Feminist Collections

A Quarterly of Women’s Studies Resources

Published by Phyllis Holman Weisbard
Women’s Studies Librarian
Feminist Collections

A Quarterly of Women’s Studies Resources

Women’s Studies Librarian
University of Wisconsin System
430 Memorial Library
728 State St.
Madison, WI 53706

Phone: 608-263-5754
Fax: 608-265-2754
Email: wiswsl@library.wisc.edu
Website: http://www.library.wisc.edu/libraries/WomensStudies/

Editors: Phyllis Holman Weisbard, JoAnne Lehman

Illustrations: pp. ii, 33, 35, 45, and cover: Miriam Greenwald

Graphic design assistance: Dan Joe

Staff assistance: Amy Dachenbach, Linda Fain, Nicole Grapentine-Benton, Christine Kuenzle, Ingrid Markhardt

Subscriptions: $30 (individuals or nonprofit women’s programs, outside Wisconsin); $55 (institutions, outside Wisconsin); $16 (Wisconsin individuals or nonprofit women’s programs); $22.50 (Wisconsin institutions); $8.25 (UW individuals); $15 (UW organizations). Wisconsin subscriber amounts include state tax, except for UW organization amount. Postage (for foreign subscribers only): surface mail (Canada: $13; all others: $15); air mail (Canada: $25; all others: $55). (Subscriptions are by calendar year and cover three publications produced by this office: Feminist Collections, Feminist Periodicals, and New Books on Women & Feminism.) Make checks payable to University of Wisconsin-Madison and send to the above address. Please indicate if you do not want your name and address shared with other groups.

Back issues: Single back issues are $3.50; ask about availability.

Feminist Collections is indexed by Alternative Press Index and by Library, Information Science, & Technology Abstracts. It is available in full text in Contemporary Women’s Issues and in Genderwatch.

Numerous bibliographies and other informational files are available on the Women’s Studies Librarian’s website, www.library.wisc.edu/libraries/WomensStudies/ You’ll find information about the office, tables of contents and selected full-text articles from recent issues of Feminist Collections, tutorials, WAVE: Women’s Audiovisuals in English, a link to the Women’s Studies Core Books Database, a listing of Wisconsin Bibliographies in Women’s Studies, including full text of a number of them, and links to hundreds of other selected websites and databases on women and gender.

ISSN: 0742-7441 © 2006 Regents of the University of Wisconsin System
Feminist Collections
A Quarterly of Women’s Studies Resources


CONTENTS

From the Editors  ii

Book Reviews

Lost and Damaged: The Perilous American Pregnancy
by Claire Wendland  1

Changing Voices and Struggles of Feminist Activism
by Nancy Worcester  6

Round-Up: Blogging Women’s Studies  15

Reproductive Rights in the Blogosphere
by Vicki Tobias  22

New Reference Works in Women’s Studies  24

E-Sources on Women & Gender  34

Zines from the Stacks: Self-Published Tracts from Lady Library Workers
by Alycia Sellie  36

Periodical Notes  39

Items of Note  44

Books and Audiovisuals Recently Received  46

Subscription Form  49
FROM THE EDITORS

We hear a lot these days about feminism being passé. If you think not, just try Googling feminism passé, and look at some of the 266,000 hits.

Has feminism outlived its usefulness? Not in the view of our contributors and the works they describe and review. We start the issue with Claire Wendland’s review of three books on pregnancy. Without a feminist critique, pregnant women might have no countervailing force to mainstream societal expectations of pregnancy, the fetus, and mothers. The commitment to the reproductive-rights aspect of feminism is also a hot topic in the blogosphere, according to our blog watcher Vicki Tobias, who highlights several of the best reproductive rights blogs in this issue. The fact that four of the six reports in our round-up on the use of blogs in women’s studies have “feminism” in their titles demonstrates that academic women’s studies continue to maintain its tie to feminism. The personal side of feminism is replete in the zines such as I Dreamed I was Assertive, created by library workers and reviewed by Alicia Sellie.

Feminism not needed anymore? That is contested mightily by academic and activist Nancy Worcester and the four books on feminist activism she calls to readers’ attention. Young activist women are still comfortable with the term, too, perhaps re-cast, as in The Fire This Time: Young Activists and the New Feminism, one of the works in Nancy’s review, or reduced to The F-Word, a new online zine published by a women’s studies undergraduate and described in our “E-Sources” column. “New Reference Works in Women’s Studies” includes a review of the Historical Dictionary of Feminist Philosophy, a work that ably shows how the feminist movement has introduced whole areas of study into the philosophical arena.

Each time we compile an issue of Feminist Collections, I am amazed at how many journals outside the realm of women’s studies continue to devote entire issues to the interaction of feminism with their respective fields. This time we list a special issue of a development publication on “Repositioning Feminisms in Development,” an issue of a journal on aging devoted to “New Directions in Feminist Gerontology,” and a counseling journal with a special section called “Centralizing Feminism and Multiculturalism in Counseling.” The “Items of Note” column includes mention of a UN paper on “Feminized Migration in East and Southeast Asia: Policies, Actions and Empowerment.”

Is feminism passé? Not in my book, and not in the pages of Feminist Collections!  

P.H.W.

PS. While we’re (sort of?) on the subject... Our office just received an announcement of this provocative title — Split Decisions: How and Why to Take a Break from Feminism, by Janet Halley — just published by Princeton University Press (July 2006). Would any FC readers like to discuss or review it?
Pregnancy in modern America is supposed to follow a predictable or at least controllable course — everyone agrees on what to expect when you’re expecting — culminating in the blessed event itself. In different ways, these three books explore alternative narratives of pregnancy: stories of loss, damage, and uncertainty in which pregnant women are moral pioneers — or moral deviants. Authors Golden, Layne, and Rapp all challenge our understandings of parenthood (especially motherhood) and our cultural anxieties over maternal and fetal persons, corporeal and imaginary.

Historian Janet Golden explores the history of fetal alcohol syndrome (FAS) in Message in a Bottle: The Making of Fetal Alcohol Syndrome. She notes that keen observers had detected abnormalities in the children of alcoholic mothers at least since England’s eighteenth-century “gin epidemic,” but that they explained these children’s smallness and slowness in terms of inherited moral degeneracy and the presumed effects of parental drunkenness at the moment of conception. FAS as a medical syndrome was recognized in 1973 by a Seattle pediatrician who identified similarities in a handful of infants born to alcoholic mothers: though unrelated, all of the babies exhibited short stature, developmental delays, and certain characteristic facial features. Many members of the medical profession initially found it hard to accept that alcohol could be a teratogen (an agent responsible for congenital malformations), particularly as it was often prescribed to pregnant women and was an effective therapy for preterm labor. The general public was perhaps quicker to accept the new syndrome as medical reality. Primed by the European thalidomide disaster, Rachel Carson’s exposure of the effects of DDT, and a series of well-publicized ecological catastrophes (including the terrible birth defects that followed the dumping of methyl mercury in Japan’s Minamata Bay), most Americans were ready to accept the idea that fetal development could be disastrously disrupted by chemical agents.

Drawing from a wide variety of resources including medical journals, television shows, and courtroom transcripts, Golden traces the history of FAS over the next three decades, demonstrating ways in which public perceptions of the syndrome and those affected by it shifted dramatically. Once FAS was generally accepted to exist, it was initially perceived as a public health scourge to be resolved medically by warning potential mothers and aborting potentially affected fetuses. After all, if alcoholism and FAS were diseases, as the medicalized view held, treatment and prevention were within medicine’s purview. Growing public ambivalence over abortion after Roe v. Wade, however, as well as news coverage fuelled by the “crack baby” panic of the 1980s, led to a gradual shift from FAS-as-public-health-threat to FAS-as-moral-outrage. Journalistic depictions of the mothers of children affected by FAS, once sympathetic, became increasingly hostile in this phase. Drinking mothers were
publicly demonized as moral deviants and even prosecuted for criminal neglect or child abuse. In its third phase, FAS hit the courtrooms as alcohol manufacturers defended themselves against allegations of negligence, adoptive parents fought for the provision of services for their FAS-affected children, and prosecutors sought to de-medicalize FAS as one of many “abuse excuses” invented by lawyers to get hardened criminals off the judicial hook on grounds of medical impairment. Through all these changes, as Golden points out, one theme remained constant: despite a complete absence of evidence that low-level drinking could result in harm, government regulatory bodies and (to a lesser extent) the medical profession insisted on the classic public health approach of providing educational efforts encouraging all pregnant women to avoid all alcohol, rather than providing adequate resources to heavy drinkers seeking to change.

Message in a Bottle is well written, thoroughly documented, and accessible to non-historian readers, though the narrative occasionally flags (notably in the deposition-by-deposition account of a 1989 lawsuit against the manufacturers of Jim Beam). Golden does not include the voices of those affected by fetal alcohol syndrome or, with one or two exceptions, their families. However, she presents a compelling account of the way a single diagnosis focuses tensions over responsibility and social change, becoming simultaneously “a medical diagnosis and a judgment about bad mothers, damaged offspring, and bad excuses for bad behavior” (p.169). Her book will be particularly interesting for anyone trying to understand how medicalization and de-medicalization shift (or reflect) the balance between what is immorality and what is disease.

Where Message in a Bottle examines the cultural meaning of the damaged fetus and the deviant mother, Motherhood Lost grapples primarily with the dead fetus and the grieving mother. In this book anthropologist Linda Layne presents years of research among pregnancy loss support groups in the wake of her own multiple miscarriages. Layne contends that pregnancy loss is a taboo topic in America because it challenges our linear narratives of pregnancy progress, and because when it occurs, the very symbols of new life — pregnant woman and embryo/fetus — paradoxically also become symbols of death. The suffering caused by pregnancy loss is invisible both to biomedical models, for which miscarriage and stillbirth provide frustrating evidence of the limitations of technological intervention, and to feminist childbirth models, in which pregnancy and birth are joyful and natural, and for which a focus on the evils of that same technological intervention means that “nonmedically caused problems become invisible” (p.71).

Layne is at her best describing the ways in which new reproductive technologies, new forms of material culture (in which bedding, clothing, and other gifts for the yet-unborn mark it as consumer, therefore human), and the words and images of the anti-abortion movement all come together to construct fetal personhood ever earlier in American pregnancies. This early personhood, she argues, creates a greater loss for mothers and families when the vividly imagined child dies. Layne situates her analysis skillfully in the rich literatures of feminism and reproductive technology, of consumerist commodification, and of traumatic memory. In the book’s most powerful and theoretically ground-
breaking chapter, she demonstrates the ways in which “bereaved mothers use idioms of the gift to construct (or reconstruct) themselves as exemplary women and mothers in and against a context of capitalist production and consumption” (p.145). Resisting the narrative that makes them (and their fetuses) failures of production, parents turned to the heavens as part of a divine master plan, can fend off the shame or self-blame common among those who experience stillbirth or miscarriage. Gift metaphors transform grieving parents into exceptional chosen people.

This analysis of gift language and the idiom of American Christianity also points to the major weakness of Motherhood Lost. Layne’s methodologic focus on pregnancy-loss support groups such as UNITE and SHARE means that this book reflects the experience of a small fragment of the American women and families experiencing the loss of a pregnancy. After all, as the author herself points out, only a small fraction of those who lose pregnancies attend such support groups. Yet for most of the book this fragment — in general apparently white, middle-class, heterosexual, married, and Christian — is allowed to stand in for the whole. Where is the comparative method, a traditional strength of anthropology? Where are the poor women who miscarry? The immigrant women or minority women? The lesbians or single women? Where are those — and surely there are more than a few — who do not find the Christianized language of precious lost angels and gifts to God, so common to the UNITE/SHARE newsletters, relevant to their own experiences? Indeed, where are the spoken voices of parents and family members dealing with pregnancy loss? Though Layne lists among her research methods a significant ethnographic component of long-term participant involvement in support groups, and does quote from interviews with the founders of those groups, other informants’ voices are represented almost wholly through the poems and stories printed in support group newsletters. Not only does this stylized form before long begin to sound quite homogenous to the reader, but it limits the analysis to the public face of the pregnancy-loss mutual-assistance movement.

Motherhood Lost concludes with imaginative suggestions for feminist responses to pregnancy loss, based in part on the natural childbirth movement, that would reincorporate women into the community and provide ritual solace after miscarriage or stillbirth. Layne also advocates “prepared pregnancy loss,” arguing strongly (in this book and elsewhere) that women should be educated about the realities of miscarriage and stillbirth during routine prenatal care. Some readers will feel that she underestimates the likelihood that this sensible plan will bump up against a fear of conjuring misfortune into being, a superstition by no means confined to “exotic” cultures — in fact, one academic reviewer of her book reported that she could not bear to finish reading Motherhood.
Lost until her own pregnancy ended with a happy birth. However, this and other pragmatic prescriptions make a refreshing and brave change in an academic book. Though they open Layne to more potential criticisms, they will also be useful for many clinicians and activists working in the arena of pregnancy loss.

Like Layne’s book, Rayna Rapp’s Testing Women, Testing the Fetus: The Social Impact of Amniocentesis in America is the culmination of years of work and a profound personal interest in the issue of genetic testing. Rapp brings the techniques of science and technology studies and the theoretical perspective of feminist anthropology to a study of prenatal genetic testing in New York City. She uses multiple ethnographic techniques and sites: most central are participant observation in a cytotechnology lab where amniotic fluid samples are processed for chromosomal information; interviews with hundreds of pregnant women considering or undergoing amniocentesis; attendance at events sponsored by disability rights activist groups and interviews with some of those activists; and observation of genetic counseling sessions. The multiple techniques, the diverse voices she presents to the reader in the course of her work, and her refusal of simplistic interpretations of genetic technologies (as oppression of women, as biomedical breakthrough, as unequivocal moral good or evil) bring an unparalleled richness to this important work. The book has received several major awards, and it is easy to see why.

Because she interviewed women — and some men — of diverse ethnic, religious, sexual, and class locations, Rapp is able to thoughtfully explore effects of these and other factors on women’s understanding of genetic risks and choices. She argues that these women are “moral pioneers,” working out their own responsibilities and limits in all the complexity of a medical world that subsidizes prenatal genetic diagnosis but not the adequate scientific education necessary to understand the probabilistic language of genetic risk, and not much of the resources necessary for raising disabled children. As Rapp makes clear, this difficult work is informed by one’s social milieu:

Even the same diagnosis may invoke different interpretations and paths to decision-making. One genetic counselor encountered two patients, each of whom chose to abort a fetus, but for strikingly different reasons, after learning that its status included XXY sex chromosomes (Klinefelter’s syndrome). One white professional couple told her, “If he can’t grow up to have a shot at becoming the president, we don’t want him.” A low-income family said of the same condition, “A baby will have to face so many problems in this world, it isn’t fair to add this one to his burdens.”

Women undergoing prenatal diagnosis, their counselors, those processing their amniotic fluid for karyotypes, and disability rights activists are all heard from in their own words, in interview excerpts that support Rapp’s analysis and make the narrative come alive. In fact, clinicians, counselors, and geneticists struggling through the theory-heavy waters of the first two chapters would be well advised to proceed straight to the more narrative-rich sections of the book that follow for a unique insight into the experiences of their patients and clients. Sociologists, anthropologists, and others of a theoretical bent, on the other hand, will find the background chapters that situate this work in the broader literature very rewarding.

Underlying the analysis in all three of these works is a deep American cultural ambivalence about the moral status of the fetus and especially of the mother. When does the embryo or fetus become a real human being? At conception? At birth? At first ultrasound image, or first image that indicates heartbeat, movement, or gender? At possession of “real baby things” like cribs and teddy bears, as some of Layne’s informants believed? What happens when those imagining this real human must confront a corporeal fetus or a child that deviates in some way from the imaginary norm? Caregivers and others involved with FAS-affected children retrospectively relinquish the imagined perfect child, recognizing all the while that the difference between the lost child-that-could-have-been and the current
child-that-is results directly from a pregnant woman’s behavior. Those parents who experience miscarriage or stillbirth appear in many cases to make the opposite journey — from corporeal to imaginary. Though medical research demonstrates that a disproportionate number of spontaneous pregnancy losses involve significant genetic abnormalities, Layne’s informants often comfort themselves with images of angelic and flawless lost children, who in their imagined perfection watch over their parents from heaven. Women who receive a diagnosis of fetal abnormality from genetic amniocentesis make the most complicated journey of all in cobbling together information from counselors, family, media and other sources to imagine the damaged baby (and child, and adult, and life). Rapp’s analysis makes clear that women’s decisions about what to do with the diagnosis have everything to do with the specificity of this imagination. Her interviews with disability rights activists demonstrate their intense focus on expanding, enriching, and altering the imagined life narratives of the disabled fetus.

Though each author has insights to offer on the well-trodden ground of fetal personhood and its relationship to American abortion debates, perhaps even more interesting to many readers will be their analyses of the moral status of the mother. What do we make of the woman in whose body and life the imagined fetal person is formed, encased, nourished? Is she an independent human being? Is she “potting soil” (in Katha Pollitt’s evocative phrase)? Or does she occupy some uneasy status between the two? Each of these authors depicts ways in which American society struggles with such questions. The grieving parents Layne describes comfort themselves with images of their lost perfect children, but through their retrospective narratives of loss we also see the imagined perfect mother: the loving giver for whom no sacrifice is too great. Golden shows us the dark inverse of this maternal image. In her analysis, the pregnant woman in the post-FAS era is a criminal waiting to happen, subject to the policing of the public — or of the state — should she endanger her fetus with alcohol. The moral pioneers of Testing Women, Testing the Fetus struggle visibly with both images, sacrificial giving mother and selfish monster mother, as they negotiate the choices they face after “positive” diagnoses.

Scholars interested in maternity in America will find all three of these books worth reading; in fact, Rapp’s book should be considered required reading. For disability studies academics and activists, Message in a Bottle and Testing Women, Testing the Fetus will offer valuable insights. Clinicians will find much of interest in all three works as well. For most midwives, physicians, and nurses working with pregnant women, Golden’s illustration — via the case study of FAS — of the social construction and historical contingency of the medical diagnoses many of us take as simple “facts” will serve as a useful corrective. Though clinicians should be cautioned against reproducing Layne’s error of overgeneralization, they will also find the most practical ideas for improving obstetrical care in Motherhood Lost. All three books will be valuable to academics studying reproduction across a range of disciplines; all will likely be unsettling to most pregnant women (or those planning pregnancies), and for the same reasons. From Rapp’s groundbreaking and important study of genetic testing to Layne’s flawed but compelling work on pregnancy loss and Golden’s lively and accessible overview of fetal alcohol syndrome, all of these texts explore deviations from the expected and policed norm of imagined perfect baby and imagined perfect mother, situating both in the messiness of the real world.

[Claire Wendland is an assistant professor of anthropology, obstetrics & gynecology, and medical history & bioethics at the University of Wisconsin–Madison.]
**CHANGING VOICES AND STRUGGLES OF FEMINIST ACTIVISM**

by Nancy Worcester


When you hear the words “feminist activism,” what images come to your mind? Who are the feminists? What age are they/we? What are the strategies of activism, and which issues are worthy of feminist activism? How inclusive are the movements of feminist activism, and how important is it to participants that their own identity and/or their organizations be labeled as feminist or associated—or not—with a specific kind of feminism?

Any discussion of women’s movements and organizing would put something called “feminist activism” at the core of that work, but how often do we take the time to think about how the term is used differently by various groups in different historical moments? An unexpected reward of reviewing four new books on feminist activism was the reminder of how important and even inspiring it is to examine the changing meanings and struggles of feminist activism and the changing voices and faces of feminist activists.

The four books reviewed here were written for different purposes and audiences. Maryann Barakso’s *Governing NOW: Grassroots Activism in the National Organization for Women*, a scholarly book, examines one national organization from its founding in 1966 through 2003. Using more than three decades of NOW’s own archives, reading every relevant *New York Times* article published between 1966 and 2003, personally interviewing twenty people significant to NOW work at different levels and stages, and attending numerous national and regional NOW conferences, Barakso writes the history of NOW. Barakso’s goal is to demonstrate how NOW’s organizational structure fundamentally shaped its ability to do its work and its longterm viability, and how NOW was or was not able to provide leadership on specific issues.

Diane Kravetz’s *Tales from the Trenches: Politics and Practice in Feminist Service Organizations* explores the founding of five local feminist service organizations in Madison, Wisconsin, in the 1970s as symbolic of the longlasting, radical impact of feminist activists. Drawing on a wide range of data collection, questionnaires, and intense interviews with key participants in the founding of these organizations, community contacts, and professionals outside the organizations who worked closely with the organizations, Kravetz’s volume works to ensure that the role of 1970s radical feminists and the tenets of radical feminism that influenced the goals, services, and structures of different kinds of service organizations are remembered and celebrated.

*The Fire This Time: Young Activists and the New Feminism* is a book of eleven new cutting-edge essays edited by Dawn Martin and Vivien Labaton of the Third Wave Foundation, with a foreword by Rebecca Walker and a coda by Wilma Mankiller. The essays (on hip-hop music, theater, alternative media, technology, workers’ rights, transgender rights, prisoners’ rights, immigration, reproduction, environmental issues, international activism, and the future of feminism) showcase how today’s young feminists’ multir-
cial, multi-issue, and multicultural work and thinking represent “a new movement whose conversation is race, gender, and globalization” (p.xxix). In describing their intention both to demonstrate an increasingly sophisticated understanding of “the complex network of gendered injustices” (p.xxix) and to acknowledge contradictions in a feminist future that is not “either this or that” but “this and that,” Labaton and Martin say, “Instead of presenting our readers with a singular vision of what we think the future of feminism is, we present multiple (and sometimes opposing) voices that together constitute a feminist possibility” (p.xxxiv).

Violence against Women

Although violence issues could hardly be said to be crucial to Barakso’s history of NOW, this topic did illustrate how an issue very important to feminists proved to be controversial for the organization. Barakso mentions NOW’s work for both the 1994 Violence Against Women Act (VAWA) and its 2000 reauthorization and full funding as examples of the group’s important national legislative work. However, she also notes that NOW’s national visibility on violence issues, particularly related to sexual harassment, was often controversial both within the membership and outside. In describing Patricia Ireland, NOW’s acting president, as “the first leader of a civil rights organization to oppose President Bush’s (1991) nomination of Judge Clarence Thomas” (who was being accused of sexual harassment by Anita Hill), Barakso acknowledges that “[o]ther civil rights groups found it difficult to rally against Thomas... because they wanted to support an African American on the court” (p.112). Similarly, Barakso tries to capture the tightrope NOW walked in trying to be in the vanguard of the women’s movement, being accountable to a grassroots membership, and maintaining political independence from governmental institutions when she describes NOW’s very measured responses to Clinton’s alleged sexual harassments.

In contrast to Barakso’s brief mention of violence against women as an issue for NOW, Kravetz makes this issue core to her exploration of the founding of feminist service organizations in the 1970s. Three of her five in-depth case studies showcase violence-against-women organizing as a way many 1970s feminists believed they could change the world. Kravetz interviewed the founders and early workers at a battered women’s shelter, a rape crisis center, and a rape-prevention ride service, finding that these women “viewed their work as part of the diverse efforts of feminists to radically change the power differences between women and men, differences that were supported and maintained by male violence against women. Eliminating the problems of rape and battering required no less than a radical transformation of society; helping women who were victims of male violence was one essential aspect of a much broader agenda” (p.27). The violence-against-women organizations she describes were typical of the many thousands of battered women’s shelters, rape crisis centers, and projects like the “Take Back the Night” marches that were organized throughout the U.S. and around the world in the next decades, giving much visibility to violence issues and providing many feminists with their first important steps as activists.

In order to appeal to young women and present activism as something quite new and different for this generation, both The Fire This Time and Grassroots seem to have initially distanced themselves from anti-violence activism, suggesting it was “old hat,” before they could move on to including it in examples of powerful new forms of young feminists’ activism. In her foreword to The Fire This Time, Rebecca Walker uses “Take Back the Night” as a specific example of feminist organizing that never captured her imagination. In Grassroots, in helping young women identify their goals for their feminist organizing and see that the widest range of campaigns can be feminist, Baumgardner and Richards say,
Having thus distanced themselves from these "expected" forms of organizing, the authors of both books then give examples of vibrant multiracial, multi-issue, anti-violence activism. In *The Fire This Time* we learn of feminists organizing against violence: as women defying the prison-industrial complex and the staggering increase in the number of girls and women caught up in the criminal justice system; in relation to organizing domestic workers who suffer high rates of emotional and physical abuse; in relation to protesting corporate globalization; and even by making violence against women a topic for hip-hop theater. In her essay "Can You Rock It Like This? Theater for a New Century," Holly Bass describes how Sarah Jones is shifting the boundaries of hip-hop theater in her solo hip-hop performance piece, "Women Can’t Wait," in which Jones depicts eight women from around the world coming together to address the UN on violence (and sexually discriminatory laws) in their countries.

In *Grassroots*, Baumgardner and Richards give detailed descriptions of innovative ways young feminists are now organizing against violence. Many productions of Eve Ensler’s *The Vagina Monologues* have raised more than $25 million toward violence-against-women projects through the V-Day College Campaign, which inspires and supports college students to do their own productions and donate proceeds to local antiviolence groups and initiatives. A German woman’s success in getting thirty bakeries to distribute 330,000 bakery bags saying “Rape is Totally Unacceptable” (and giving hotline and anti-violence information) is given as an example of a project that, already replicated in several communities and countries, has the potential to be adapted almost anywhere.

Baumgardner and Richards devote a number of pages (pp.65–72) to specific details on improving sexual assault policies on college campuses. In this instance, they very positively frame present-day activism as something that can build on and complement the work of earlier feminists:

Sexual assault is a central theme for college students both because many young people have first-hand experience with rape and because of a long legacy of feminist students organizing around the issue. We are fortunate to have vocabulary for things like date rape and a body of feminist legal theory about consent... The language, hotlines, and support for victims are all the legacy of a successful Second Wave of feminism that transformed campuses from places where girls were actively preyed upon, limited, and discriminated against to places where equality might reign. (p.65)

**Diverse Meanings of Feminism among Feminists**

The history of NOW is the story of an organization continually debating — often with very deep divisions — and redefining its self-proclaimed role of being in the vanguard of the women’s movement. As someone who has too easily labeled NOW a “mainstream organization,” I found it fascinating to read Barakso’s accounts of how much it has always been an issue for NOW to be *in versus outside* electoral politics and other avenues of the “decision-making mainstream of American political, economic, and social life.” In noting that one of NOW's earliest founding documents emphasized the importance of women being represented in Congress, party leadership, and other mainstream institutions, Barakso remarks, "For these feminists, at this moment in history [1966], joining the 'mainstream' was a radical notion" (p.24). Then, in 1974, a time of internal divisions in NOW, Karen DeCrow was elected president, with the slogan “Out of the Mainstream Into the Revolution” supposedly demonstrating her “caucus’s belief that mainstream political tactics could be effectively employed in the pursuit of radical social, economic, and political goals.” DeCrow emphasized, “I stated, very clearly, all along, that what I wanted to do was not enter the mainstream in full partnership with men, but to change the mainstream” (p.61).

Barakso summarizes NOW’s ongoing struggle to define its role as a vanguard feminist organization:

The National Organization for Women continues to be a lightning rod for critics of the feminist movement. It earns the wrath of those who feel the group is too radical, too
uncompromising in its focus on abortion rights “on demand” and on the rights of lesbian and gays, to the exclusion of the concerns of the “average” woman, such as pay equity, family and childcare issues, and employment discrimination. At the same time, the organization is denounced in other quarters for not investing enough in issues other than those concerning white, middle-class, middle-aged professional women.

Since *Tales from the Trenches* is dedicated to making certain that the work and accomplishments of 1970s radical feminism are not forgotten, it of course emphasizes the significance of that feminist activism. In identifying different branches of feminism and “diverse meanings of feminism among feminists” (p.18), Kravetz reminds us of a time when it was important not only to call ourselves feminist, but also to label which kind of feminist we were. She describes two quite distinct branches of early-to-mid-1960s feminism. Large organizations like NOW, with elected officers, formal memberships, and local chapters, are characterized as the women’s rights organizations that “focused on improving the status of women through reforms in legislation and governmental policies,...to eliminate discriminations based on sex in education, employment, and electoral politics and to promote equal rights and opportunities for women...To achieve their goals, they pursued incremental changes and exerted traditional forms of influence” (p.5). In contrast, Kravetz highlights the women’s liberation branch of the women’s movement, which included smaller, decentralized, nonhierarchical grassroots groups with goals to radically alter beliefs about women, to eliminate the oppression of women, and to transform personal relationships and social institutions to reflect feminist values. Many of the women involved in this movement were left-wing activists who had been involved in the civil rights, anti-war and student movements of the 1960s and transferred their community-based political activism to issues of particular concern to women. (p.7)

Kravetz found in her interviews with radical feminists that the term “radical” was most often used for feminists who were working for changes in societal structures as compared to those working toward equality for women in existing systems. Being “radical” referred to members being explicit about their feminist beliefs and publically confronting patriarchal policies and practices. Being “not radical” referred to choosing to be less vocal about one’s feminist beliefs and having a willingness to adopt more conventional strategies, while sharing many of the beliefs and goals of those who were “radical.” (p.19) Kravetz concludes that “being feminist” was not a static state. People’s definitions of what it meant to be feminist and how it applied to their work changed and grew in the intense interaction of ideology and lived experiences.

The authors of *Grassroots* contend that young women are the group most likely today to be questioned about their comfort with calling themselves feminists, even though public opinion polls show women in this age group (ages 18–24) to be more likely than older women to feel positive about the label. The authors explain how “Third Wave” feminism differs from previous feminism: “The First Wave was about women’s rights to citizenship, the Second Wave concerned women’s equality, and the Third Wave
stresses the power and the responsibility of the individual” (p.21).

_The Fire This Time_ makes room for many different definitions and identities of feminism, though always emphasizing the interconnectedness of issues and the need for multiracial, multi-issue, and multi-cultural work. In describing why they felt the need to create the Third Wave Foundation, Labaton and Martin explain,

We didn’t have any complicated theories about how third wave differed from previous feminist uprising. Yet we were aware of the impact we might have on reinventing feminism for future generations of young people, who like us, had at times been burdened by popular misconceptions about the feminist movement. (p.xxiii)

Third Wave Feminism has been articulated as a generational difference — a reaction against perceptions about feminists that have permeated society, not the movement itself. Many young women’s reservations about belonging to the feminist movement are not due to ideological differences but to misconceptions about feminists...Young feminists have shed the media-spoused propaganda about feminists but have taken to heart the criticism from women of color that the second wave was not racially or sexually inclusive enough. The addition of _third wave_ in front of the term _feminism_, for them, is a reclamation — a way to be feminist with a notable difference. (p.xxiv)

**Multiracial, Multigenerational Movements**

One of the most powerful things about reading these books together is seeing the recurring theme of feminists identifying the importance of multiracial, multigenerational movements. Both _The Fire This Time_ and _Grassroots_ aim to create and reflect more inclusive feminist movements in which young women’s voices are heard and the activism is relevant. Figuring out how to do this and to _really_ have a “movement whose conversation is race, gender, and globalization” (Fire, p.xxx) feels even more urgent as both Barakso and Kravetz remind us that building more diverse movements has _always_ been an issue for NOW and for the 1970s radical feminist grassroots organizations, even if they weren’t ever as inclusive as they wanted to be. Barakso admits that there was always a tension in NOW “between claims to speak for all women and the limited success achieved in trying to recruit a more diverse membership, to participate in diverse coalitions, and to put issues of importance to women of color, lesbians, and working-class women on the policy agenda” (p.91), but she also emphasizes that NOW’s membership and goals were more diverse than they are usually given credit for. Kravetz’s _Tales from the Trenches_ includes a thought-provoking chapter, “Building a Sisterhood Based on Difference,” that clearly identifies the 1970s commitment to diversity:

> Being inclusive was an expectation they held of themselves

We do not know about the important work women of color and white antiracists have done, we cannot be inspired by or build on it. In discussing the lack of success in building multiracial movements, Kravetz concludes that the 1970s feminist organizations she studied were more effective in handling homophobia than racism, and that lesbians were better represented in the women’s movements than were women of color. Because this chapter examines a number of reasons why 1970s women’s organizations were not successful in building more inclusive movements, this historical analysis raises important questions for today.

One problem with emphasizing the lack of inclusiveness in women’s movements and the crucial need for more antiracist work is that most critiques make invisible the roles both of women of color and of white antiracists. (In different ways, both Barakso and Kravetz have tried to make women of color visible in their accounts.) When we do not know about the important work women of color and white antiracists have done, we cannot be inspired by or build on it. Two books crucial for teaching this history deserve mention: (1) Becky Thompson’s powerful _A Promise and A Way of_
Undivided Rights: Women of Color and other forms of oppression. (2) try to work against racism and strategies of white people actively trying to create autonomous women-of-color organizations,” and the entire book makes visible the history and strategies of white people who have long been involved in struggles for reproductive freedom.

While both *The Fire This Time* and Grassroots appear to be calling for feminisms more inclusive of young women, I think the actual challenge is to build more multigenerational movements and develop a deeper understanding of the interconnections of issues identified as crucial by women of different ages and at different historical moments. None of these books addressed this. All four books do demonstrate the power of young feminists’ voices and action. While *The Fire This Time* and Grassroots are designed to represent critical thinking and many forms of activism by young women today, Tales from the Trenches, in noting the ages of the activists in different organizations, demonstrates that almost all of the work described was done by that era’s young feminists. Ironically, the issue of young women’s role in feminist movements seems to be as old as the movements, as Barakso writes that one year after its founding, “NOW began coping [my emphasis] with an influx of younger members who were attracted by the group’s position on reproductive rights and by their own frustrations with other leftist civil rights and student groups that refused to address issues of women’s rights. The value, practices, and strategies these younger members brought with them also left a lasting impression on NOW” (p.14). As a present-day “older feminist” who has often wanted to remind younger feminists that I used to be their age, I look forward to movements that emphasize intergenerational collaboration on the widest range of feminist issues throughout the life cycle. As Baumgardner and Richards described the importance of having younger interns, I thought they might be starting to see the dilemma of age-specific feminism:

We get the perspective of women who on average are ten years our junior, which is increasingly crucial since even as we get older we are still considered generational spokeswomen and frequently asked what’s on the minds of young women. (p.82)

Understanding and Promoting Feminist Activism

On our bookshelves, in our conversations, or in our classrooms, these books have very different roles to play in our understanding and promotion of feminist activism.

*Governing NOW* is not the kind of book many people will sit down to read from cover to cover, but it will serve as a useful reference. As a whole, it will be of most interest to scholars of organizational structures and organizers thinking through the benefits and challenges of national organizations compared to more local forms. I recommend the first chapters and their excellent notes to the more general reader interested in women’s organizations for references to much scholarship on feminist movements. These early chapters self-consciously try to counter the widely accepted argument that NOW was founded by and only interested in white, middle-class, heterosexual women and their issues.

In an era when “the increasingly pervasive backlash against feminism has effectively erased the public’s understanding of the conditions of women’s lives prior to feminist change efforts” and “too many women are surprised to learn that the activism of radical feminists provided the roots for many of the attitudes, opportunities, and services they take for granted” (p.viii), Tales from the Trenches is especially important. The book’s use of well-chosen articulate, politically thoughtful, passionate quotes by 1970s activists can show students how 1970s feminism built the foundation for work they are trying to do today.

The combined richness of the powerful quotes, the theoretical framework, and the discussion of specific issues and questions related to organizing makes Tales from the
The Fire This Time will undoubtedly be the book that finds its way into the most women's studies and feminist classrooms, because of the urgency and freshness of what it has to say, the high quality of many of the essays, and the fact that the topics lend themselves to the widest range of courses. Colleagues have successfully used individual essays or the complete text for introductory freshman seminars and upper-level women's studies theory courses. Some essays have already been reprinted in anthologies, and several have the qualities to become classic feminist references.

I would love to see Kathryn Temple's brilliant "Exporting Violence: The School of the Americas, U.S. Intervention in Latin America, and Resistance" reach a wide audience. This essay builds on the feminist analysis of domestic violence as power and control to develop an understanding of U.S. foreign policy and globalization through the creation of a "Corporate Globalization Power and Control Wheel" and a discussion of the tactics of global abusers. "Exporting Violence" was the key transition piece for shifting my "Women and Violence" course to complex discussions of how to use a feminist analysis of violence against women to develop gendered analyses of societal violence, war, militarism, and globalization. Temple's essay is a model of how to integrate theory and practice as she writes of her own politicization and activism.

Feminists of all ages will be inspired by this and other essays that show young activists finding and building extraordinary ways to shape a better world. I urge every reader to see how the issues they care about are represented in The Fire This Time. These essays and the excellent chapter of recommended organizations can energize us and give us new insights and contacts for the widest range of struggles that are considered worthy of feminist action today.

Grassroots: A Field Guide for Feminist Activism is designed to appeal to a wide readership, but its most unmistakable audience is the young women who loved Manifesta, flocked to hear Baumgardner and Richards speak, and made the need for the book obvious whenever they asked, "What can I do? And how do I do it?" The Field Guide worked really well as a way to teach basic introductory service-learning issues in my internship course, because it is full of accessible, fun, explicitly feminist examples of activism. I was able to help my students pull out the "gems" of general principles about organizing and activism scattered throughout the book. Students love the stimulating, non-judgmental encouragement Baumgardner and Richards give them to feel good about the little or big ways they are living their feminism:

Being an activist in the world doesn't have to be complicated and full of sacrifice; it can be as simple as influencing conversations around you. (p.186)

An activist is anyone who accesses the resources that he or she has as an individual for the benefit of the common good. (p.ix)

This book is full of very practical ideas for "making a difference" in the widest range of ways and places. It is at its best when the authors clarify complex issues such as how social justice organizations "can become themselves promoters of the status quo — because they have to sustain their own reason for being" (p.105). However, it is the many specific moving activism stories that will be the most inspiring and useful to most readers. Additionally, the up-to-date resource guide, which is exactly what many of us need within reaching distance, is an important selling point for Grassroots, much
Winona LaDuke's powerful introduction to *Grassroots* sets the inspiring, realistic tone for the book when she shares, "My activism is simply in my life — it has to be, or it couldn’t get done." After describing her activist life, in which she writes her books at the same kitchen table where she feeds her five children and many Native community leaders, takes orders for alternative coffee, makes rawhide ornaments to support the White Earth Land Recovery Project she founded, and does maple syruping, LaDuke concludes,

You don’t have to be Superwoman to change the world.
You just have to take responsibility for your life and your community — and realize that you have the power to do so, even from your own sticky kitchen table. (p.xv)

Paradoxically, a strength of *Grassroots* also turns out to be its weakness. In working so hard to make activism feel easy and non-threatening, Baumgardner and Richards have missed many opportunities to demonstrate the joys of critical thinking. The authors have successfully written a book "demystifying activism for those eager to be involved but confused and possibly intimidated by what that might entail" (p.xviii) and "challenging the notion that there is one type of person who is an activist — someone serious, rebellious, privileged, and un- unrealistically heroic" (p.xix). With their keynotes assuring young women that you have the power to do crucial activism, how many people will do crucial activism. However, in too many places, *Grassroots* missed opportunities to use the contradictions inherent in our activist lives to encourage critical thinking and to model this critical thinking as core to feminist activism.

My vision for feminist activism is that we learn to be intrigued by our contradictions and use them to dig deeper for more sophisticated understandings of the systemic structures that perpetuate the status quo and constantly affect us, our daily lives, and our activism. My years of living and teaching activism have taught me that learning to ask the hard questions (knowing there will seldom be easy or clear answers) is part of the (fun, agonizing) process of being an activist and learning to identify how the small acts we can accomplish today relate to the "bigger picture" and longer term struggles. Precisely because it will be the book that introduces many young women to activism, and because it successfully raises the issue of contradictions, *Grassroots* can, ideally, also stimulate discussions about curiosity rather than complacency in relation to contradictions. For that purpose, I plan to complement *Grassroots* with the "Be Curious!" theme I introduce in Women's Studies classes from Cynthia Enloe's "Being Curious About Our Lack of Feminist Curiosity":

The moment when one becomes newly curious about something is also a good time to think about what created one's previous lack of curiosity. So many power structures — inside households, within institutions, in societies, in international affairs — are dependent upon our continuing lack of curiosity...I've come to think that making and keeping us uncurious must serve somebody's political purpose. I have also become convinced that I am deeply complicit in my own lack of curiosity. (pp. 2–3)
(p.xxvi). Similarly, I hope people introduced to feminist activism through Grassroots will see Baumgardner’s and Richards’ words — that activism “is challenging because you begin to question every decision” (p.188) — as a promise of a stimulating and rewarding life where critical thinking and being curious are core to everything one does.

All four of these books provide Women’s Studies scholars, teachers, and students with new information and questions for appreciating, studying, teaching, or inspiring feminist activism. Reading them together can remind one of the value of asking and answering questions about feminist activism from very different perspectives, so that the changing voices and struggles of feminist activism remind us of both the important work that has been done and the work that still must be done.

[Nancy Worcester is a professor of women’s studies and continuing studies at the University of Wisconsin–Madison. She has been an activist for nearly forty years, in England and the U.S., working particularly on issues of women’s health, violence against women, and the interconnectedness of all social justice issues.]

Notes


3. Personal communication with Estelle Disch, Professor of Sociology at the University of Massachusetts, Boston, and Nancy Kaiser, Professor of German and Women’s Studies at the University of Wisconsin–Madison.


5. “Feminism and Femininity, or How We Stopped Worrying and Learned to Love the Thong” was the title of the keynote speech Jennifer Baumgardner and Amy Richards gave at the University of Wisconsin System Women’s Studies Conference at UW-Stout, October 24, 2003.

ROUND-UP: Blogging Women’s Studies


Now we offer a follow-up piece that looks more pointedly at incorporating blogging and other new “e-formats” into the classroom — particularly the women’s studies classroom — with a round-up of ideas from instructors who are actually doing it.

We invite instructors who have used blogs, wikis, or social networking software in other creative ways to contact us about contributing to future round-ups.

ASSIGNMENT: “What is a Feminist (Blog)?”

by Mary Thompson

In the spring semester of 2006, I introduced for the first time an assignment that asks “Introduction to Women’s Studies” students to cross-examine several self-identified feminist blogs in order to produce a definition of contemporary feminism. I acknowledged immediately that, given the exclusivity of the Internet, this exercise would only produce a limited definition of feminism not reflective of feminists who cannot or do not access the Web.

Students followed three blogs for four to five weeks before organizing their observations into a four-page paper. Although students could obtain permission to work with blogs of their selecting, the assignment suggested a list of blogs from which they could choose, including many sites listed in Vicki Tobias’s recent Feminist Collections article.1

In preparation for writing the assignment, the class discussed the suppression and dismissal of women’s writing.2 We looked at zines such as Bitch, BUST, HUES, and Hip Mama as contemporary strategies for overcoming the silencing of feminist voices, and watched Kara Herold’s film Grrly Show3 for its discussion of zine culture and the “do-it-yourself” ethic. The class applied these concepts to the context in which blogs are produced and speculated on the positive democratic potential of the Internet as well as the relative absence of women in computer science and technology as a potentially negative factor.

In their essays, students reported being impressed by the amount of research/reading that most blog authors put into their posts. Most students wrote about the recurrent themes of reproductive rights, gender equality, sexuality, and popular culture. Some students observed the feminist practice of authors intertwining their political observations and their personal lives (particularly concerning motherhood). Students also remarked on the way in which many blogs were intertextual, and they compared and contrasted the feminist strategies of collaborative blogs and personal blogs. As a class we discussed the issue of anonymity and the authors’ motivations (harassment, jeopardizing of jobs) for remaining unnamed. In addition to observing the content, students also noted such stylistic elements as the design, the use of graphics, the tone of the posts, the in/formality of the language, and the use of humor. Generally students believed the use of wit was engaging and a positive counteractive to media representations of feminists as humorless.
While their definitions of feminism differed, students consistently described blogs as platforms from which feminist voices can raise awareness and speak against the absent and/or negative representations of women and feminists in other media. In the future I plan to revise the premise of this assignment to require students to reflect more on the feminist voices they did not seem to hear: non-U.S. women; women of color; working-class women; and non-heterosexual women.

Notes


[Mary Thompson is an assistant professor of American and women’s literature in the English Department at James Madison University, where she also teaches women’s studies courses.]

TO JOIN THE FEMINIST BLOGOSPHERE, CLICK HERE!

by Natalie Jolly

Blogging in the women’s studies classroom opens up new pedagogical possibilities and offers unconventional ways of teaching and learning about feminism. I have infused my women’s studies classes with a variety of blogs, message boards, and other web technologies in innovative ways. Moving all or part of the class discussion to an online format allows students the luxury of considering their responses before engaging in the conversation. In my classes, this has resulted in a richer, more nuanced discussion that is — surprisingly — often more respectful and responsive than the face-to-face exchanges. In particular, online dialogues have helped defuse the tensions that can often attend “controversial” topics such as abortion and welfare, and students are much more able to value the differences of opinion that can occasionally derail an in-class conversation.

Encouraging students to participate in a class blog also allows quiet students who dread mandated face-to-face participation to contribute in a more comfortable environment. After weeks of silence, students often surprise both their peers and me with their insight and eloquence on the web. In addition, blogs make evaluating course participation more transparent — students can be assessed based on the contributions they make to the conversation, the ways in which they support their positions, and their ability to make connections to other course material. As we all continue to search for ways to open our courses to a variety of different learners, blogs seem to offer a format that truly supports this diversity.
Most importantly, I believe that by using blogs, message boards, or any other Web-based component in our courses, we are teaching our students that feminism (as a movement, a theory, and a practice) is thriving in the digital age. Gaining familiarity with new technologies is an imperative for students, and in many ways their connection to feminism depends on our ability to integrate it into their (increasingly) virtual realities. In one assignment, my students contact local pharmacies to see whether prescriptions for the morning-after pill can be filled there, and then blog their findings on our class website. Our local chapter of Planned Parenthood is now using the data that students have collected to make recommendations to their clients — one small way that Web technologies can be used to connect individual action with the larger project of feminist activism and teach all of us about the power of grassroots (or “netroots”) mobilization.

The possibilities for marrying feminist pedagogical strategies with the Web are limited only by our willingness to embark upon the sometimes daunting task of navigating new technologies. The boundaries continue to recede as more classes move beyond their brick-and-mortar walls and enter cyberspace. The next generation of feminists will undoubtedly be virtual — let’s give them the tools they need to make the next wave of feminism digital.

[Natalie Jolly is a doctoral candidate at the Pennsylvania State University in the Departments of Women’s Studies and Rural Sociology. She has recently developed an entirely blog-centric women’s studies course using open-source software and is teaching it with wild abandon.]

THE PERSONAL CAN BE FEMINIST: BLOGS IN A WRITING COURSE

by Caroline J. Smith

In the themed, first-year writing course that I teach at George Washington University, peer review is often a requirement for each writing assignment. I frequently pair the students in one section with the students in another section in the hope that being unfamiliar with the writer of a paper will foster more objective and, ideally, more constructive feedback. Frequently, when I make these assignments, I hear students whisper to one another, “Do you know so-and-so from her morning section?” And, even more frequently, the reply is, “No. Why don’t you look them up on Facebook?”

Students’ preoccupation with sites such as Facebook and MySpace, which encourage users to become what Emily Nussbaum in her article “My So-Called Blog” deemed “compulsive self-chroniclers,” provide an easy entryway into the not-so-far-removed world of blogging.1 Though many students do not keep individual blogs, they immediately connect with blogging since they themselves often update their Facebook or MySpace profiles, photos, and comments on a daily basis. Although blogs can provide students with examples of (in)effective argumentation in the writing classroom, they can be an even more useful teaching tool in the feminist classroom. Examining personal blogs written by women opens up discussion about the genre of personal writing — a form that has long been associated with women writers. Blogs, then, can become an effective way to contextualize the struggles of women writers, prompting an examination of how personal writing has been consistently devalued and exposing the challenge that many women writers face in having their voices heard.
This semester, I began using blogs in my composition class to teach the personal narrative, my final writing assignment of the semester. I had students construct their own blogs under pseudonyms, using such sites as Blogger, LiveJournal, and Xanga. They then responded to a series of writing prompts, recording their own personal observations and commenting on the work of their classmates. The blogs became the raw material from which they produced a polished, finite personal narrative. Currently, I am adapting this assignment for a course I will be teaching next spring, entitled “I Am Me’: Writing about Women’s Autobiographies.” In this course, we will interrogate the term autobiography, looking at more traditional autobiographies alongside diaries, confessional poetry, songs, documentaries, and blogs. In addition to reading blogs kept by fictional autobiographers like Jennifer Weiner and Alisa Valdes-Rodriguez, students will track the personal blog of their choice, using Vicki Tobias’s article, “Blog This! An Introduction to Blogs, Blogging, and the Feminist Blogosphere,” to familiarize themselves with such personal blogs as Brutal Women and Gender Geek. As with my other course, students will create their own blogs, recording their observations about class readings.

Blogs, then, in this context, will not only teach students about the genre of autobiography, but will also serve as models for their own writing, showing how personal writing can be an effective means of public — and often feminist — communication.

Notes


[Caroline J. Smith is an assistant professor of writing at George Washington University.]

THE STUDY-ABROAD CLASS BLOG: CHRONICLING STUDENTS’ EXPERIENCES AND INDIAN FEMINISTS’ EFFORTS

by Carolyn Bitzer

During Winter Session 2006, ten female University of Delaware students chronicled their daily study-abroad activities in India through a course blog. Their blog posts, from the first University of Delaware’s Women’s Studies program to South Asia, revealed the students’ personal and collective transformations and also crystallized numerous Indian feminists’ perspectives on diverse women’s issues. Blogging helped capture the students’ experiences, observations, and emotions, which might remain otherwise private, lost, or unexplored. Three students wrote the following excerpts in the class blog:

I also began to see that women who were completely covered in their burqas were standing next to men in western clothes. Or even more interesting, women in burqas who were wearing stilettos.
Our whole trip so far has been visiting feminist organizations and seeing their impact on women.

My previous thought processes were childlike.

The first part of this trip has opened my eyes so much that I don't know if they can get any wider!

I asked the women what they had learned from their experiences, hoping to understand how HIV had shaped them.

The class blog archived the intensive, seven-credit, three-course, month-long program. The blog guidelines stated that students should reflect on their raw personal journal entries, read the other blog posts, consider the audience, write about one page, and post one day each week. Blog topics varied from India's history, the exoticized East, human rights, sexualities, caste, feminist filmmakers, sari shopping, mehendi, and toilet paper to rural livelihoods. To maximize cybersafety, blog access was restricted to enrolled students, and entries were emailed to a carefully limited and selected list of family and friends. The emails allowed about a hundred readers to travel vicariously along as events unfolded thousands of miles away. The group assumed full responsibility for managing the website, posts, and emails.

The blog project achieved many of the desired objectives in a women's studies classroom: amplifying the students' voices, highlighting India's diversity and Indian feminist efforts, and providing collaborative opportunities and raising gender awareness to those on the email list. Also, students now have not only a record of their experiences, but also multiple reflections and summaries. In the future, the blog project will be strengthened by including pre-departure discussions of privilege, gaze, gender, and intersections of difference.

[Carolyn Bitzer is an adjunct women's studies instructor at the University of Delaware.]

**Blogging as a Capstone and Continuing Project**

by Samantha A. Morgan-Curtis

Tennessee State University’s interdisciplinary minor in women’s studies was formally launched in January 2005. Thus, in September 2005, when graduating senior Cassondra Vick said to me, “I don’t want to do the same type of project that I’ve done for you before” as we sat discussing her capstone project for our minor, I gamely replied, “What did you have in mind?”

Cassondra, a top student who had previously completed a sophisticated Web page for my “Jane Austen, Film, and Culture” course, had taken several other courses with me, so I knew the exceptional nature of her intellectual and technical skills. Cassondra’s brainstorm included taking her feminist discussion and analysis of adolescent literature and creating it as a weblog, or blog. Cassondra was to be only our third graduate with the minor, which requires a capstone project that brings the lenses of women’s studies to bear on some issue within the student’s major program. Cassondra, an English major,
wanted to look at literary texts that had been significant in her childhood, so she turned to L. M. Montgomery’s *Anne of Green Gables* series.

Since neither of us knew much about “blogging,” our learning curve was steep. Cassondra created [http://sunnysspace.4t.com/wmstblog.html](http://sunnysspace.4t.com/wmstblog.html) as part of her overall project. However, she still gave me written reports and did other, “more traditional” writing for me and spoke to our upper division adolescent literature course about her project to fulfill her course requirement. Thus, I evaluated her overall project with the blog functioning as merely more written material instead of as a separate medium that required its own criteria. Though I felt I was not pushing Cassondra enough on the digital aspect, we were both learning.

In the spring of 2006, Laurel Kilbourn began her capstone project, initially researching and analyzing the origins and effects of patriarchy on theology. After a campus visit from Dr. Sheila Radford-Hill, who spoke about starting a new wave of activism in feminism, Laurel came to me with a new plan: to begin a grassroots organization devoted to promoting discussion of and educating people about women’s issues. I recommended she create a blog to facilitate her dream of activism in a truly twenty-first-century forum. With the collaboration of a technologically savvy friend, Laurel launched [http://www.womentalking.org/](http://www.womentalking.org/). For this project, Laurel still produced some “standard” written assessments and submitted some other reflective writing, but eighty percent of her work was loaded onto the blog, her central forum. More importantly, this blog began as a “school” project, but Laurel is committed to continuing and growing it. I evaluated Laurel’s work as both affective and effective scholarship with a world-wide purpose and as an ultimate example of what a university course is supposed to do: take the student beyond the classroom and into the “real world.”

In the spring and summer of 2006, we will continue our use of the new technologies as I load MP3 files created from projects in my “Introduction to Women’s Studies course” onto our Web page. Thus, the voices of even more of our students can share what they have learned with the world and start folks talking.

[Samantha A. Morgan-Curtis is an assistant professor of English and women’s studies at Tennessee State University.]

**BLOGS, WIKIS, E-ZINES, AND WOMEN’S HERSTORY**

by Jennifer Nelson

The final project for my “Third Wave Feminism” class, one of the core courses in the Women’s Studies curriculum at University of Redlands, was a feminist zine. During the semester we looked at feminist zines, particularly e-zines online, and discussed this popular method for the dissemination of feminist thought. One of the differences between the “Third” and “Second” waves of feminism (I continue to use these terms, although I understand they are both contested and problematic) is the increasing use of computer technology as a political organizing tool. The Internet is something that young people use with abandon. Given their facility with technological innovation, I suspected that
students would really like to post their zines and make them interactive — one of the terrific benefits of Internet technology. Indeed, the students were enthusiastic about creating their e-zines. They could decide whether they wanted to create a group blog or an individual one.

I decided to have students use the blog format (see http://www.blogger.com) for their online magazines because it was not only interactive — allowing them to post articles (both their original work and published articles), stories, pictures, and website links that other students could comment on — but also allowed them to document their work over time. In order to take advantage of both of these facets of the blog, students were asked to post content (articles, stories, pictures, etc.) over the course of the semester. All students in the class were also required to visit other sites and comment on what was posted. Most students posted new material every week or so, and everyone visited each other’s sites regularly. As a result, students were able to have conversations about a variety of subjects that evolved out of the original posts. Topics that students focused on included birth control, sexual identity, “slut bashing” and the “double standard,” anarcha-feminism, Latinas and feminism, women and music, beauty standards, women and politics, and media representation of S&M relationships. The other advantage of the blog was that we could limit the readership of each student’s zine to people enrolled in our class. Given the controversial nature of some of the topics, I didn’t want outsiders to be able to sabotage these blogs.

Students had a lot of fun with this project. They created online identities for themselves and continued to visit each other’s blogs through the finals period. I think the best comments resulted from the more personal posts. The blog dealing with women and politics was very content-heavy, focusing on facts and statistics about women in mainstream politics. Students were less able to get into a conversation about this particular topic, which makes me think that this tool works best when you are trying to facilitate interaction about topics that are not predominantly fact-based. A controversial issue that students can debate or weigh in on personally works best.

Next semester I plan on using “wikis”1 in my “African American Women’s History” course. Students will be asked to choose group topics — for instance, women and slavery or women in the civil rights movement. They will then each identify a few people, places, terms, or historical events that relate to this topic and research them. Members of each group will be asked to review and edit each other’s work. (I’m hoping this process will be a clever way to get students doing peer reviews of each other’s writing.) They will also create links to each other’s pages. Through this process our class can build an online encyclopedia of people, places, events, and terms that are relevant to African American women’s history.

Note

1. “A wiki...is a type of website that allows users to easily add, remove, or otherwise edit and change some available content.... This ease of interaction and operation makes a wiki an effective tool for collaborative authoring.” See http://en.wikipedia.org/wiki/Wiki

[Jennifer Nelson, an assistant professor at the University of Redlands, has a Ph.D. in United States Women’s History.]
Reproductive rights have long been a hot topic among feminist bloggers, but early 2006 brought a dramatic increase in individual blogs and blog postings related to the subject. The appointment of two conservative, “pro-life” justices to the Supreme Court; South Dakota’s ban on abortion and Mississippi’s preparation to pass similar legislation; and controversy surrounding Plan B “emergency” contraception and its public availability have infused into the blogosphere a new energy and urgency to speak out and take action.

The following is a sample and review of blogs that focus exclusively on the issue of reproductive rights.

**Abortionclinicdays** ([http://abortionclinicdays.blogs.com/](http://abortionclinicdays.blogs.com/)) is a personal blog maintained by two anonymous abortion service providers who are “committed to offering the very best experience for women who turn to us for help” and “want to speak openly, honestly, and from the heart about what we know about abortion today.” Discussion topics include abortion politics, women’s lives and counseling, reproductive health, and reproductive law and public policy. This active opinion-based blog originated in May 2005. Several posts each month are related to reproductive issues, with multiple follow-up comments to the posts. Abortionclinicdays has neither a search function nor a “blogroll” of related blogs or websites. As with most blogs, it maintains an archive of past posts. It also offers users the option of subscribing to an RSS feed.

**ACLU: Take Issue, Take Charge!** ([http://www.takeissuetakecharge.org/blog/](http://www.takeissuetakecharge.org/blog/)) is an issue- and action-oriented blog affiliated with the ACLU and, thus, presents the ACLU’s agenda related to reproductive rights. Its mission statement best summarizes the blog content: “Life, liberty, and reproductive freedom. In recent years, we have witnessed an unprecedented attack on civil liberties with reproductive rights as a prime target. It is time to push back.” It is an active blog offering several posts each month with comments. ACLU: Take Issue, Take Charge! includes news items, local stories, lists of related information, and fact sheets. There is neither a search function nor an archive of past posts, and not all postings allow for user comments.

**Beyond Choice, the Blog: Alexander Sanger** ([http://www.alexandersanger.com/index.html](http://www.alexandersanger.com/index.html)). Originated in January 2004 by Alexander Sanger, grandson of Margaret Sanger and current Chair of the International Planned Parenthood Council, this active blog presents monthly posts by Mr. Sanger, discussing such issues as recent South Dakota legislation to ban abortion, tributes to Coretta Scott King and Betty Friedan, and Justice Sam Alito’s position related to reproductive rights. The blog presents an archive of past posts but no option for commenting on posts. There are links to related websites, but no blogroll of related blogs. This blog is associated with Sanger’s recently published book, Beyond Choice.

**Bush vs. Choice** ([http://www.bushvchoice.com/](http://www.bushvchoice.com/)) is a pro-choice, anti-Bush blog that provides active discussion on current reproductive rights issues. Regular contributors include National Abortion Rights Action League (NARAL) staff. This highly active, opinion- and fact-based blog, which originated in July 2004, presents several new posts each week, with comments. Bush vs. Choice offers a search function, subject lists, a blogroll, and links to related websites. It also allows users to subscribe to an RSS feed and syndicate the site using XML. Content includes political and legislative news and updates on legislation currently being considered at both the state and national levels.

**LiveJournal for Choice** ([http://community.livejournal.com/ljforchoice/](http://community.livejournal.com/ljforchoice/)) is a personal and opinion-based blog that exists as “a collective to share information, educate, support, and take action to protect a woman’s right to choose.” This highly active blog, which originated in January 2001, presents multiple daily posts, many with references to external news items and other blog posts. LiveJournal for Choice offers an archive of past posts and links to related sites, but does not include a blogroll or a site search function. Recent postings discuss contraception options, the pro-choice movement, Planned Parenthood clinics, pharmacies and contraception availability, and impending legislation to ban abortion in Mississippi.
Now What? (http://www.saveroe.com/blog/index.php) is a highly active blog associated with Planned Parenthood Federation of America and SaveRoe.com, and presents informative and current discussions focused on all issues related to Roe v. Wade, reproductive rights, contraception, and other women’s health issues. Now What? originated in January 2004 and presents several new posts each day. Users can subscribe to an RSS feed. There is no search function. Recent postings discuss efforts to repeal South Dakota’s ban on abortion, access to abortion, and Plan B emergency contraception and particular U.S. pharmacies’ refusal to supply these drugs.

Reproductive Rights Blog (http://cara.typepad.com/reproductive_rights_blog/) offers intellectual discussions of abortion issues in North America and Europe, contraception, Catholicism, and “Abstinence Only” policies. This highly active, opinion-based blog originated in June 2005 and includes links to related organizations, a blogroll, an archive of past posts, and a topics list. Recent postings discuss building Planned Parenthood clinics on Indian reservations in South Dakota, pending Michigan legislation requiring abortion providers to offer pregnant women the option of viewing their ultrasound prior to pregnancy termination, pharmacy refusal legislation (related to Plan B contraception), and parental notification laws.

The Well-Timed Period: At the Intersection of Medical Fact and Fiction (http://thewelltimedperiod.blogspot.com/) is an informational blog devoted to disseminating detailed and fact-based information related to contraception. Blog topics include birth control methods, book reviews, Plan B contraception in Canada, and the HPV virus. This active blog originated in September 2003 and offers XML syndication and Podcast options, an archive of past posts, subject lists, and links to blogs and websites that focus on science and medicine, feminism, and women’s health issues. The Well-Timed Period presents specific information about various birth control methods, rebates and patient assistance, OB/GYN resources and journals, and a link to an Emergency Contraception website. There is no obvious indication of affiliation or author/editor identity.

Women’s Autonomy and Sexual Sovereignty Movements (http://the-goddess.org/wam/blog.html) declares “A New Frame for the New Millenium…It isn’t really a question of whether a woman can have an abortion. It’s a question of whether women are people. We claim the personal and sexual autonomy that men take for granted.” This active blog presents monthly posts including personal perceptions and references (or reposts) from other blogs related to conservative attitudes toward women and sex, Supreme Court Justice Sam Alito, and the anti-choice movement. It also offers an RSS feed, a lengthy blogroll of related blogs, an archive of past posts, and a site search function.

Want to keep up with all this, but don’t have time to read nine different reproductive-rights blogs every day? Vicki suggests subscribing to RSS feeds from at least these two:

Bush vs. Choice (http://bushvchoice.blogs.com/)

[Vicki Tobias is a Digital Services Librarian for the University of Wisconsin Digital Collections Center. She attended the University of Washington–Seattle (B.A., Chinese, 1997) and the University of Wisconsin–Madison (M.A., Library and Information Studies, 2003). Vicki maintains active interests in information technology and its application to libraries and in women’s issues. She is the author of “Blog This! An Introduction to Blogs, Blogging, and the Feminist Blogosphere,” which appeared in volume 26, numbers 2–3 (Winter–Spring 2005), of Feminist Collections.]
NEW REFERENCE WORKS IN WOMEN’S STUDIES

Biography


Twelve women have received Nobel Peace Prizes since the award’s inception in 1901. The first was Austrian Baroness Bertha Sophie Felicita von Suttner in 1905, who some say should have received the very first Nobel, both for her peace writings and activism and because she was a friend of Alfred Nobel’s and encouraged him to set up the prizes. No woman won again until 1931, when Jane Addams was so honored for her founding leadership in 1915, in the midst of wartime, of what became the Women’s International League for Peace and Freedom and for her advocacy of pacifism — even during World War I. Jane’s colleague in WILPF, Emily Greene Balch, was the next woman to win, in 1946. It took another thirty years before another woman won, and this time two women from Northern Ireland shared the prize as co-founders of the Community of Peace People. Thereafter, no decade has been without a female Peace Nobelist, and in fact the 1990s saw three, and the present decade has already had two. There is a biographical chapter for each of the twelve.

The first biography in the book, however, is that of Alfred Nobel. While his life is certainly interesting and the account of how he met Bertha von Suttner (she worked for him briefly) and of their ongoing friendship is relevant to understanding the origin of the Peace Prize, that information is repeated in the von Suttner chapter, including the same quotation from her Memoirs. In a book on women Nobel Peace Prize winners, it seems out of place to devote as long a chapter to Nobel’s life as to any of the recipients.

The chapters follow a rather chronological approach internally. This is good from the standpoint of learning about all the endeavors of the prize winners as well as how they developed into peace advocates. However, because most of them had many roles and interests over their lifetimes, it takes some time for the reader to tease out what activities specifically contributed to their winning the prize. The book would perhaps have worked better as a reference tool had the authors stated at the beginning of each chapter the reasons the person was honored with the Peace Prize, then gone back and surveyed her biography. The authors do head each chapter with an apt phrase that sometimes helps in this regard. Jody Williams is designated as an “advocate for the banning and clearing of anti-personnel mines,” but Alva Myrdal’s “diplomat, teacher, writer, pioneer feminist, peace advocate, wife, mother” goes in the other direction. A year-by-year chart in the Appendix also provides helpful identifiers for the awards, such as “opposition leader, human rights advocate” for Aung San Suu Kyi and “campaigner for human rights, especially for indigenous peoples” for Rigoberta Menchú Tum.

The authors are quite conscientious in documenting statements as well as direct quotations by and about the honorees. Readers will therefore be able to use Women Nobel Peace Prize Winners as a starting point for further research on the women.


This is a revised edition of Black Women in America: An Historical Encyclopedia, which was first issued in two volumes (1530p.) by Carlson Press in 1993. The first edition was a major achievement, yet Hine knew at the time that there were many worthy women and topics for which there were insufficient sources or awareness at that time. In the introductory material for that edition, she wrote: “Research on Black women over the last several decades has grown exponentially, and we hope and expect that it will continue to grow at this rate. We plan to keep up with the latest research by publishing supplemental editions of Black Women in America on a regular basis.”
basis” (p.xxv). Twelve years later she reports that “historians and writers in diverse genres have produced scores of illuminating books that explore the lives and experiences of Black women. These works...filled many of the voids identified by contributors to the first edition...The encyclopedia brings together a vast amount of new knowledge that effectively demonstrates the centrality of black women to American society, economy, and culture and underscores the critical role they played in the survival and transformation of their communities” (p.xv).

There are quite a few changes in the new edition. There are more topical entries (about 280 compared to 163), and somewhat more illustrations (500, up from 450). The number of full biographical entries has been reduced from 641 to about 325, with many of the others being described more briefly in collective “special features” inserts on people associated with a topic. This is dramatically apparent in examining the “actresses” category in the first edition (now called “actors” in the second). The first edition included 38 of them; the second, 20, of whom 6 are new to the encyclopedia (Pamela Grier, Phyllicia Rashad, Esther Rolle, Wilma Glodean Rudolph, Anna Deavere Smith, and Alfre Woodard). Several of the remainder, such as Butterfly McQueen and Madame Sul-te-Wan, are now in a special feature on early film actors, and others are mentioned in context (ex: Osceola Archer in the Theater entry), retrievable through the index. There is nothing wrong with this shift; and, in fact, weighting the Encyclopedia with contextual essays over biographical is a good idea for an academic reference work of this type. I point it out mainly to recommend that libraries retain the first edition alongside the second for users looking for biographies of individuals no longer in the Encyclopedia. Users should also be steered to the three volumes of Notable Black American Women, edited by Jessie Carney Smith (Thompson Gale, 1991–2003), which together cover 1,100 lives (see separate review).

Among the new topical entries are Children’s Literature, Children’s Welfare/Children’s Rights, Frontier West Women, Antebellum, Frontier West Women, Post Civil War, Garvey Movement Women, Ghettoization in the North, Incarcerated Women, Olympic Games and Participation in Amateur Sports, Oral Histories, Philanthropy, Quilting, Reproductive Rights, and Revolutionary War. Where one entry sufficed for journalism in the 1993 edition, now there are three: Broadcast, Early, and Modern. Civil War and Reconstruction has been split into two separate entries, plus there’s a new one on Civil War Pension Records.

Entries have also been revised to reflect the new scholarship. Nell Irvin Painter contributed the entry on Sojourner Truth to both editions, and in the years between editions published her own biography of Truth (Sojourner Truth, A Life, A Symbol, Norton, 1996). In the new edition Painter emphasizes that Frances Dana Gage, a white feminist journalist, invented the “and ar’n’t I a woman?” phrase, and instead of quoting from the Gage version in dialect of Truth’s 1851 Akron, Ohio speech, first published in 1863, Painter now quotes from the notes taken by Marius Robinson, secretary of the May 1851 meeting, and published in the Antislavery Bugle just one month later. Robinson’s notes are in standard English: “I am a woman’s rights. I have as much muscle as any man and can do as much work as any man...” (v.3, p.259, as found in Sojourner Truth, A Life, A Symbol, pp.125–126). Painter tightens her discussion of Harriet Beecher Stowe’s role in establishing Truth as a “Christian of exquisite faith, in accordance with nineteenth century evangelical sensibilities,” a viewpoint that carried until the end of that century, and better identifies Olive Gilbert, who wrote down Truth’s autobiography, published in 1850 as The Narrative of Sojourner Truth, as someone who, like Truth, lived in the utopian Northampton Association. Delores P. Aldridge, a former president of the National Council for Black Studies, contributed an entry on Black Studies in the first edition, in which she discussed the role of Black women students and faculty and the inclusion of sexism as a topic in Black Studies/Africana courses. Now her entry is on Black Women’s Studies, and in addition to covering the information provided in the earlier entry, she now lists six challenges or opportunities in integrating Black women/women’s studies into Africana Studies. Similarly, what was “Catholic Church” in the first edition is now represented by two entries: Black Catholic Women and Black Catholic Women Religious; and what was “Black Panther Party” is now Black Panther Women.

Once again, Hine and her contributors have created a resource of enormous import in understanding both the history of Black women in the United States and the state of scholarship in recovering and interpreting that history.

This is the third in a series that began in 1992 of excellent biographical dictionaries of prominent historical and contemporary African American women. For each volume, women were eligible for inclusion if they met one or more of the following criteria: pioneer in a particular endeavor, important entrepreneur, leading businesswoman, literary or creative figure of stature, leader of social or human justice, major governmental or organizational official, or distinguished scholar or educator. In the second volume, in many cases women's names surfaced from research published since the prior volume. In the current volume, editor Carney Smith thanks those who published “biographical accounts of obscure women on the Internet so that more readers might know their work” (Introduction). As the number of notables has mushroomed from an original 500 in Book I to a total of 1100 in Books I through III, the need for specialized, cumulative indexing to all three volumes has grown, too. Wisely, Book III offers cumulative occupational, geographic, and subject indexes. With increased attention to the histories of states and regions (not to mention email requests from schoolchildren working on African American women's history in their state), the geographic index is a particular boon. (Book I had no geographic index, and II's only indexed the women in that volume.)

Here are some of the interesting women in Book III:

♦ Congresswoman Cynthia McKinney, a figure in the news of late due to her altercation with a House entrance guard who did not recognize her and challenged her when she walked around the screening device Congress members are allowed to bypass. Some of the unfavorable publicity might have been mitigated had the press read the entry by Randall Frost, who catalogs the numerous times she has been challenged in the House and White House.

♦ Ruth Simmons, a daughter of sharecroppers and great-grandchild of slaves, who is the current president of Brown University and former president of Smith College.

♦ Frances Jane Scroggins Brown (1819–1917), who with her husband operated a station of the underground railroad in Pennsylvania, and who, although illiterate herself, made sure all her children had an education. One of her daughters was a founder of the National Association of Colored Women.

♦ Bebe Moore Campbell, acclaimed journalist and novelist — the only surprise here is that it took until Book III for her to be included.

♦ Christine Mann Darden, an aerospace engineer and mathematician with a long career at NASA working on sonic booms and more recently in administration. Janet Stamatel bases some of her entry about Darden on an interview with her, and makes good use of statements from Darden, including her secret to success: “P to the fourth power,” which stands for “(1) perceive yourself in a job, (2) plan how to get there, (3) prepare yourself as best as possible, and (4) be persistent” (p.151).

♦ Serena and Venus Williams, the amazing tennis pro sisters, who are the youngest women in Book III.

♦ Lucille C. Thomas, librarian at the Brooklyn Public Library and for the New York City Board of Education, and active leader of the New York Librarians Association (NYLA). Contributor Kari Bethel quotes Thomas's acceptance speech when she became president of the NYLA in 1978, as published in *American Libraries*: “We, as librarians, must remember that we are a force in society, a group possessing power and influence of unique scope and potential. We shall not be beggars in our communities, but rather master builders and creators in our own right” (p.578). Librarians twenty-eight years later would like to think we have some of that power and influence still.

What seems to me best for the future of NBAW is for the three (or perhaps by then four?) volumes to be published as an online product. This would not only be more acceptable to student users, but would also allow for updating entries in the earlier volumes to reflect new scholarship on historical figures alongside new accomplishments of contemporary notables.

People familiar with nineteenth-century sources on American women’s history will recognize this book from the names of the editors as a reprint of a work originally published in the 1890s. Each time it’s been issued, including this time, the title has been changed slightly. It began as A Woman of the Century: Fourteen Hundred Seventy Biographical Sketches Accompanied by Portraits of Leading American Women in All Walks of Life (1893). By 1897, the title lengthened to American Women: Fifteen Hundred Biographies With Over 1400 Portraits: A Comprehensive Encyclopedia of the Lives and Achievements of American Women During the Nineteenth Century, "newly revised, with the addition of a classified index; also many new biographies and recent portraits...” According to a note in an OCLC/Worldcat record, there was also a 1901 edition called Portraits and Biographies of Prominent American Women, although there are no OCLC library holdings for that edition. In the 1960s and 1970s, the 1893 edition was reprinted by two publishers and microfilmed by two others, and the 1897 edition was reprinted once. With all of these opportunities to acquire the work, hundreds of libraries already have at least one edition, and they may not need to purchase this one. However, for those libraries that have none of them, only hold a microfilm edition, or find that their hundred-year-old text is wearing out, this is a must acquisition.

The current edition has a very interesting thirteen-page introduction, in which sociologists Patricia Lenger-ermann and Jill Niebrugge-Brantley discuss the authorship, purpose, content, and historical context of the work and assess its usefulness today. They start with authorship, first by describing who Willard and Livermore were, how influential they both were in the nineteenth century, and how they’ve both sunk into relative obscurity. That may be slightly different for Wisconsin readers, with respect to Willard. Although born in New York State, this educator, suffragist, reformer, and leader of the Women’s Christian Temperance Union was raised near Janeville and attended the Milwaukee Seminary. Livermore, too, was a suffrage spokesperson and temperance leader, as well as a journal editor. But how much either Willard or Livermore actually had to do with editing the book is still a bit of a mystery, as are the identities of the participants in the “corps of able contributors” who actually wrote the entries. (The introduction by Leslie Shepard to the 1967 reprint of the 1893 edition does not question that Willard and Livermore were the actual editors.) According to Lengermann and Niebrugge-Brantley, neither Willard nor Livermore claimed public credit for the volume; perhaps mostly they lent their names to the endeavor, though the “corps” provide clues that they were people who shared Willard and Livermore’s social activism. Lengermann and Niebrugge-Brantley quote the statement of purpose from the 1893 edition: “This book...aims to show what women have done in the humbler as in the higher walks of life. It is a record of American women offered...to the consideration of those who would know what the nineteenth century of Christian civilization has here brought forth...” They agree that the manifest content of the volume supports the original aim. However, they also analyze its latent content, finding the biographies to be entirely of middle-class white women and overwhelmingly Protestant. They also note subtle digs at marriage as inhibiting wives in their activism and personal talents, and remark on the unevenness of the entries, as evidence of their authenticity and “woman’s eye for the details of a life” (p.16). My only problem with the introduction is that with all these interesting themes to explore, I wish it were longer. While many historians cite the Willard and Livermore volume, a search of various databases turned up no other sustained analysis along these lines of the book as a whole.

The classified index of endeavors is weighted toward literary contributors (248), authors (178), temperance workers (122), educators (99), physicians (78) and philanthropists (73). Looking at the other end of the spectrum is equally instructive. There are two orchestra conductors, librarians, telegraph operators, violinists, historians, peace advocates, horticulturists, kindergartners (?), dress reformers, dramatists, designers, brokers, archaeologists, architects, Christian Scientists (leaders), and Delsartean instructors, and only one photographer, military genius (!), spelling reformer, wood-carver, train dispatcher, social economist, pharmacist, literary secretary, dairy farmer, decorator, ethnologist, astronomer, banker, bee keeper, sanitary chemist, harpist, and dentist. The photographs are worthy of study in and of themselves. Most of the women are in their prime and wear the high-necked collars and swept-high ringlet hairdos of their time. Many are very stern or serious, but some let a smile creep up on the corners of their mouths.

When reading through the biographies, Lengermann and Niebrugge-
Brantley enjoyed the serendipitous nuggets of women’s lives; some they found so intimate as to suggest that those entries were submitted by women about themselves. I found such a sketch quite readily as well. I looked up one of the Delsartean instructors, Mrs. Emily Mulkin Bishop, but first read, by mistake, the subsequent entry about Mrs. Mary Agnes Dalrymple Bishop. This Mrs. Bishop was a journalist and newspaper editor. In discussing her childhood writings, we learn that “[i]n local papers her childhood poems were printed readily, the reading of Horace Greeley’s ‘Recollections of a Busy Life,’ in which he has some good advice for youthful writers, caused her to determine not to be tempted to allow her doggerel to be published, and for years she adhered to her determination” (p.105). Would someone writing about someone else refer to that person’s early poems as doggerel? I think not. On the other hand, the life of Mrs. Lelia P. Roby is summed up as: “She is a model home-maker, a connoisseur in architecture and art, a fine linguist, thoroughly educated, and a well-read lawyer” (p. 622). This does not sound like something one would write about oneself.

I recommend delving into Great American Women of the Nineteenth Century or any of its prior editions. You will be rewarded with fascinating glimpses into the lives of educated, middle-class white women from over a century ago who made it into the work world or who cared about improving the world around them, and partially succeeded.

Note
1. According to the Columbia Encyclopedia, 6th edition, Delsarte was an acting and singing teacher who formulated rules for coordinating voice and gestures. Entry is online at http://www.bartleby.com/65/de/Delsarte.html

**Historical Writings**


What do librarians do when first examining a book they haven’t seen before? They look at the Cataloging-in-Publication data on the verso of the title page to see what subject headings and classification the Library of Congress gave it. The Companion got a whopping eleven subject headings, starting with “English prose literature — Women authors — History and criticism — Handbooks,” and, as is customary, a classification matching the first heading, in PR for English literature. Indeed, many of the entries are for British women writers (Jane Austen, George Eliot, Beatrice Webb, Virginia Woolf) and some of the literary genres they employed (biography and historical fiction). But the raison d’etre of the Companion is much different. It isn’t simply to provide explanatory material on British women’s writings — and not just because its geographic scope is greater (the Anglophone world, plus country essays on Italy, France and Japan). It is to focus on the ways women have written history. As the editors say in their Introduction, In many cases, even if these writings were known, they were not considered to be “history” because they lacked either the accepted formal qualities or the appropriate subject matter. Women...wrote about women’s lives and the immediate and local societies in which they lived. The[y] frequently wrote their own histories, versions of events or analyses of what women had done in reaction to work by men that distorted, obscured or vilified women’s historical role...

[T]he Companion sets out to create a history of women’s historical production in all its myriad forms...to expand our definitions of “History.” (p.xv).

The Library of Congress classification system has no clear place for this expanded definition, and the cataloguer fell back on classification by genre. S/he did try to capture what is going on in the book in several of the other headings. The second heading is already better than the first: “Literature and history — English-speaking countries — Handbooks, manuals, etc.” And other headings pick up the facets historiography, women historians, and American and Commonwealth writings. But the book will still sit on the shelves with English literature.

The Companion contains more than 150 signed entries in alphabetical order. Besides biographical and genre essays, there are several on women’s contributions to particular countries, on historical periods (Ancient History, Archaeology and Classical Studies; The Middle Ages, subdivided into entries on Medieval Women and Women Medievalists; Renaissance, Reformation, the Enlightenment; and Modernity), and numerous entries on themes...
significant to women’s writings, such as family, religion, war, empire, feminism, nursing and medicine, prostitution, revolution, and slavery. An essay on lesbian history demonstrates the importance to lesbian identity of unearth ing lesbian history. Although the Companion is primarily set in the Western world, there is a wider essay on Postcolonial Women Writers (which also covers African American writings).

Companion to Women’s Historical Writing will be useful to students in literature and history classes who want to better understand the historical wisdom embedded in women’s writings.

History


Recently PBS aired John and Abigail Adams in the “American Experience” series. Based on their voluminous correspondence, the program featured re-creations of their lives when separated for months or years while John was away toiling on behalf of the fledgling country, as well as private moments between the devoted couple. Several scenes showed Abigail working equally hard, engaged in physically demanding domestic tasks, running their farm, and raising their children. These images were vivid in my mind when I received Women in Early America for review, and stayed with me as I sampled its entries. Naturally, I first inspected the essay on Abigail herself. Mays goes over Abigail’s early life as a minister’s daughter, including the fact that this exceptionally astute woman had no formal education — but (librarians take note!) she had full access to her father’s substantial personal library. Abigail and John began corresponding during their courtship and continued that practice whenever apart throughout their lives. Mays discusses Abigail’s famous “Remember the Ladies” appeal, which is quoted in context in a sidebar, but also Abigail’s general acceptance of the separate sphere assigned to women in the eighteenth century. When Abigail and their children joined John in Europe, she took advantage of the opportunity to expand her knowledge by visiting museums, attending concerts, and hobnobbing with the elites (this is also shown well in the documentary). On the other hand, Mays points out how bothered Abigail was by the poverty of the English masses and the wantonness of the wealthy, and how glad she was to return to America. Mays also devotes a paragraph each to the years when John was Vice President (Abigail mostly remained in Massachusetts), President (she joined him in Philadelphia and the new Capital, Washington), and retired. One of the pages of this four-page entry is Abigail’s full-page portrait, and the entry ends with four suggestions for further reading (two citations to other reference works, a biographical monograph, and an academic article). The Abigail Adams entry is accurate, nicely illustrated, and more analytical than her entry in Wikipedia.

I raise the Wikipedia comparison because so many high school and college students who might otherwise turn to a reference book like this one — even an e-reference book — probably go first to Wikipedia. And Wikipedia isn’t bad for straightforward entries on well-known people. However, it’s quite difficult to tease out information from Wikipedia that is focused on a topic and at the same time on gender and a historical time period. The superiority of a work like Women in Early America to Wikipedia is therefore much more apparent in its topical entries. Following my read of the Abigail Adams entry, I thought about various aspects of her life and read the entries for “Girlhood and Adolescence,” “Childbirth,” and “Household Responsibilities” and the appendix on “Household Chores Common to Early American Women.” As in the entry on Adams, Mays provides both description and analysis. In “Girlhood and Adolescence” she describes the gender-specific nature of most chores expected of children. Girls learned and performed domestic tasks, while boys were taught to hunt, although they had common leisure time activities. Girls’ experience diverged from boys in another significant way. They left home earlier, boarded out to other families in need of a hand with household chores and child-rearing. Mays speculates on why sources from the time period give little evidence of rebellious activities or delinquency. She states that although the portraits from the time period depict children as miniature adults and the term “adolescence” was not in use until much later, neither means that early Americans had no sense of childhood or the teen years as different from adulthood. She makes reference to “growing research attempting to document a youth subculture in early America,” but strikes a middle ground herself.

“Childbirth” is an equally enlightening summary of research by historians of women’s history, including Judith Walzer Leavitt, Catherine M.
Scholten, and Laura Thatcher Ulrich, in this case on the expectations on pregnant women to maintain their normal activities up to delivery, the large number of pregnancies of an average colonial woman, dangers at time of delivery, and lying-in customs.

In “Household Responsibilities,” Mays provides an interesting contrast between the duties of rural and urban women. Rural women spent most of their time producing food and clothing for their families, while town women had markets available and also opportunities to be involved in family businesses, but greater need than their country sisters to maintain social standards. Mays has an entertaining way of explaining the contrast to readers: “An urban woman ate her dinner from a ceramic plate, by the flickering candlelight. Most of the items on her plate would have been purchased at the local marketplace. She would be sitting on a chair at a table that was used exclusively for dining. Her rural cousin would have eaten off of a wooden or pottery bowl, the same bowl she ate all her meals from. Her light source would be the kitchen fireplace. She would be sitting at a bench beside the family worktable, which served a variety of functions. Her meal would be simple, most likely a simmered pork stew from a hog she had raised herself” (p.183). This entry is also a good one for learning the types of sources historians use to make these judgments about life in colonial times, including cookbooks, household inventories, business records, and contemporary accounts. The “Household Chores” appendix provides details on how to churn butter, make cheese and cider, brew beer, make maple syrup, preserve meat, pickle vegetables, make soap and candles, do laundry, spin yarn and thread, and fill and maintain a mattress.

Women in Early America is highly recommended for school, public and college libraries.

**LESBIAN LITERATURE**


According to John J. Younger’s frequently updated website, Lesbian, Gay, Bisexual, Transgender, Transsexual, Queer Studies in the USA and Canada (http://www.people.ku.edu/~jyounger/lgbtprogs.htm), five institutions now offer LGBTQ majors, and depending on how one defines the programs, there are almost twenty others with minors and ten with certificates or concentrations, including the University of Wisconsin–Madison and University of Wisconsin–Milwaukee. Most of these are new programs. Those programs, and the numerous campuses with GLBTQ courses but as yet no program, should welcome efforts such as the *Historical Dictionary of Lesbian Literature* to help students understand the field. Women’s studies students will, of course, find this one useful, too.

Meredith Miller’s aim in writing the *Historical Dictionary of Lesbian Literature* is to provide touch points for the development of the lesbian in literature, as a starting point for further research. She purposely does not provide a concise definition of “lesbian,” finding it presumptuous to be confined to contemporary usage, however broad. Her Introduction combines a history of the terms “lesbian” and “lesbian literature” with a bibliographic essay on lesbian identity and literature. She credits Jeannette Foster, at one time librarian of the Kinsey Institute, as the “first great scholar of a specifically lesbian literature,” for her forty years of work compiling information on “virtually every Western European and North American source for the depiction of female gender deviance or same-sex desire in literature,” published as *Sex Variant Women in Literature* in 1956. The Dictionary’s entry on Foster further states that Foster defined both the scope of the field and a methodology for reading the literature, categorized according to the “evolution of the depiction of same-sex love and transgender movement among women” (p.68) at a time when such work was “barely conceivable” to anyone but Foster. She sounds like someone who should become known to all lesbian studies students. There hasn’t been much written about Foster beyond passing references. GLBTLife database lists only two items about her, including her obituary in *Body Politic* in 1981 (Miller erroneously lists Foster’s death date as 1985). Miller also discusses Terry Castle and her *The Literature of Lesbianism* (2003), dedicated to Foster, numerous literary works, and the importance of lesbian pulp fiction — what Joan Nestle calls “lesbian survival literature.”

The Dictionary consists of entries for authors (Djuna Barnes, Jewelle Gomez, Audre Lorde, Amy Lowell, the ladies of Llangollen), works (*The Well of Loneliness*) feminisms (first wave, second wave, lesbian), relevant literary genres (coming-out story, sensation novels, Southern gothic, life-writing, horror, poetry), literatures (Arabic, South Asian, Harlem Renaissance) and other concepts (identifica-
tion, identity, censorship, homophile movement, romantic friendship). The focus is on English-language material. Entries range from a few sentences (English essayist Bridg Brophy, Combahee River Collection) to more than four pages (sexology).

Following the dictionary entries is a bibliography divided into works cited somewhere in the book, literary and historical criticism, philosophical and psychoanalytic theory, anthologies, correspondence, and autobiographies and author studies (subdivided by author) on significant writers. These are not exhaustive listings. For example, she only lists two books about Djuna Barnes, though there are many others. Presumably those she lists relate more closely to her place in lesbian literature. Miller also lists important archives and special collections and scholarly journals.

**PHILOSOPHY**


Once again, I’m compelled to start a review with a critique not of the book, but of the Library of Congress subject headings assigned to it: “Feminist theory — Dictionaries” and “Feminist theory — History.” The Library of Congress has not created a subject heading called “Feminist philosophy,” which would seem to be more appropriate for this book, as both the title and the preface make clear:

*The Historical Dictionary of Feminist Philosophy* covers both the central figures and ideas from the historical tradition of philosophy and the central ideas and theories from contemporary feminist philosophy. The latter areas include topics that have their roots in critical reactions to, and developments of, the mainstream tradition, such as epistemology or the philosophy of science; it also includes topics that have been introduced into the philosophical arena through the feminist movement itself, such as abortion and sexuality... [E]ntries related to feminist theory, and the feminist movement itself, have not dominated the dictionary. (p.xi)

However, in response to an inquiry I sent to the Cataloging Policy and Support Office of the Library of Congress, I was told that since not all authors observe a strict distinction between theory and philosophy, the Library of Congress finds it impractical to try to make one. It is therefore fortunate that “feminist philosophy” is in the title, as someone doing a keyword search for this phrase in an online catalog will find it anyway, and there is good reason to do so, as this is an excellent reference work on the subject.

Gardner begins with an introduction in which she distinguishes feminist philosophy from mainstream philosophy: feminist philosophy is not searching for knowledge for its own sake, but rather with a political goal: “resistance to, and elimination of, the subordination of women.” Feminist philosophy, she says, strives to root out gender biases within philosophy and to use feminist perspectives and insights to reconstruct the discipline itself. Next she gives a historical overview of the political philosophers of the feminist movement, starting with Mary Wollstonecraft and Harriet Taylor Mill, up through Betty Friedan, Simone de Beauvoir, and numerous feminist theorists from the 1980s onward. Then Gardner turns to stages of what she terms “the feminist philosophical project,” from feminist critique of the philosophical canon through expansion of issues deemed of philosophical interest to include feminist approaches to morality, the ethic of care, sexuality, abortion, and other topics. She comments on postmodern feminism, which disrupts the categories of sex, gender, and sexuality, and French feminism, which emphasizes language and discourse about these concepts.

The dictionary proper is arranged alphabetically. Included are philosophers (mostly female, some male) whose works are in some sense feminist or which have been the subject of feminist critiques. Both John Stuart Mill and Plato qualify under the former; Rene Descartes under the latter. Among the women philosophers included are Carol Gilligan, Charlotte Perkins Gilman, Anna Julia Cooper, Luce Irigaray, and Mary Daly. Among the philosophical concepts defined are Essentialism, Body, Human Nature, Subjectivity, and numerous flavors of feminism (Analytic, Cultural, Liberal, Radical, Multicultural, Lesbian, Post-
modern, Psychoanalytic, and Socialist). Entries range from a single sentence or two (Malestream, Backlash, the journal Hypatia) to more than four pages (Epistemology, Descartes, The Second Self). Although Gardner acknowledges that feminist philosophy has mostly developed in the West, she includes entries for Feminist Philosophy in India and Global Feminism.

A detailed bibliography follows the dictionary entries. Gardner starts it with a bibliographic essay in which she guides readers to useful works such as the anthology A Companion to Feminist Philosophy, a special issue of Hypatia on analytic feminism, Elizabeth Grosz=s Sexual Subversions: Three French Feminists (particularly as a way into Irigaray), both Jane Flax=s Thinking Fragments: Psychoanalysis, Feminism, and Postmodernism in the Contemporary West and Linda Nicholson=s Feminism/Postmodernism as introductions in English to postmodernism, and various works on more specific subjects. This essay is an excellent choice for faculty and graduate students who need to do some reading in feminist philosophy but don=t know where to start. The essay is followed by citations to books and articles divided into sections for general works, concepts and terms in current use, fields within feminist philosophy (aesthetics, education, environment/nature, epistemology/philosophy of science, ethics, history of philosophy, logic and philosophy of language, metaphysics, methodology, mind, religion, and political/social philosophy), and works on individual philosophers. The volume also includes a chronology.

A useful reference work for college and university libraries.

Reviewed by Dineen Grow

Undertaking the task of compiling an anthology of any kind requires a certain amount of courage on the part of the editor(s). Inevitably, the choices of which works to include and which to omit will result in reader reactions ranging from surprise to outrage. In the case of Irish Women Writers: An A-to-Z Guide, this eventuality is mitigated, though not completely eliminated, by the choices made by the editor, Alexander G. Gonzalez. Overall, his work will greatly contribute to the body of research materials available for scholars interested in this topic. His book certainly includes the names most expected to be included in a work of this nature. However, since there were some fairly major omissions, the book should not be considered a comprehensive guide.

The inherent problem with any work that calls itself a guide to Irish women writers is that it raises the question, “What is the definition of an Irish woman writer?” If one were to strictly use Gonzalez=s book, the conclusion might be that the writer has to have been born in Ireland, sometime in the twentieth century, and writes about subjects identified with some aspect of Irish culture, however that is defined. There appear to be few entries for those women who are Irish-born but whose subject matter is outside of what would normally be considered “Irish”; and not surprisingly, then, there are no entries for women who cannot claim Irish citizenship, but who write on Irish-related themes. For example, Patricia Finney, a novelist born in London, and the author of A Shadow of Gulls and Crow Goddess, was not included in this guide. Her stories, which take place in Ireland in the second century, weave various elements of Celtic mythology throughout the works. Olivia Robertson, whose work has been compared to Somerville and Ross, and who was also born in London, is not represented. These are but a few examples.

It was also interesting to note some of the Irish-born women Gonzalez left out of this work. Jane Barlow, Anne Crone, Celia de Freine, Maura Laverty, and Patricia Lynch (a prolific writer of award winning children=s novels) were all overlooked. In his introduction, Gonzalez apologizes for leaving out such notable writers as Eva Gore-Booth and Maire Aine Nic Ghearailt, explaining that he was not able to include some of these writers either because of space considerations or because he could not find anyone willing to write up a review of the writer. Surely a book of 347 pages could have accommodated a few more names, and the lack of a reviewer is a poor excuse for being excluded.

If we are willing to accept the editor=s definition of an Irish woman writer, then I think the volume is a very good starting reference for anyone wishing to get a general sense of the body of work available by some of the most well-known Irish women authors, such as Maeve Binchy, Eavan Boland, Frances Brown, Maria Edgeworth, and Nuala Ni Dhomhnaill, to

[Phyllis Holman Weisbard, who wrote all of the above reviews, is the women=s studies librarian for the University of Wisconsin System.]
name but a few of the seventy-five authors represented. The reader is treated to an introduction of some of the best poets, fiction writers, and political commentators Ireland has to offer.

The directory is alphabetical and annotated, including biographical and bibliographical information about each author selected. There is also a section for each entry detailing how the author’s work has been critically received. The biographical descriptions were especially valuable in giving context to the author’s work and, possibly, some insight into the subject material most associated with that particular writer.

I like the way this book is organized. It doesn’t give examples of the writers’ work in the same way that Volumes IV and V of the Field Day Anthology do — works that were created to right the injustice of women not being fairly represented in the first three volumes of that series. Nevertheless, I think the format chosen suits the type of reference work this is meant to be. Overall, I believe Irish Women Writers would be a valuable addition to any library.

Note


Looking for film/video ideas for a women’s studies course? Check out the WAVE database: Women’s AudioVisuals in English:

http://digicoll.library.wisc.edu/WAVE/
Our website (http://www.library.wisc.edu/libraries/WomensStudies/) includes all recent issues of this column, plus many bibliographies, a database of women-focused videos, 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 ASSOCIATION OF ALBANIAN GIRLS AND WOMEN (AAGW) exists to help victims of sex trafficking become empowered and regain their human dignity. Members of the association are themselves former trafficking victims. AAGW’s website at http://www.aagw.org/index.html gives an eye-opening explanation of the extent and nature of the trafficking problem in a country where “the legal system...is still in its infancy and is corrupt,” as well as information about AAGW’s shelters and educational efforts.

“We are Women in a patriarchal society where women’s voices are not heard... We are Palestinians living under occupation... We are Gay in a society that has no mercy for sexual diversity... We have decided that the time has come to defy the norms of our society, and make them hear our voices for a change.” These are the members of ASWAT, a group for Palestinian gay women. They are about twenty strong so far, and they are now making their voices heard through their website at http://www.aswatgroup.org/english/

Maasai women in Kenya use traditional beadwork to craft contemporary items for the Western world, and use the proceeds to pay continuing school fees for girls who would otherwise be required to marry at age 13. BEADS is an organization that supports women’s craft groups and other projects to help Kenyan girls. Its efforts have even resulted in a decrease in the practice of ritual genital cutting of young girls. Read about the many projects of BEADS at http://www.beadsforeducation.org/

The EUROPEAN SEXUALITY RESOURCE CENTRE (website at http://www.sexualityresources.eu/index.htm) is “a cooperation between libraries, training centres, and advocacy and research organizations” that exists to help researchers find information about issues related to sexuality but which might not have been previously defined as such, for instance, “reproductive health, reproductive rights, contraception, the right to choose, abortion, prostitution, castration, female genital mutilation, AIDS prevention.” Based in Amsterdam at the IIAV (International Information Centre and Archives for the Women’s Movement), the European Sexuality Resource Centre also has partners in the U.S., India, Nigeria, and Brazil.

A librarian and a songwriting legend’s daughter have collaborated to create the website MALVINA REYNOLDS: SONG LYRICS AND POEMS at http://www.wku.edu/~smithch/MALVINA/homep.htm In addition to what the title promises, the site offers a brief biography, commentary by librarian Charles Smith and Reynolds’ daughter Nancy Schimmel, and links to other resources about the woman Pete Seeger called “one of the great songwriters of the 20th Century.”

An organization called “She”: Even without the clever pronoun, MAMA CASH is a remarkable effort. Started by a small group of Dutch women in the 1980s, this fund exists to finance “groundbreaking initiatives by women who strive to strengthen women’s rights worldwide”: in Africa, the Middle East, Asia and the Pacific, Latin America and the Caribbean, Europe, and the former Soviet Union. See http://www.mamacash.nl/site/en/

Even if you don’t read French, you’ll want to investigate the “overview of African women writers writing in French, South of the Sahara” on READING WOMEN WRITERS AND AFRICAN LITERATURES, a site with an English version at http://www.arts.uwa.edu.au/AFLIT/FEMEChomeEN.html. A number of the works featured are available in translation. I’m immediately intrigued, for instance, by the novels of Cameroonian writer Werewere Liking and by The Shadow of Imana: Travels in the Heart of Rwanda, by Véronique Tadjo of the Ivory Coast.
Alexander Street Press now offers an “online scholarly community” to facilitate research and communication about THE “SECOND WAVE” AND BEYOND, at http://scholar.alexanderstreet.com/display/WASM/. The community is related to the Press’s subscription database Women and Social Movements, 1600–2000, but participation is free and open to anyone. The site, active yet still under development, offers “bibliographies, unpublished papers, chronologies, images, oral histories, links to and reviews of external Web sites, book reviews, syllabi and other materials.”

SHAHRZAD NEWS, at http://www.shahrzadnews.org, is an Internet-based news organization for and by Iranian women. The site is currently running in Farsi; an English version will launch in Fall 2006.

ONLINE PUBLICATIONS

THE F-WORD: An online zine (with a print edition in the works) published by a Temple University women’s studies major, at http://www.thef-wordzine.com. The opening page offers this “fair warning”: “We talk really frankly about sex, and sometimes we use naughty words. If this freaks you out, then, please feel free to leave now. If you’re still with us, come on in and surf through our first issue!” Contents include “loads of great, politically meaty articles and interviews with Gloria Steinem, Loretta Ross, BETTY, Wendy Shanker, Dyann Logwood, Bitch, Jennifer Baumgardner and Amy Richards, and Lenelle Moise...among others.”


THE PUSH JOURNAL: “PUSH” stands for Periodic Updates of Sexual and Reproductive Health Issues Around the World. This is a “free, customized news service,” with RSS feeds, from the Communications Consortium Media Center (a nonprofit NGO based in Washington, DC) and UNFPA (the UN Population Fund). Users must register; see http://www.pushjournal.org


Compiled by JoAnne Lehman
Librarians interested in alternative publications have been getting together in the past few years to help each other create, organize, and manage collections of the ephemeral and unique materials known as zines. Designed in some ways to completely defy all of the rules imposed by librarians, catalogers, or organizational systems of any kind, zines can be challenging to collect in libraries. However, zine librarians are joining together to share their experiences and to provide more resources to those who want to read and preserve these self-published materials.

Julie Bartel recently released an excellent and instructional book that has been helpful to many a librarian (*From A to Zine: Building a Winning Zine Collection in Your Library*, published by the American Library Association), and Jenna Freedman began an email list a few years ago that only seems to grow with time (zinelibrarians, at http://groups.yahoo.com/group/zinelibrarians/). A group of librarians have been talking about writing a book together on “zinebrarianship,” and members of the zinelibrarians email list are putting together a website to collate resources and tips about all the details of getting zines into libraries of all varieties (http://zinelibraries.info/).

Besides the apparently increasing interest in zines and alternative press among library workers and library students, the number of women involved with zines both during the day in their libraries and after work at their own kitchen tables or local copy centers is increasing as well. Often these are women who are preserving zines as well as expressing themselves through them. In many of these zines made by library workers, there is rejection or even ridicule of the stuffy female librarian stereotype, and the women showcase themselves as critically thinking creators and consumers of media and art.

Below are a few reviews of current zines made by women who work in libraries (as professional librarians or otherwise). I discovered these titles through the process of starting the Library Workers Zine Collection, a collection of zines made by, for, and about people who work in libraries, at the School of Library and Information Studies Library at the University of Wisconsin–Madison. If you are a zinester who works in a library and you write a zine about it, I would love to add your zine to our collection!

Similarly, if you are a librarian interested in starting a zine collection, please join Jenna’s list or get in touch! In my own experience, I have found members of the zine community to be extremely helpful and supportive, and zine librarians are no exception! They are almost always willing to share their knowledge and provide lots of information and support. Enjoy, and be sure to let these lady librarians know how much you liked their work when you are through reading (because the Number One love of a zinester is regular, old-fashioned mail!)

**E-Zine:** Winter Solstice 2005

**Zine-Zine:** March 2005

**Biblio-Zine:** no.1 (January 2005), no.2 (January 2006)

Elaine Harger explores both her personal life and her life as a high-school librarian in these three titles. *E-Zine* in this case does not refer to the common term “electronic zine,” but one can assume it refers to Elaine, as it is her personal zine that discusses the past year of her life and is addressed to family and friends. The Winter Solstice 2005 edition’s cover announces the coming of Elaine’s fiftieth birthday (hurray for her!), and inside she highlights cherished happenings from the past year, books she enjoyed, and other anecdotes. This issue also includes a piece called “some b.s. that happened at school,” in which Elaine describes a battle with her high school’s principal over whether the book *On Bullshit*, a bestseller by Harry G. Frankfurt, was appropriate for the school’s library. She also gives a brief update on the progressive librarian work she has been up to with the American Library Association and other committees. As a whole, *E-Zine* is honest and peaceful, a charming look into Elaine’s life.

Elaine produced both *Zine-Zine* and *Biblio-Zine* for the high school where she works in Washington State. *Zine-Zine* was created for a local series of zine-making workshops that Elaine held at her library on topics including papermaking, zine binding, brainstorming, and the history of the medium. Photos show students from a number of schools engaging in the various stages of production. *Biblio-
Zine is dedicated to the school's library, and in the first issue, students review their favorite reference books in the library's collection, from The New Rolling Stone Encyclopedia of Rock and Roll to The Washington Driver Guide. Issue 2, also written mostly by students, includes “A Day in the Life of a ... High School Library Aide,” the results of a few student surveys about the library, book reviews written by students, and photos of reviewers working in the library. Both Biblio-Zine and Zine-Zine are great examples of how to use zines in school libraries.

Elaine does not mass-produce or sell her zines. Readers in Madison, Wisconsin, may be able to borrow them from (or view them at) the University of Wisconsin’s SLIS (School of Library and Information Studies) Library; elsewhere, try Interlibrary Loan.


It's really a pleasure to read Jenna Freedman's zine. Jenna seems to be one of the busiest ladies in librarianship, with everything from zine activism and her collection at Barnard College (read all about it at http://www.barnard.columbia.edu/library/zines/) to her work with Radical Reference (http://www.radicalreference.info) and her role as an advocate for higher salaries and the status of women in librarianship. LESLWSSO is an annual zine covering the events of the past year of Jenna's life and her reactions to them. It also includes a large reading list — with reviews — that is a great read in itself. Each zine has some diary-style entries, as well as larger pieces (e.g., “Am I Your Jewish Friend?”), thoughts on such topics as anarchism and marriage, and random riddles as well as some amusing bits (“tattoos I am considering: one less kid, DNR and ronod nagro” — “organ donor” backwards). Jenna's zine is not to be missed if you'd like an honest, friendly view into the life of an intelligent, involved, and inspirational young librarian who is looking for both reality and fiction in the library's collection, from The New Rolling Stone Encyclopedia of Rock and Roll to The Washington Driver Guide.

Jenna Freedman, 521 E. 5th St., Apt.1D, New York, NY 10009; email: leszine@gmail.com. Price: $2.00–3.00 per issue or “library zine trade.”

I Dreamed I Was Assertive: no.6 (Summer 2004), no.7 (Winter/Spring 2005)

“Sometimes I think it would be better to just be one of those adults who looks and acts and most importantly, feels the part. But I'm not, and I think it's safe to say that I never will be. This is me, a ball of contradictions — in the day taking clomid to get pregnant and at night attempting to skateboard in a supermarket parking lot.”

Celia has been making zines for awhile now (since the days of Sassy magazine), and I Dreamed I Was Assertive is a mish-mash of her daily life and travels, hopes for the future, and reactions to Chicago and life around her. From her personal life and attempts to have a baby (“I wanted to address this topic in my zine because...I have yet to read anything in a zine about someone who is struggling with infertility. Maybe it's taboo to write about this topic in the zine world because it isn't subverting the patriarchy or it's a sign of how society continues to dictate the women's roles, or because many people think it's irresponsible to bring a child into an already overcrowded world that is falling to pieces. I don't know, I'm not viewing this as a social-political issue, I'm just going with my heart”), to music appreciation via mix tapes, postal love, and interviews with fellow librarians (Jenna Freedman in #7), IDWA is a sweet and varied little zine. Celia also includes a reading list filled with reviews, and one of the neatest things is that each of the issues I have (Numbers 6 and 7) have a tiny vellum pocket in the back filled with “Haiku Tributes to the Things I Loathe and Love.” There's also a wish list at the back of each issue. Issue 6 longs for “more zines by Latinas and Latinos — where are you?” The tricky thing about Celia's zines is that she makes them in a big run and “when they're gone, they're gone.” So you might want to try distros (distributors) or other sources for back issues of these zines (and also keep an eye out for Celia's Skate Tough You Little Girls, a zine all about ladies' skateboarding!)


Ponyboy: no date or numbering information

“What follows is a sincere attempt to make coherent something quite small that felt so big as it was happening.”

Told here is an “illustrated version” of events that happened when Torie was 21 (“indulge me. I was so young”), in which the new “sheriff” in town finds love with a “long-legged, apple-eating pony” that runs from her. It’s about heartbreak and yet it doesn’t take itself too seriously in hindsight. Torie’s drawings are simple and great, and the text is short and good (so tempting to quote it all here!). Torie is in library school, and her zine does not have oh-so-much to do with libraries, but it is a great little read.

Torie, P.O. Box 110467, Brooklyn, NY 11211. Price: $1.00 per issue.

Feminist Collections (v.27, nos.2–3, Winter–Spring 2006)
Durga: Winter 2006

Tracy explains here both her personal and political lives, as well as how her past is affecting her future. In “Eugene,” she writes about the activist landscape of Oregon, how she enjoys her home, but how she is frustrated by some of the more petty confusion within the local anarchist community. Other pieces are about her past, her sister’s struggle with MS and drug abuse, her relationship with her father, and her decision to remain “child-free” amid the pressures of being a married woman.

Durga’s latest issue marks changes for Tracy; she has begun library school, which is a struggle for her after a “tough time dealing with classism as an undergraduate,” and her cat (the namesake of her zine) has passed away. From a discussion of the Iraq war to mention of her own vulnerabilities with depression, Tracy is an open and refreshing writer who leaves you ready for the next issue of Durga.

Durga, P.O. Box 5841, Eugene, OR 97405; email: durgazine@hotmail.com. Price: $1.50 per issue or trade.

You Must Have Me Confused with Someone Who Cares: no. 1.38 (May 2005); and “The Practicum Issue,” no. 2.39.1 (December 2005)

I’m a high school teacher in a relatively large, progressive Midwestern city. My school is an alternative program in the public school system, and we are funded (uuuhhh, fiscally strangled) like all other public schools. Our students choose to come to our school because they just can’t make it work in the factory-like large high schools in the city. They need more attention, more direction, stronger creative curriculum, greater respect from staff and students and usually a more leftist (truthful) political outlook.

So begins You Must Have Me Confused with Someone Who Cares, a zine that takes a brief look into one woman’s life as a teacher in an alternative school. In YMHM-CWSWC, “School Librarian” talks a bit about her experiences teaching students at this high school about zines and the history of the underground press, but the majority of the zine is her own reaction to the state of her school and what she wishes for herself and her students. In “The Practicum Issue,” School Librarian talks about her work in a required practicum program at her library school, which forces her to step outside of what she is comfortable with (high school students) and work in two schools where admittedly “it took a bit of mind-shifting to accept that I didn’t know it all.” All in all, within this work our School Librarian is able to see children as more than “loud, disorganized, illogical germ factories” and to grow more comfortable and appreciative of the librarians around her for the challenges they face in this environment of cutbacks and increased difficulties in public schools. The zine is well-written and enjoyable throughout. School Librarian is definitely someone to chat with if you are thinking of bringing the alternative press into your school.

Email: schoolzinelibrarian@yahoo.com. Price: $1.00 per issue; FREE to school libraries.

Sugar Needle: nos. 25 and 26

Sugar Needle is perhaps one of the most charming and fun zines put out by librarians. Subtitled “The zine all about weird candy and sugary products,” Sugar Needle discovers and reviews strange candy from throughout the world, from “gummy teeth” to absinthe-flavored breath mints. Also included are interviews (Jean Thompson, head CEO of Seattle Chocolates, in Issue 26, and Clint Johns, zine buyer for Tower Records, in Issue 25) and other delights. Sugar Needle is sweet; it comes in an unusual tall and slim format with great scans of candy packaging and hand-colored graphics; and it will probably give you the urge to pick up a toothbrush when you’re through reading.

Two addresses: “Up”: P.O. Box 330152, Minneapolis, MN 55408. “Down”: 1174-2 Briarcliff Rd., Atlanta, GA 30306. Price: $1.00 + one stamp per issue, or “selective trades for zines or cool candy.”

[Alycia Sellie graduated from library school at the University of Wisconsin-Madison in May 2006. For the past two years, she has organized the Madison Zine Fest (http://www.madisonzinefest.org), a gathering of local and national zine creators that takes place in collaboration with the annual Wisconsin Book Festival. When she is not reading zines, watching trashy horror movies, or riding her bike, you may find her at the Wisconsin Historical Society, where she enjoys working in the Newspapers and Periodicals Department.]
Periodical Notes

Special Issues of Periodicals


Biography: An Interdisciplinary Quarterly v.27, no.3 (Summer 2004): Special essay collection: “German Rediscovery of Life Writing: Introduction to Essays on German-Speaking Women in the Long Eighteenth Century.” ISSN: 0162-4962. Guest ed.: Ruth Dawson. Publ.: University of Hawai‘i Press for the Biographical Research Center. Center for Biographical Research, University of Hawai‘i at M‘noa, Honolulu, HI 96822; email: biograph@hawaii.edu; website: http://www.hawaii.edu/biograph

Clio Medica/ The Wellcome Series in the History of Medicine v.73, no.1 (January 2004): “Sex and Seclusion, Class and Custody: Perspectives on Gender and Class in the History of British and Irish Psychiatry.” Issue eds.: Jonathan Andrews & Anne Digby. ISSN 0045-7183; online ISSN: 0045-7183. Publ.: Rodopi, 295 North Michigan Avenue, Suite 1B, Kenilworth, NJ 07033; phone: (800) 225-3998; email: info@rodopi.nl; website: http://www.rodopi.nl/senj.asp?SerieId=CLIO


HIGH ABILITY STUDIES v.15, no.1 (June 2004): Special issue: “Gifted Females in Mathematics, the Natural Sciences and Technology.” Issue ed.: Heidrun Stoeger. ISSN: 1359-8139 print; 1469-834X online. Publ.: European Council for High Ability, P.O. Box 242, Oxford, UK; phone/fax: 44-1865-861-879; email: secretariat@echa.ws


HISTORY TEACHER v.37, no.4 (August 2004): Special section: “OAH Panel: Race, Gender and Ethnicity in the United States History Survey.” Section ed.: Michael J ohanek. ISSN: 00182745. Publ.: Society for the History of Education, P.O. Box 1577, Borrego Springs, CA 92004; phone/fax: (760) 767-5938; email: cjgeorge@prodigy.net; website: http://www.thehistoryteacher.org/


**JOURNAL OF MULTICULTURAL COUNSELING AND DEVELOPMENT** v.32 supplement (2004): Special section: “Centralizing Feminism and Multiculturalism in Counseling.” Section ed.: Ruth E. Fassinger. ISSN: 0090-5461. Publ.: Multicultural Center, Antioch University New England: “quarterly journal of the Association for Multicultural Counseling and Development (AMCD), a member association of the American Counseling Association.” ACA Subscriptions Office, P.O. Box 2513, Birmingham, AL 35201-2513; phone: (800) 633-4931; website: [http://www.multiculturalcenter.org/jmcd](http://www.multiculturalcenter.org/jmcd)


**PS: POLITICAL SCIENCE AND POLITICS** v.37, no.1 (January 2004): E-symposium: “An Open Boundaries Workshop: Women and Politics in Comparative Perspective” (papers resulting from the Third Japanese American Women’s Symposium (JAWS) at the University of Delaware, August 2003, co-sponsored by the American Political Science Association and Women’s Studies at the University of Delaware). Symposium ed.: Marian Lief Palley. ISSN: 0030-8269. Publ.: American Political Science Association,


**ITEMS OF NOTE**

The InteLex Corporation, in association with the Oxford University Press, will soon be adding *The Life and Writings of Lady Mary Wortley Montagu* to its *Past Masters: Women Writers* collection. Montagu was an eighteenth-century English traveler and author who is credited with introducing smallpox inoculation to England. The database will include a collection of Montagu’s writing and letters, as well as four complete biographies edited by Robert Halsband and Isobel Grundy. The collection is available on CD-ROM for both Windows (ISBN 1570854378) and Macintosh (ISBN 1570854947) computers ($240 individuals, $700 institutions, and $1400 campus-wide access). Campus-wide access to the Web server is also available for $1400. To order, contact the InteLex Corporation, PO Box 859, Charlottesville, VA 22902-0859; phone: 434-970-2286; fax: 434-979-5804; website: [http://www.nlx.com/titles/titlww18.htm](http://www.nlx.com/titles/titlww18.htm).

In 2003, the host of *Dialogue*, a weekly radio program produced by the Woodrow Wilson International Center for Scholars, interviewed Sanam Anderlini about the effects of war on women and children in a program entitled *Women & The Architecture of Peace*. Anderlini is the Director of Policy Commission at Women Waging Peace. In the interview she described the opportunities peace offers to improve the lives of women through a transformation of society, and provided examples of such events. To obtain a CD-ROM or cassette recording of the program for $10 (check or money order only), contact *Dialogue* at One Woodrow Wilson Plaza, Woodrow Wilson Center, 1300 Pennsylvania Ave, Washington, DC 20004-3027; phone: 202-691-4146; email: [dialogue@wilsoncenter.org](mailto:dialogue@wilsoncenter.org). Alternatively, you can listen to this and other *Dialogue* programs online using Quicktime Player. Website: [http://www.wilsoncenter.org/index.cfm?fuseaction=dialogue.index#](http://www.wilsoncenter.org/index.cfm?fuseaction=dialogue.index#).

The World Alliance for Breastfeeding Action (WABA) has recently released *Breastfeeding: A Reproductive Health and Rights Issue*, an 80-page book by Lakshmi Menon and Sarah Amin. The authors argue that breastfeeding is a vital aspect of overall reproductive health for women, and explore the way women incorporate breastfeeding into their lives and complex responsibilities. A copy of the book can be obtained for $5 by contacting WABA at P.O. Box 1200, 10850 Penang, Malaysia; phone: 60-4-658-4816; fax: 60-4-657 2655; email: waba@streamyx.com; website: [http://www.waba.org.my](http://www.waba.org.my).

In an effort to combat the negative images of women in the media, Isis International-Manila organized the Radio Production Training for Asian Women Broadcasters in Bangkok in April, 2000. From that event comes *Averting Babae: Asia-Pacific Women’s Music*. The audio CD includes music original music from the women of the Philippines, Sri Lanka, Laos, Bangladesh, and Australia, along with an insert with the translated lyrics. Isis International is offering the CD free of charge to qualified women’s radio programs and community groups, but encourages donations to cover the cost of shipping and handling. To order a CD or cassette, contact Media, Information and Communication Services Programme, Isis International-Manila, No. 3 Marunong Street, Barangay Central 1100, Quezon City, Philippines; phone: 632-435-3405; fax: 632-924-1065; email: [communications@isiswomen.org](mailto:communications@isiswomen.org); website: [http://www.isiswomen.org/pub/catalogue/cd.html](http://www.isiswomen.org/pub/catalogue/cd.html).

The following three items are *Occasional Papers on Gender Policy* from the United Nations Research Institute for Social Development (UNRISD) Press. Copies are available for $12 each for those in industrialized nations and $6 each for students and those in “developing and transitional” nations. To obtain a copy, contact Sylvie Brenninkmeyer-Liu, Palais des Nations, 1211 Geneva 10, Switzerland; phone: 41-22-917-3011; fax: 41-22-917-0650; email: liu@unrisd.org. These and other publications are also available online in PDF format at the UNRISD website: [http://www.unrisd.org](http://www.unrisd.org). Click on “Publications” and then search by author, title, or type of publication.

1. According to Binaifer Nowrojee, author of *“Your Justice Is Too Slow”: Will the ICTR Fail Rwanda’s Rape Victims?* (UNRISD Occasional Paper 10, 29p., March 2006), the International Criminal Tribunal for Rwanda (ICTR) has failed to prosecute the perpetrators of sexual violence against Tutsi women during the Rwandan genocide, which ended more than ten years ago. Nowrojee interviews rape survivors who have experienced hostility and embarrassment in their attempts to seek justice and contends that there is a lack of a “political will” to prosecute
crimes of sexual violence along with other violent crimes. View the paper online in PDF format at http://www.unrisd.org/publications/opgp10.

2. Keiko Yamanaka and Nicola Piper explore the consequences of “uneven economic development” for women who migrate to wealthier nations in order to find work in FEMINIZED MIGRATION IN EAST AND SOUTHEAST ASIA: POLICIES, ACTIONS AND EMPOWERMENT (UNRISD Occasional Paper 11, 56p., December 2005). Poorer nations encourage women to migrate to wealthier countries to work and send their money home, yet do little to ensure the safety and well-being of these migrant workers. Migrant women may experience greater social mobility and empowerment when they move to a new country, but can also experience great injustice. Non-governmental agencies have been established to fill the void in protecting workers’ rights.

3. Although foreign direct investment (FDI) is popular as a tool to aid developing nations, Elissa Braunstein questions its outcomes and utility for women in FOREIGN DIRECT INVESTMENT, DEVELOPMENT AND GENDER EQUITY: A REVIEW OF RESEARCH AND POLICY (UNRISD Occasional Paper 12, 40p., March 2006). When FDI concentrates on “labour-intensive, largely export-oriented industries,” women may lose their jobs to men as companies seek to keep costs down. While women’s wages often increase in absolute terms, the FDI does little to alleviate the gender gap in wages. Baumstein suggests policies to encourage the productive capacity of women and social supports along with FDI in order to help women achieve equality.

In cooperation with Palgrave Macmillan, UNRISD has recently added SOCIAL POLICY IN THE MIDDLE EAST: ECONOMIC, POLITICAL AND GENDER DYNAMICS (280p., ISBN 1403941653, 2006) to its SOCIAL POLICY IN A DEVELOPMENT CONTEXT series. Along with economic reform and integration into the global economy have come new social conflicts for the nations of the Middle East and North Africa. Social Policy in the Middle East, edited by Massoud Karshenas and Valentine M. Moghadan, explores “political and economic perspectives on social policy” in the region, and the way in which policy changes can help alleviate social tensions during the economic and social transformation. It also includes a “gender analysis of social policy.” The book is available from Palgrave Macmillan for $90 at 175 Fifth Avenue, New York, NY 10010; phone: 888-330-8477; fax: 888-672-2054; website: http://www.palgraveusa.com.

Miriam Greenwald

Items of Note

Compiled by Jessica Trumm
Books and Audio-Visual Materials Received


HISTORICAL DICTIONARY OF LESBIAN LITERATURE. Miller, Meredith. Scarecrow, 2006.


WOMEN EMERGING. Pelan, Rebecca and Hayes, Alan, eds. Women’s Studies Centre, 2005.

WOMEN ENTREPRENEURS (VIDEO), Riley, Jocelyn producer. Her Own Words, 2005.

WOMEN IN ELECTRONICS (VIDEO), Riley, Jocelyn producer. Her Own Words, 2006.

WOMEN IN THE AUTOMOTIVE INDUSTRY (VIDEO), Riley, Jocelyn producer. Her Own Words, 2005.


SUBSCRIPTION FORM

Subscribe to Feminist Collections: A Quarterly of Women’s Studies Resources and two other publications, all for one low subscription price! You’ll get ten issues—four of Feminist Collections, four of Feminist Periodicals: A Current Listing of Contents, and two of New Books on Women & Feminism.

__Individual subscriber with University of Wisconsin-Madison campus address, $8.25/year
__Organizational/departmental subscriber with University of Wisconsin-Madison campus address, $15.00/year
__Individual, or nonprofit women’s program, elsewhere in Wisconsin, $16.00/year
__Individual, or nonprofit women’s program, outside Wisconsin, $30.00/year
__Library or other organization in Wisconsin, $22.50/year
__Library or other organization outside Wisconsin, $55.00/year

[Additional postage for non-U.S. addresses only (per year): Surface mail: Canada & Mexico—add $13.00; other countries—add $15.00; Air mail: Canada & Mexico—add $25.00; other countries—add $55.00]

TOTAL ENCLOSED: $___________  SUBSCRIPTION YEAR: __2006__ or ______

Subscriptions are by calendar year only. You will receive all issues whose cover dates are in the year you specify, regardless of when they are actually printed or when you send in your subscription. (For example, because of schedule delays, the Fall 2005 issue of FC was not published until April 2006, but all 2005 subscribers received it upon publication.)

Students should give a permanent address where mail can reach them year-round.

Name __________________________________________________________
Address _________________________________________________________
City ________________________________ State _______    Zip __________

We occasionally provide our mailing list to publications/groups whose missions serve our subscribers’ information needs. If you do NOT want your name and address shared, please check here. ☐

Make your check payable to UNIVERSITY OF WISCONSIN–MADISON and send it with this form to:

UW System Women’s Studies Librarian
430 Memorial Library
728 State Street
Madison, WI 53706
http://www.library.wisc.edu/libraries/WomensStudies/
Subject coverage includes:

- feminist studies - theory & history
- art, language & culture
- literary criticism
- political & social activism
- mental & physical health
- violence & abusive relationships
- prejudice & gender discrimination
- law & legislation
- women’s rights & suffrage
- psychology & body image
- developing countries
- women in development
- social welfare & socioeconomics
- women and the media
- women’s liberation movement
- sexuality & sexology
- employment, workplace harassment
- lesbianism
- reproductive rights
- family & relationships
- racial & ethnic studies
- modern period
- Victorian period
- historical studies
- girl studies
- marriage & divorce

Over 370,000 records drawn from a variety of landmark women’s studies indexes & databases.

**Women’s Studies Abstracts** (1984–present) was edited by Sara Stauffer Whaley and provides more than 74,000 records.

**Women’s Studies Bibliography Database** Publications indexed in this database cover a wide range of social science disciplines including anthropology, sociology, social work, psychology, health sciences, education, economics, law, history, and literary works. Source documents include related websites, internet documents, professional journals, conference papers, books, book chapters, selected popular literature, government reports, discussion & working papers and other sources. Enhanced sub-sets of records from U.S. government databases and other files are included to make WSI as comprehensive as possible. This file of 212,000+ records is produced by NISC with contributions by many individuals.

**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.

**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 Studies International** (WSI) covers the core disciplines in women’s studies to the latest scholarship in feminist research. WSI supports curriculum development in the areas of sociology, history, political science & economy, public policy, international relations, arts & humanities, and business and education. Nearly 800 sources includes: journals, newspapers, newsletters, bulletins, books, book chapters, proceedings, reports, dissertations, theses, NGO studies, important websites & web documents, and grey literature. Over 2,000 periodical sources are represented and include ISSNes.