Suffrage," contain evidence about the lives of women and children, with a focus on women's suffrage, human rights, nationality, and identity. Topics include "witchcraft in Uganda" and "female circumcision in Kenya." Parts 3 and 4, "Equal Opportunities and Pay," cover feminism and the fight for equality during the twentieth century, especially during the 1960s and 1970s. The collection includes Cabinet Papers on Equal Pay in 1969. Part 1 (18 reels, \$2950), Part 2 (18 reels, \$2950), Part 3 (21 reels, \$3500), and Part 4 (22 reels, \$3600) are available from Adams Media Publications Ltd. Pelham House, London Road, Marlborough, Wiltshire, SN8 2AA, England; phone: +44 0 1672 511921; website: <http://www.ampltd.co.uk/>; email: info@ampltd.co.uk.

Another new resource from the National Archives is the online collection *WOMEN IN THE NATIONAL ARCHIVES*. It is a database of more than 5000 documents relating to women's studies and women's suffrage, as well as an aid to finding information on over 2000 pages of subjects, including Nursing and Midwifery, Clothing, and Women's Organizations. For \$9900, a single university connection can have five years of access for an unlimited number of users. Contact Adams Matthew Publications Ltd., Pelham House, London Road, Marlborough, Wiltshire, SN8 2AA, England; phone: +44 0 1672 511921; website: <http://www.ampltd.co.uk/>; email: info@ampltd.co.uk.

Stephen Klasen explores the utility and consequences of *GENDER RELATED INDICATORS OF WELL-BEING* in a 23-page discussion paper for United Nations University and the World Institute for Development Economics Research (March 2004). Klasen argues that gender-specific measures of health and well-being are necessary, but that indicators require oversight to ensure that issues of gender equality are adequately assessed in determinations of overall well-being. Klasen uses data from the United Nations Development Program to illustrate problems of using gender-related data and suggests some solutions. The paper is available online at <http://www.wider.unu.edu/publications/>

[dps/dps2004/dp2004-005.pdf](#); it may also be obtained from United Nations University World Institute for Development Economics Research (UNU-WIDER), Katajanokanlaituri 6 B, 00160 Helsinki, Finland; phone: 358-9-6159911; fax: 358-9-61599333; email: wider@wider.unu.edu; website: <http://www.wider.unu.edu>.

WOMEN AND HIV/AIDS: CONFRONTING THE CRISIS, a 76-page joint report by UNAIDS, UNFPA, and UNIFEM (2004), discusses the ways in which the HIV/AIDS epidemic burdens women. Across the world, women make up half of those infected with HIV, and in Sub-Saharan Africa they are at an even greater risk for contracting the virus. But despite the increasing threat to their health, women are less educated than men about the disease, and discrimination and violence often prevent them from protecting themselves. The report is online at <http://www.unfpa.org/hiv/women/report/>; it is also available from UNFPA, 220 East 42nd Street, New York, NY 10017; phone: 212-297-5000.

The Organization for Economic Co-operation and Development (OECD) has recently released Policy Brief Number 27 (28 pages), entitled **CHANGING SOCIAL INSTITUTIONS TO IMPROVE THE STATUS OF WOMEN IN DEVELOPING COUNTRIES**. Authors Johannes Jütting and Christian Morrisson argue that the “social institutional approach” is vital to understanding gender inequality and making policy decisions. They use indicators of gender inequality to measure the effect of gender discrimination, instead of focusing on underlying causes such as cultural attitudes. View a PDF version at www.oecd.org/dataoecd/24/32/35155725.pdf, or contact the OECD Development Centre, 2 Rue André-Pascal, 75775 Paris Cedex 16, France; phone: 33 (0) 1 45 24 82 00.

Social Watch has released its 2005 “citizens’ global progress report,” entitled **ROARS AND WHISPERS, GENDER AND POVERTY: PROMISES VS. ACTION** (260 pages). The report contrasts the goals of the international community to “eradicate poverty and promote development” with current statistics showing that the goals have not been met. Data collected from across the world show that global inequality has actually increased since 1990, while the amount of money spent on social services has decreased. View the report online in English, German, or Portuguese at <http://www.socialwatch.org/en/informeImpreso/index.htm>, or purchase it in book or CD-ROM format for \$20 by con-

tacting Social Watch, Casilla de Correo 1539, Montevideo 11200, Uruguay; phone: 598 2 419 61 92; email: socwatch@socialwatch.org.

The United Nations Research Institute for Social Development (UNRISD) has been promoting and publishing research on the social aspects of development since 1963. The next four items are from the UNRISD Occasional Paper Gender Policy series. Each paper is available from UNRISD for \$12 for those in industrialized nations and \$6 for students and for readers in “developing and transitional” nations. To obtain a paper, contact Sylvie Brenninkmeyer-Liu, UNRISD, Palais des Nations, 1211 Geneva 10, Switzerland; phone: 41 22 917 3011; fax: 41 22 917 0650; email: liu@unrisd.org. All of these papers, as well as many others, can be read and downloaded for free online at UNRISD’s website: <http://www.unrisd.org>. Click on “Publications” at the top of the page and then “browse” by author, title, or “type” (in this case, Occasional Papers).

1. Despite a relatively large number of female political leaders and strong women’s movements, women in South Asia still face difficulties in entering political life and moving toward equality. In **WOMEN, POLITICAL PARTIES AND SOCIAL MOVEMENTS IN SOUTH ASIA** (Occasional Paper Gender Policy 5, 37p., July 2005), Amrita Basu explains the barriers to political involvement for South Asian women. Although left-leaning political parties advocate gender equality, they frequently lack women in positions of power. Political parties that draw on the “growth of ethnic and religious nationalism” often mobilize large numbers of women in campaigns that ultimately hamper efforts to establish equality for women. According to Basu, political parties accept the idea that women belong in the home and family and not in public life, so even if they do use “gendered imagery” to win votes from women, they do not adequately address women’s issues. Read a PDF version at <http://www.unrisd.org/publications/opgp5>
2. Occasional Paper 6 focuses on female immigration to the United States and Canada. Monica Boyd and Deanna Pikkov argue in **GENDERING MIGRATION, LIVELIHOOD AND ENTITLEMENTS: MIGRANT WOMEN IN CANADA AND THE UNITED**

STATES (40p., October 2005) that as women make up a greater proportion of the immigrants to these countries, two trends have begun to take a toll and leave the future of female immigrants unclear: the first is that changes in migration policy in both the U.S. and Canada have limited who can legally enter the countries and resulted in an increase in highly skilled migrants over unskilled. The second is the “erosion of social services” as part of the “neoliberal agenda.” Without social services, migrant women are more likely to end up in poverty and less likely to succeed economically in the new country. Download the PDF version at <http://www.unrisd.org/publications/opgp6>.

3. Recent reforms in Sub-Saharan Africa have been of the “rule of law” type, using changes in “commercial codes, bankruptcy, banking, tax and property laws, corporate governance and freedom of information” to develop and maintain a market economy and democracy. Unfortunately for women, reform has not led to gender equality. **FOR OR AGAINST GENDER EQUALITY? EVALUATING THE POST-COLD WAR “RULE OF LAW” REFORMS IN SUB-SAHARAN AFRICA** (Occasional Paper Gender Policy 7, 32p., October 2005) is Celestine Nyamu-Musembi’s exploration of the rule of law reforms. Governments advocate efforts to achieve gender equality in word but not in action, as funding

and enforcement of the reforms are often lacking. A major problem is that reforms do not reach the local or judicial level, so that “customary and religious laws” continue to take precedence over antidiscrimination laws. PDF available at <http://www.unrisd.org/publications/opgp7>

4. Jo Beall presents another look at women in Africa in **DECENTRALIZING GOVERNMENT AND CENTRALIZING GENDER IN SOUTHERN AFRICA: LESSONS FROM THE SOUTH AFRICAN EXPERIENCE** (Occasional Paper Gender Policy 8, 32p., October 2005; PDF online at <http://www.unrisd.org/publications/opgp8>). Beall discusses the experiences of Angola, Mozambique, Zimbabwe, Zambia, and South Africa with “decentralization,” which is often advocated as a way to increase women’s participation and representation and politics. Unfortunately, the results are not so straightforward. Local institutions are often deeply patriarchal and have a great impact on women’s lives, meaning that women may experience even more barriers to representation and participation. Beall concludes that local governments must change their attitudes toward women and involve more women in their institutions in order for decentralization to be effective.

○ Compiled by Jessica Trumm



Miriam Greenwald

BOOKS AND AUDIOVISUALS RECENTLY RECEIVED

AMERICAN SWEETHEARTS: TEENAGE GIRLS IN TWENTIETH-CENTURY POPULAR CULTURE. Nash, Ilana. Indiana University Press, 2006.

BLACK WOMEN IN AMERICA. Hine, Darlene Clark, and others, eds. Oxford University Press, 2005. 2nd edition

THE CHORAL MUSIC OF TWENTIETH-CENTURY WOMEN COMPOSERS: ELISABETH LUTYENS, ELIZABETH MACONCHY, AND THEA MUSGRAVE. Roma, Catherine, ed. Scarecrow, 2006.

COMPANION TO WOMEN'S HISTORICAL WRITING. Spongberg, Mary, and others, eds. Palgrave Macmillan, 2005.

DEFIANT BIRTH: WOMEN WHO RESIST MEDICAL EUGENICS. Reist, Melinda Tankard. Spinifex, 2006.

AN ENCYCLOPEDIA OF BRITISH WOMEN'S WRITING, 1900-1950. Hammill, Faye and others, eds. Palgrave Macmillan, 2005.

ENCYCLOPEDIA OF WOMEN AND ISLAMIC CULTURES: FAMILY, BODY, SEXUALITY AND HEALTH. Joseph, Suad and others, eds. Brill, 2006.

EROTIC MENTORING: WOMEN'S TRANSFORMATIONS IN HIGHER EDUCATION. Rushing, Janet Hocker. Left Coast, 2005.

FEMALE SUICIDE BOMBERS. Skaine, Rosemarie. McFarland, 2006.

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FRESH LIPSTICK: REDRESSING FASHION AND FEMINISM. Scott, Linda M. Palgrave Macmillan, 2006.

GENDER AND THE DIGITAL ECONOMY: PERSPECTIVES FROM THE DEVELOPING WORLD. Ng, Cecilia and Mitter, Swasti, eds. Sage (India), 2005.

GENDERING POLITICS AND POLICY: RECENT DEVELOPMENTS IN EUROPE, LATIN AMERICA, AND THE UNITED STATES. Hartmann, Heidi, ed. Haworth, 2006.

GREAT AMERICAN WOMEN OF THE 19TH CENTURY: A BIOGRAPHICAL ENCYCLOPEDIA. Willard, Francis E. and Livermore, Mary A, eds. Humanity/Prometheus, 2005.

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IMAGINING OURSELVES: GLOBAL VOICES FROM A NEW GENERATION OF WOMEN. Goldman, Paula, ed. Allende, Isabel, fwd. by. New World Library, 2006.

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LESBIAN ACADEMIC COUPLES. Gibson, Michelle and Meem, Deborah T, eds. Harrington Park/Haworth, 2005.

MESSAGE IN A BOTTLE: THE MAKING OF FETAL ALCOHOL SYNDROME. Golden, Janet. Harvard University Press, 2005.

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NOTABLE BLACK AMERICAN WOMEN: BOOK III. Smith, Jessie Carney and Phelps, Shirelle, eds. Gale, 2003.

OFF THE PEDESTAL: NEW WOMEN IN THE ART OF HOMER, CHASE, AND SARGENT. Connor, Holly Pyne, ed. Rutgers University Press, 2006.

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Women's Studies Database (1972–present) is compiled by Jeanne Guillaume, Women's Studies Collection Librarian of New College, University of Toronto; *WSD* provides more than 157,000 records drawn from 125 journals worldwide.

Women Studies Librarian — Four files from the University of Wisconsin:

New Books on Women & Feminism (1987–present) is the complete guide to feminist publishing.

WAVE: Women's Audiovisuals in English: A Guide to Nonprint Resources in Women's Studies (1985–1990) is a guide to 803 feminist films, videos, audiocassettes, and filmstrips.

Women, Race, & Ethnicity: A Bibliography (1970–1990) is an annotated, selective bibliography of 2,458 books, journals, anthology chapters, and non-print materials.

The History of Women and Science, Health, and Technology: A Bibliographic Guide to the Professions and the Disciplines (1970–1995, selective coverage) is an excellent tool for curriculum development, providing 2,380 records from biographical and historical books and articles.

MEDLINE Subset on Women (1964–2000) has 46,846 abstracts. The *MEDLINE Subset on Women* is part of the *MEDLINE* database from the National Library of Medicine. With an emphasis on the health and social concerns of women in the developing world, this subset includes many journals, reports, books, and published and unpublished papers, previously not indexed in *WSI*.

Women of Color and Southern Women: A Bibliography of Social Science Research (1975–1995) was produced by the Research Clearinghouse on Women of Color and Southern Women at the University of Memphis in Tennessee and provides over 7,600 citations on 18 different ethnic groups.

Women's Health and Development: An Annotated Bibliography (1995) provides 200 records drawn mainly from English-language journals and other holdings of the World Health Organization library in Geneva.

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