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Feminist Collections

A Quarterly of Women's Studies Resources

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Volume 33, Number 4, Fall 2012

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FROM THE EDITORS

January 2013. Regardless of what the footer on this page says, there's no mistaking the current season in Wisconsin for anything other than winter. Our December 19–20 blizzard made that abundantly clear, with snow accumulations of up to twenty-two inches here in Dane County, and a lot of fallen trees and downed power lines thrown in for emphasis. At our house, we were pressed into an impromptu Solstice observance a day early, when our power shut off and we had to dig out our stores of candles for an evening. It was actually quite lovely, and even with some sore shoveling and tree-hauling muscles and a set of keys misplaced in the dark, we really couldn't complain. But we knew winter had arrived; and I'm actually glad it has not only arrived but continued, even though the pretty snow is now mostly gone, while temperatures dipping into the single digits remain.

Unlike the weather, the reviews in this issue of *Feminist Collections* are timely regardless of the season. In the first one, Mary Farrell Bednarowski addresses "The Personal, the Political,

and the Spiritual," expanding on the famous Second Wave slogan ("The personal is political.") "Religion and spirituality are intriguing and boundary-expanding categories of human experience," she writes, "in which to encounter feminist scholars working out the dynamics of the personal and political"; she reviews the work of four such scholars, one of whom is Wisconsin's own Karlyn Crowley (director of Women's and Gender Studies at St. Norbert College), author of *Feminism's New Age: Gender, Appropriation, and the Afterlife of Essentialism*. After that, Emily Bowles reviews an anthology of feminist professors' memoirs edited by the nearly legendary Susan Gubar; and Nancy Bird-Soto looks at both a book and a film that aim to "dismantle the myth" that disabled women lack social agency.

Twelve colleagues, many of them librarians in university settings, review this issue's slate of new reference works related to women's studies. That column begins on page 14. We're always on the lookout for reviewers for

this category, by the way. Reviewing a reference book is a great way to contribute intellectually to this journal without as daunting a commitment as a feature article requires. Let Phyllis Holman Weisbard know if you'd like to be added to an email list that receives occasional calls for reference reviewers (pweisbard@library.wisc.edu).

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○ J.L.



BOOK REVIEWS

THE PERSONAL, THE POLITICAL, AND THE SPIRITUAL: STILL SORTING IT OUT AFTER ALL THESE YEARS

by Mary Farrell Bednarowski

Ciara O'Connor, "Becoming Whole': An Exploration of Women's Choices in the Holistic and New Age Movement in Ireland," in Olivia Cosgrove et al., eds. ***IRELAND'S NEW RELIGIOUS MOVEMENTS***. Newcastle upon Tyne, U.K.: Cambridge Scholars Publishing, 2011. 425p. bibl. index. pap., \$74.99, ISBN 978-1443825887.

Karlyn Crowley, ***FEMINISM'S NEW AGE: GENDER, APPROPRIATION, AND THE AFTERLIFE OF ESSENTIALISM***. Albany: State University of New York Press, 2011. 243p. bibl. index. pap., \$24.95, ISBN 978-1438436265.

Kathryn Lofton, ***OPRAH: THE GOSPEL OF AN ICON***. Berkeley & Los Angeles: University of California Press, 2011. 304p. index. pap., \$24.95, ISBN 978-0520267527.

Cynthia Eller, ***GENTLEMAN AND AMAZONS: THE MYTH OF MATRIARCHAL PREHISTORY, 1861–1900***. Berkeley & Los Angeles: University of California Press, 2011. 290p. index. pap., \$27.95, ISBN 978-0520266766.

Social historian Sara Evans has pointed out that in contrast with First Wave feminism's slow and steady move toward the "single, symbolic issue" of the vote, the Second Wave's almost instant emergence "in a fast-moving and unruly storm, massive from the very outset," encompassed multiple social issues and was often "at war as much within itself as with patriarchy."¹ Much of that internal conflict emerged from the complications of the Second Wave's most foundational claim: that "the personal is political." Among Evans's many astute and prescient insights is her recognition that while that claim was empowering at many levels, its pursuit "led to a search for purity, for the 'true' feminism in the realm of ideas and the formula for a perfectly realized feminist life."² The emphasis on the perfect has often fostered a low tolerance for complexity and ambiguity, and an inability to recognize feminist progress when it occurs in less than all-encompassing forms — which, of course, is almost always. As it turns out, the insight

that began as the aphoristic battle cry of early Second Wave feminism still reverberates into the Third and Fourth Waves. It has proved itself in multiple public arenas and cross-pollinating academic disciplines to be both profoundly true and infinitely complicated.

Religion and spirituality are intriguing and boundary-expanding categories of human experience in which to encounter feminist scholars working out the dynamics of the personal and political. Like "personal" and "political," religion and spirituality are not as easy to separate from each other as popular wisdom suggests. There are contexts in which it would be very important to elaborate on the reasons for their present separation — "I am spiritual but not religious" — but this does not seem to be one of them. I will rely on American religious historian Catherine Albanese's suggestion that spiritual people do a lot of things that are religious,³ and let it go at that for the purposes of this review. What I am

interested in investigating, as someone who has spent her career in religious studies with an emphasis on women's religious history and experience, is how the authors of these three books and one book chapter, all of them published in 2011, explore "women's religion," defined variously, in terms of the personal and the political.

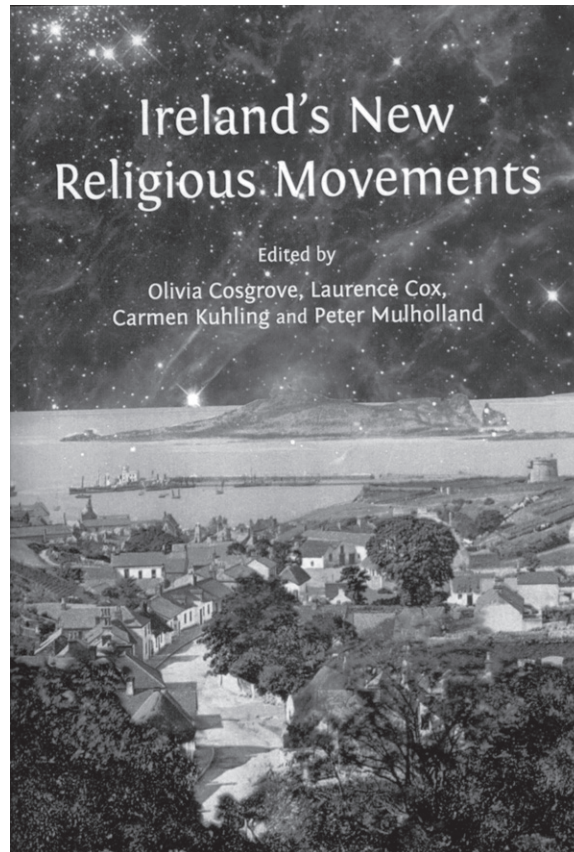
To bring these disparate but selectively overlapping texts into conversation with each other, it works well to begin with Ciara O'Connor's "Becoming Whole: An Exploration of Women's Choices in the Holistic and New Age Movements in Ireland." In a relatively short piece, O'Connor touches on many of the questions and issues that are explored at greater length and with different emphases in the other works, among them this: What kind of religion is "good" religion for women, both personally and politically? Hers is one of eighteen chapters in *Ireland's New Religious Movements*, a book with its origins in a 2009 conference to

bring together the most up-to-date methodologies for the study of new religions in Ireland. Taken together, the chapters illustrate relatively recent efforts by religious studies scholars to move away from universalizing theories about religion that are based primarily in post-Famine institutional Catholicism and focused on theology.

Tellingly, O'Connor's chapter is the only one in the volume that addresses issues of gender directly, although there is mention of differences between men's and women's experiences in many chapters, and strong potential for gender analysis in others, such as "Irish Neo-Paganism," by Jenny Butler; "Irish Base: Global Religion: The Fellowship of Isis," by Catherine Maigrant; and "Marian Apparitions, the New Age and the FAS Prophet," by Peter Mulholland. As is the case in the United States, religious studies and religious history in Ireland still tend to be gender-blind, as Catherine Brekus and her colleagues point out,⁴ just as many historians of social movements, feminists among them, are religion-blind.

O'Connor argues that there is a strong causal connection among the women's movement in Ireland, increasing secularization in Irish culture, and changes in the spiritual landscape. Drawn to holistic New Age healing practices that attend to mind, body, and spirit, the subjects of O'Connor's research are rejecting what they have experienced as body-denying, body-denigrating approaches to religion and medicine formulated by Catholicism and the orthodox medical system. They are looking for and finding more empowering therapies and more compassionate caregivers. The rationale for her research, O'Connor says, "is to map out the spiritual land-

scape of Irish women — to measure how they identify spiritually and how they 'do' spirituality — who are choosing to shrug off the religions of their birth in favour of a more subjective and often subversive approach to spirituality" (p. 223). It is O'Connor's contention that although these women



do not always or often use the language of politics — they are, not surprisingly, more practiced with the language of spirituality — their testimonies are about resistance to cultural norms that are debilitating for women.

O'Connor is studying women who do not consider themselves political, but who, perhaps because of the history of Ireland (think of the hedge-rows that sheltered catechists and their students from the British soldiers), are well able to see the subversive in the spiritual. She situates her work "in a

search to unite feminist politics and spirituality" (p. 236), to probe the extent to which the New Age spirituality movement in Ireland is a powerful social movement of resistance. She is realistic in her concluding questions about whether the women's holistic movement might cease to have "radical potential" and end up colluding with capitalism, consumerism, and individualism. (This is a subject Kathryn Lofton takes up with zeal in *Oprah: The Gospel of an Icon*, reviewed later in this essay.)

O'Connor is also asking implicitly, as I see it, two other questions: whether feminism can be transforming only when it works from the margins or has the potential to transform society through its subversions; and whether feminism is capacious enough to discern and embrace forms of feminism that are expressed in not immediately obvious ways. In this respect I see O'Connor's work as similar to that of two scholars writing in the 1990s, R. Marie Griffith⁵ and Mary McClintock Fulkerson,⁶ both of whom investigated how to uncover the feminist implications of the work of church women who do not see themselves as feminists.

In *Feminism's New Age: Gender, Appropriation, and the Afterlife of Essentialism*, Karlyn Crowley extends O'Connor's inquiry in her exploration of why New Age culture is so appealing, in this case to American white women. Crowley asks why scholars have so seldom recognized that there is feminist significance to be found in what is happening in these women's world views and practices. She is not an apologist for New Age culture, which she characterizes as "white women's culture;" in fact, she is highly criti-

cal of its excesses and its naiveté about racial appropriation and political realities. But she wonders at feminists and culture critics who fail to take New Age practices and worldviews seriously as significant sites of gender configuration and subversion. “Given the centrality of gender in New Age culture,” asks Crowley, “why haven’t more women’s and gender studies scholars investigated this phenomenon? I believe it comes down to one word: disgust” (p. 7).

Crowley is not without her own occasional attacks of disgust, but her major interest is in how various manifestations of New Age culture seek to empower women — an effort, she says, that requires looking both beyond and beneath scholarly and popular assumptions that New Age culture is irredeemably superficial, consumerist, narcissistic, irrational, regressive, primitivist, white racist, essentialist, apolitical, and bad for women. In Chapter 1, “Touched by an Angel,” she asks, “Why angels and not activism?” and places New Age women in an American historical lineage of alternative “women’s religions” (Mary Baker Eddy, New Thought practitioners, Robert Bellah’s “Sheila”), whose religious world views and practices have been frequently judged both insufficiently deep to respond to the realities of life and dangerously feminizing to the fabric of society.

In contrast with such dismissals, Crowley describes herself as motivated by what she observed in her fieldwork and “in numerous narratives, ethnographies, and cultural practices . . . that many of the claims that New Age women articulate are the same claims that feminism makes, without the rhetoric of feminism: New Age women want community, and they want empowerment as women” (p. 167). What troubles her is the lack of an overt political platform, a lack that makes it impossible for New Age

women to make demands as a community. In Chapters 2–5, she probes the significance of four New Age practices: white women’s engagement in white-constructed Native American rituals; the gender manipulation of ying and yang in macrobiotics; the uses of prehistoric memory in the American goddess movement; and Oprah Winfrey’s filtering of “white New Age ideas through her own black experience” (p. 134) — the latter two subjects explored at length in both Lofton’s and Eller’s books. In each of these chapters Crowley looks for strategies of empowerment, typically empowerment from within, that have been ignored or dismissed — or simply precluded by assumptions that there’s not much “there” there, other than constellations of superficial spirituality and sins against deeply held feminist values. Taking the efforts of New Age women seriously, however, does not mean that Crowley is willing to overlook those sins.

It is not easy to take the scholarly risk of paying serious attention to religious phenomena that are considered frivolous as well as detrimental to the feminist cause, particularly when one also accepts the obligation to grant critics their due, if not their easy dismissals. I assume that Crowley does not expect a resounding “yes!” to the question she asks in the title of her conclusion: “Is New Age Culture the New Feminism?” She acknowledges that, at the very least, the racial politics of New Age culture keep it from being libera-



tory. But she does not let scholars off the hook when it comes to conceding that there are things going on in the New Age movement, personally and politically, that require attention if the increasing complexities of both religion and feminism in the United States are to be recognized and interpreted.

If Crowley’s book is an on-the-one-hand, on-the-other-hand kind of argument, Kathryn Lofton’s *Oprah: The Gospel of an Icon* is not. The first clue to that fact can be found in the beginning epigraph, a quote by Franz Rosenzweig: “The false Messiah is as old as the hope for the true Messiah. He is the changing form of this changeless hope.” What Lofton argues above all is that Oprah and her empire offer the basis for a powerful and irrefutable argument that religion, popular culture,

and economics/commerce/consumption/capitalism can't be disentangled from each other. There is no place in American culture, she says, where religion "isn't."

Lofton is clear about what her book is not: It is neither a biography nor an exposé of Oprah, even though multiple elements of Oprah's story appear in the chapters; nor is it an ethnographic study of Oprah's fans, even though, again, responses from her fans can be found throughout the text. Readers do not learn, either, how Lofton feels about Oprah, or even whether she likes her, although she was often asked just that when she gave presentations on her research. "My reply to these two inquiries," says Lofton, "has been the same: I am studying what we're watching and what it constantly conveys" (p. 212). And what it conveys, she says, is "that whatever distinguishing marks we make between commodities and religion, they are, for all practical purposes, arbitrary" (p. 212).

This is, though, a book about a woman, the women's consumerist religion she has created, and the women's consumerist gospel she preaches. It is also, often, implicitly, about feminism and gender construction. To illustrate what she means by the commingling of religion and consumerism, Lofton incorporates, in five topical chapters, "materials from Oprah's corporate production alongside comparisons with a category of religious studies analysis as well as with examples from seemingly nonreligious culture" (p. 18). The religious studies categories are derived from American Protestant religious history, both black and white. They include the relationship between consumer culture, prosperity gospels, and purchasing as spiritual practice; celebrity culture, contemporary evangelicalism, and spirituality; makeovers

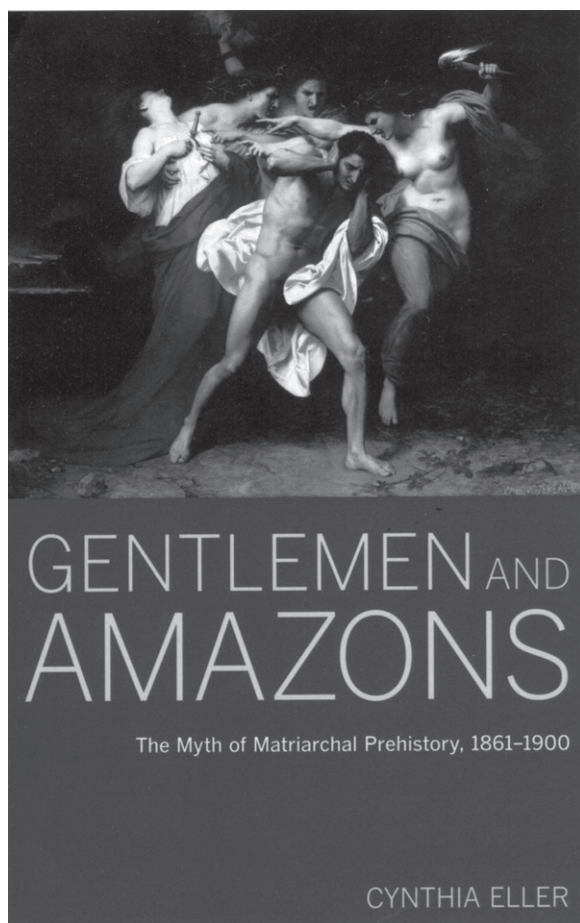
as conversion experiences; Oprah as a "preacher queen" in the long tradition of other American preaching women; Oprah's book club as an example of post-Reformation Protestant text-reading; and Oprah's Leadership Academy for Girls in South Africa as related "to a long trajectory of African American missions as well as to the unfolding of global corporate markets" (p. 18). There is also an epilogue about "political spirituality" and the "'Oprahfication of Obama" (this is a book that requires a liberal use of quotation marks).

Two of Lofton's chapters — any would do — show how she integrates religion, popular culture and consumerism to illuminate how Oprah operates in the midst of all three. Chapter 2, "Celebrity Spirit: The Incorporation of Your Best Life," begins with a survey of American religion over the last quarter century and the political and social dynamics that have changed the contours of both institutional and popular religion: feminism and anti-feminism, black culture, the eclecticism of New Age religion, and political polarization. "Whatever story you want to tell about religion in the last quarter century," says Lofton, "it will not be neat" (p. 52). In this milieu Oprah functions as a celebrity turned spiritual expert (Crowley and Lofton interpret who is really the expert in contrasting ways) helped by other experts, an earthly divinity who both luxuriates in the particularities of her own life and transcends them. Oprah does not travel so far to other realms that she can't also offer a path for fans to accomplish the same spiritual transformation. But, according to Lofton, the substance of the spirituality Oprah offers is...insubstantial. According to Winfrey, "Spirit to me is the essence of who we are. That essence doesn't require any particular belief. It just is" (p. 79).

In Chapter 5, "Reading Religiously: The Reformation of Oprah's Book Club," Lofton begins with "the return" of the book club after a one-year hiatus and the resumption of Winfrey's "literary management of American literacy to capitalize upon multiple media support networks" (p. 53). Lofton compares the book club and the community it creates among millions of fans (women, we assume) with early twentieth-century Bible study classes for young adults that promoted friendships along with — maybe more than — Bible reading. It isn't just fellowship and literacy that Oprah's book club promotes, but the various accoutrements necessary to make reading pleasurable in multiple ways — like the swimming suits of a variety to fit every woman's shape that Oprah promoted for looking good while reading John Steinbeck's *East of Eden*, the first selection of "the return."

In contrast with many — probably most — academic works on religion and culture, Lofton's *Oprah* offers not only a multi-pronged analysis of the phenomenon that is both Oprah and *Oprah*, but also a wide-ranging repertoire of emotional overtones. The authorial voice is, by turns, instructing, funny, ironic, snide, brilliantly analytical, undeniably astute, occasionally filled with righteous indignation, and feisty. In other words, there is a lot going on in this book in addition to academic analysis.

At bottom, I see *Oprah: The Gospel of an Icon* as a jeremiad, a lament — if an often fairly compassionate lament — for the passive and undifferentiated religio-economic state to which so many American women (they can't all be "Protestant") have succumbed. There is a sub-textual message to Oprah's women fans, at least as I experience it — Resist and Repent! Construct Your Own Authentic Lives! — but not a counter-vision



that suggests more authentic paths to take. It is challenging to imagine how to untangle what is already so tightly intertwined. Lofton's assessment of Oprah and all she stands for is difficult to refute, given the evidence she offers, but there is still in me the desire to say, "Wait! There has to be more."

Cynthia Eller, who, by the way, has written a very positive blurb for the back of Lofton's *Oprah*, is well known among feminist scholars particularly for two previous books (although she has written others). The first is *Living in the Lap of the Goddess* (1995), a study of goddess-oriented feminist spiritualities whose practices, rituals, and world views offer the promise of individual empowerment for women and either the return or the re-emergence of woman-centered cultural institutions. The title alone of the second

— *The Myth of Matriarchal Prehistory: Why an Invented Past Won't Give Women a History* (2000) — suggests that this book would have elicited both adulation and vituperation, as indeed it has.

It matters to Eller whether the myth of matriarchal prehistory is fact or not. Her contention that it is not — that there is simply not enough historical, archaeological, or anthropological evidence to support the existence of pre-ancient matriarchal societies — undergirds both her 2000 book and the newer one reviewed here: *Gentlemen and Amazons: The Myth of Matriarchal Prehistory*. Eller reveals in her acknowledgments that the history of matriarchal myth "has been the guiding passion of my scholarly work for

fourteen years," and that "matriarchal myth is where I pick up the fabric of the universe" and find "the threads [that] eventually lead everywhere else" (p. xiii).

Gentlemen and Amazons is a compelling, complex, dense, and formidably researched historical study of the extent to which matriarchal prehistory was of particular interest in the last forty years of the nineteenth century — not to women, for the most part, but to men, primarily anthropologists and sociologists. This book is a bit of a wild card among the other resources under review here, since it treats "religion" more by implication than direct assessment. Eller considers the myth of matriarchal prehistory "a giant thought experiment" with the capacity to hold within it a variety of competing and

contradictory convictions about gender in relation to past, present, and future. She makes it clear in the first chapter that she does "indeed mean that it is not true," but also that "in the recent context I am far more interested in how the story is used, how it has been passed from one narrator to another, and what it says about Western culture's recent wrestling with gender" (p. 13). The narrative of prehistoric matriarchies, discarded by male scholars by the end of the nineteenth century, rose again not only in late twentieth-century feminism but also in popular culture, through vehicles like *The Da Vinci Code*, an immensely popular novel that "imagines a sex-positive, harmonious ancient world, purportedly balanced between the genders but focused on the sacred feminine" (p. 4). The bliss of this world was destroyed by male-dominated institutions, the novel tells us — in particular, by the Roman Catholic Church.

Most of the book is given over to a chronological cataloguing and analyzing of the works of numerous and mostly male scholars, Continental, British, and American, who used variations of the myth to work out ideas about marriage, women, sexuality, and religion. Eller points to ironies everywhere, including the fact that the acknowledged originator of the myth, Swiss classicist Johann Jakob Bachofen, who published *Das Mutterrecht* ("The Mother Right") in 1861, was most likely a misogynist whose ideas were filtered through Carl Jung (not a feminist, either) and his followers and greatly influenced late twentieth-century matriarchal myth proponents. "In Bachofen," says Eller, "can be found most of the seeds of thought that eventually colonized the entire territory of matriarchal myth" (p. 63).

In her eight chapters Eller offers evidence, drawn from scholarly and popular, primary and secondary sources, of the intellectual rise and decline of the myth of matriarchal prehistory on the Continent, in England and Scotland, and in the United States. She catalogues its uses by anthropologists, sociologists, religionists, First Wave feminists, socialists, and fascists to make contradictory claims about what gender and male and female natures have to do with how society should be organized — and whether the disappearance of matriarchies, if they existed or not, was a reason to lament the devolution of society or to rejoice at the evolutionary progress toward male dominance.

By the time one reaches the end of Eller's final chapter, "Matriarchal Myth in the Late Nineteenth Century: Why Then? Why Not Before?," one is ready to agree with her concluding argument about the malleability of the matriarchal prehistory narrative, nearly identical in its details no matter who is using it for what reasons. The myth of matriarchal prehistory will continue to fascinate us, and to function as a thought-experiment that functions politically, socially, intellectually and religiously, "as long as we remain interested," says Eller, "in teasing out the contours of sex and gender, asking what is given and what culturally constructed, what is timeless and what subject to change, as a vehicle for the never-ending task of asking what is given" (p. 192).

All these decades after the beginnings of Second Wave feminism — could it possibly be so long ago? — it is both chastening and invigorating to acknowledge that the dynamics of gender construction and gender equality and the paradoxes of the personal and the political do not constitute discrete problems in the culture to be resolved within a foreseeable future. As these recent works illustrate, issues of gender and spirituality confront us with unendingly complex, unrelentingly mysterious experiences of human existence. As Jewish feminist Judith Plaskow said not long ago, "I go back and forth between feeling that everything has changed and that nothing has changed."⁸ Ain't it the truth?

Notes

1. Sara Evans, *Tidal Wave: How Women Changed America at Century's End* (New York: Basic Books, 2003), p. 1.
2. Evans, p. 2.
3. See Albanese's statement to this effect in the introduction to *American Spiritualities: A Reader* (Bloomington: Indiana University Press, 2001), pp. 10–11.
4. Catherine Brekus, ed., *The Religious History of American Women: Reimagining the Past* (Chapel Hill: University of North Carolina Press, 2007).

5. R. Marie Griffith, *God's Daughters: Evangelical Women and the Power of Submission* (Berkeley & Los Angeles: University of California Press, 1997).

6. Mary McClintock Fulkerson, *Changing the Subject: Women's Discourses and Feminist Theology* (Minneapolis: Fortress Press, 1994).

7. Cynthia Eller, *Living in the Lap of the Goddess: The Feminist Spirituality Movement in America* (New York: Crossroad, 1993); and *The Myth of Matriarchal Prehistory: Why an Invented Past Will Not Give Women a Future* (Boston: Beacon Press, 2000).

8. See "Judith Plaskow is Still Standing, Twenty Years On," by Debra Nussbaum Cohen, in *The Jewish Daily Forward*, January 28, 2011 (<http://forward.com/articles/134754/judith-plaskow-is-still-standing-twenty-years-on/>).

[Mary Farrell Bednarowski is Professor Emerita of Religious Studies at United Theological Seminary of the Twin Cities. Her publications include *The Religious Imagination of American Women* (Indiana University Press, 1999), and her research and writing interests continue to focus on American women's religious history, manifestations of women's cultural and theological creativity, and religious innovation in general.]

THEORISTS TELLING STORIES: FEMINIST MEMOIRS

Susan Gubar, ed., *TRUE CONFESSIONS: FEMINIST PROFESSORS TELL STORIES OUT OF SCHOOL*. New York: Norton, 2011. 334p. \$29.95, ISBN 978-0393076431.

Reviewed by Emily Bowles

When I read Sandra M. Gilbert and Susan Gubar's *The Madwoman in the Attic* (1979) as an undergraduate, the book helped me identify as an academic feminist and a feminist literary critic. My personal feminism had kaleidoscopic textual beginnings involving Hélène Cixous, Ani DiFranco, H.D., Margaret Mitchell, Ntozake Shange, Virginia Woolf, and many others, but Gilbert and Gubar showed me the need for feminist analysis of literature and of its place in academic discourse. Twenty years after the book was published, it still possessed an immediacy that illuminated many of the sedimented biases and assumptions of the courses I was then taking to complete my English degree. In graduate school, I realized *The Madwoman in the Attic* had what I now view as a nineteenth-century bias, but it remained — and it still remains — a powerful touchstone for me.

The prospect of reading feminist literary theorists' memoirs collected by Gubar, including an essay by her frequent writing partner Gilbert, appealed to me in what almost felt like the academic version of a reality television show or tabloid magazine. Now I would finally know about the real women behind the texts that had shaped the way I think about literature and the way I conceptualize myself as a woman, reader, writer, and professional. Gubar recognizes this impulse: "Since the people I contacted have achieved international reputations as pioneers in their various fields," she

says, "such introspection cannot but fascinate" (p. x).

But despite wanting to know who cooks in Gilbert's household and how Nancy K. Miller cared for her father in a nursing home, I found myself wary of this methodology. In some ways, Gubar creates and solidifies a canon of feminist literary theorists in a fashion that is linear and hierarchical — two qualities that feminist theory has striven to subvert.

Placing feminist professors in a canon of sorts does precisely what other canon-making apparatuses do: it contains these women's voices, catalogues or classifies them, and calculates a value for them. Moreover, several of the memoirists collected in this book highlight their own roles as trailblazers and identify themselves as small groups of select women who changed the nature of the academy. They also perpetuate the values they are criticizing by arguing that women need to "fight the battle in the Ivy League" (Jean Howard, qtd. in Ann Douglas, p. 180) rather than remain relegated to two-year colleges and non-tenure-track positions.

I do believe there is much room for improvement in how women are treated in the academy. Sexism, harassment, unequal hiring practices, and disrespect for contributions on topics about women, gender, and sexuality have all been tangled up in my professional growth, both in my experience and in my observations. At the same time, however, I believe feminist ac-

counts of the academy can and should break down ideas about the superiority of some institutions over others in order to highlight the ways in which many of the ideas about prestige we harbor have been detrimental to women. This is something that Virginia Woolf recognized in *A Room of One's Own* (1929) and *Three Guineas* (1938), yet we still struggle with knowing how to value the accomplishments of individuals who do not follow the fast-track academic superstar route.

Despite my overarching concern that a collection of works by "important women" (as the dust jacket calls them) marginalizes the voices of other women, I believe Gubar has collected memoirs that help breathe life into the theoretical issues these scholars played such an important role in introducing to academic discourse. She breaks them into two categories — "Personal Views" and "Professional Vistas" — and suggests that the contributors have all written works that meld "personal retrospective with cultural and theoretical speculations" in a "hybrid genre" that two of her contributors — Nancy K. Miller and Jane Tompkins — engendered in their earlier writings (p. xv).

The essays in the two sections touch on similar themes, of course, and this recursiveness is as useful as it is intriguing, for readers are invited to view the personal in the professional, and vice versa. The first section contains memoirs by Nancy K. Miller, Jane Marcus, Tania Modleski, Dyan

Elliott, Shirley Geok-lin Lim, Patricia Yaeger, Jane Tompkins, Rayna Rapp, Sandra M. Gilbert, Leila Ahmed, Gayatri Chakravorty Spivak, Hazel Carby, Neferti Tadiar, and Ann DuCille.

Among these, I found Yaeger's rivetingly personal, in part because she shows a tremendous amount of intrepidity in writing about a topic that has not been entirely transformed from a shameful, pathologized, embodied experience into theory. Yaeger states in the first paragraph that "bulimia was my path to feminism" (p. 51), a statement that is searing in its directness. She goes on to discuss the "spatial indelicacy of skin" in ways that oscillate between the personal and theoretical in a beautiful manner that highlights how much feminist theory is born of its authors' bodies, while it is also what creates these bodies and (in Yaeger's case, as in my own) saves them from the denigration that our culture so often perpetuates.

Spivak's essay also offers a remarkably powerful analysis of the slippages and gaps between the personal and the theoretical. She explains, "My modest reputation rests on two items: my introduction to Derrida, and my commentary on Bhubaneshwari Bjaduri's suicide. I am following that track still. Why did I not mention my relationship to her when I wrote of her? I wanted to see what would happen if I didn't have that certificate of authenticity which would reflect more on the people's approval of her than on me" (p. 120). Spivak thus acknowledges a need for detachment from the personal

that is always also bound up in a desire to write and rewrite the personal so that key stories are told — and so that she, as a feminist and a theorist, can learn over and over again from her foremothers.

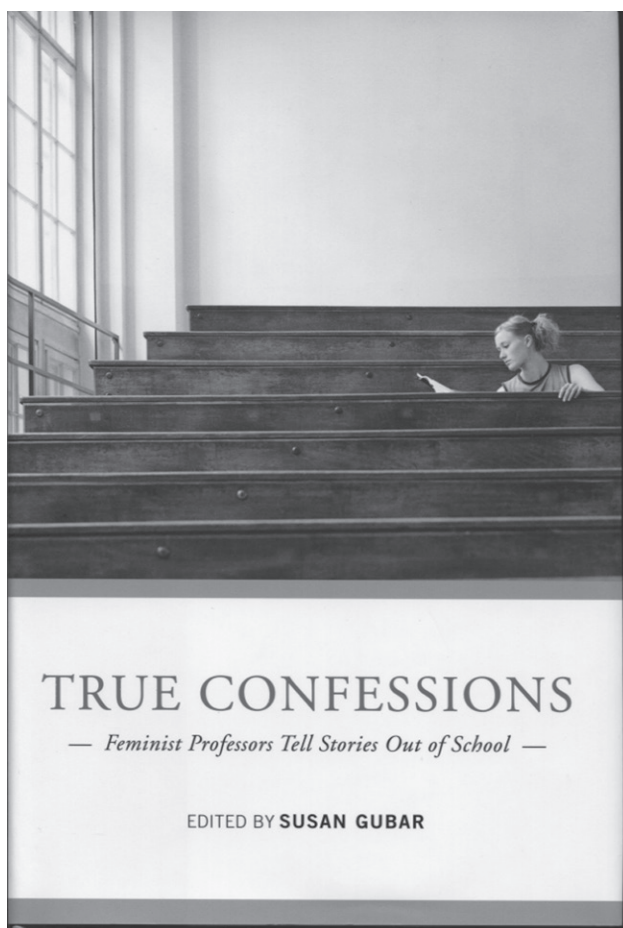
The second part of the collection comprises essays by Martha C. Nussbaum, Ann Douglas, Lillian Faderman, Jane Gallop, Annette Kolodny, Frances Smith Foster, Hortense J. Spillers, Tey

professional stakes are high and they spotlight trends that should continue to enrage us. Kolodny's essay describes how women placed in a context of academic hierarchy turned against one another to ensure their own survival in that male-dominated hierarchical framework. I found very powerful her description of the regret she felt that four young female faculty could not find support in each other, and I wondered as I read some of the other mem-

oirs about how much progress we have made, for several of the essays focus on how women need to penetrate Ivy League colleges so that they can achieve success in the hierarchical terms that, again, so often break down relationships between women in a way that values the structure of institutions over more personal intellectual or academic pursuits.

Jane Gallop's analysis of herself as a "feminist professor who was accused by two students of sexual harassment" (p. 190) provides a fascinating glimpse of the problems that emerge when the terms of feminism and our cultural expressions of it change. She identifies feminism as an intellectual category that is inextricably linked to the sexual, and she juxtaposes the almost-utopian feminism of the 1970s against 1990s academic culture, in which "charges of sexual harassment mingled

freely with other complaints about manifestations of power" (p. 199). Gallop then provides a very significant assessment of how we need to embrace "a gender-neutral formulation of sexual harassment" that does not punish a



Diana Rebolledo, Nancy J. Chodorow, Rosemary Radford Ruether, Linda Nochlin, Susan McClary, and Jill Dolan. Some of these memoirs are excruciating, courageous, and at times frustrating, for they reveal how detrimental women can be toward each other when

woman simply (or, perhaps, not so simply) because “she is both sexual and powerful” (p. 202).

Susan McClary’s description of the unlikely trajectory she followed in becoming a “recognized feminist” (p. 310) is perhaps a unifying thread in these essays. Frances Smith Foster describes being asked whether she really belonged in “Black Studies or Women’s Studies” (p. 222); Martha C. Nussbaum says she can look back and see that she lived as a “prisoner of politeness” (p. 171); and Tey Diana Rebolledo recognizes that although “the feminist movement made [her]

rethink [her] life,” she had to struggle for many years to gain “credibility as a scholar in Chicano/a studies” (p. 249). Each of these women, like the other feminist professors Gubar has brought together in *True Confessions*, views feminism as both a defining framework for her scholarship and as a sometimes amorphous discourse that can, if not adapted to meet the needs of our intersectional identities, exclude and disempower us as well.

By bringing together the voices of so many influential feminist professors, Gubar has shown the complexity of the role that feminism plays in the acad-

emy. Like *The Madwoman in the Attic* and other canon-making feminist texts from the 1970s, *True Confessions* charts new territory that we can begin to explore and renegotiate according to our own experiences of the personal and professional landscape we inhabit.

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Miriam Greenwald

Book/Film Review

DISMANTLING THE MYTH OF THE DISABLED: BODY AND SOUL AND LIVING THE EDGES

by Nancy Bird-Soto

Alice Elliot, dir., ***BODY & SOUL: DIANA & KATHY***. 40 mins. New Day Films, 2008. Personal use, DVD purchase, \$24.99 + shipping from <http://www.welcomechange.org/products-page/>; university/corporation use, DVD purchase or 5-year streaming license, \$199.00 from <http://www.newday.com/films/bodyandsouldianakathy.html>.

Diane Driedger, ed., ***LIVING THE EDGES: A DISABLED WOMEN'S READER***. Toronto, ONT (Canada): Inanna Publications and Education, 2010. 364p. pap., \$29.95, ISBN 978-1926708171.

Socially incisive writings and documentaries have the potential to engage audiences mentally and emotionally, thus creating a rich sense of active awareness in the reader or viewer. That is the case with both *Body and Soul* and *Living the Edges*, a film and an edited anthology, respectively, that challenge the myth that the disabled person — especially the disabled woman — has no social agency. The two works follow a similar structure, contextualizing disabled women's activism within the broader issue of human rights.

Alice Elliot's documentary, *Body & Soul: Diana & Kathy*, presents two unique individuals and their challenging circumstances as they raise their voices to fight for the rights of people with disabilities in the United States. *Living the Edges: A Disabled Woman's Reader*, a compilation of academic, artistic, and personal essays and commentaries by Canadian women from diverse sociocultural backgrounds, is an important contribution to the field of disability studies.

Diana Braun and Kathy Conour live with developmental disabilities¹ (Down Syndrome in Diana's case and severe cerebral palsy in Kathy's) that have stigmatized them because of the

prevailing myth that the disabled are unproductive. Diana and Kathy have also had to contend with decisions made by elected officials and community leaders that are out of tune with their lived realities and thus create barriers for them. The documentary about them is an excellent companion to Diane Driedger's anthology, and will provide a basis for extended dialogue on the issues presented in that book: who the disabled actually are, what barriers they encounter, what kinds of violence are inflicted on them, how their relationships are affected, and what important steps can be taken to challenge the stigmas associated with disability. Both the film and the book aim to disprove the cultural equation of disability with "incompetence and inferiority," as Sharon Dale Stone describes it in "Must Disability Always Be Visible?" (*Living the Edges*, p. 12).

Bonnie Brayton has said that oppression is "the meeting place between gender and disability" (*Living the Edges*, p. 334). Diana and Kathy, who are not related legally or by blood, yet are able to establish a familial bond in their support for and empowerment of each other, contend with diverse manifestations of that oppression. The

film aptly captures how they represent a sustainable alternative to the forced institutionalization and sociopolitical exclusion of women with disabilities.

In *Living the Edges*, the experiences of women with disabilities are described in the context of their experiences of other sociocultural biases, such as those pertaining to gender, race, ethnicity, sexual orientation, and social status. Thus, the anthology offers a diverse range of perspectives on how to live in, approach, and understand a "disabled" body. The essays range from theoretical academic approaches (Hockman) to discussions about suicide and having control of the body (Doe and Ladouceur), and from the "triple jeopardy" of "Native women who have a disability" (Demas, p. 80) to myths about "physical desirability and productivity" (Barile, p. 226), but they find common ground in Maria Barile's poignant query: "How can one make choices, let alone an 'informed choice,' based on myth?" (p. 226). In short, this anthology showcases the different choices made by disabled women in different contexts, demonstrating that the myth of the disabled

lacking social and personal agency need not be internalized and — more important — that a lack of agency is not inherent in conditions of disability, but is, rather, the product of the glorification of “ability” in Western and patriarchal terms. Indeed, the myth of the lack of agency is based on the concept of abnormality and defectiveness (Rice et al., p. 259), which leads to the general bias that people with disabilities are “incurables” or “defectives,” as several institutions in Manitoba have maintained and reinforced in their names (Boulanger et al., p.305).

Besides essays, *Living the Edges* includes reflective essays, poems, and photography intended to claim that which has been made invisible, whether that is a person’s sexual orientation, sensuality (Harris & Murray, p. 249), or artistic and community-building activism. This collection itself validates by example the claim of two of its contributors that “[e]mbracing diversity and our understanding of inclusion goes beyond that of gender and disability, as we know there is so much more about who we are that needs to be recognized and acknowledged” (Israel & Odette, p. 326). In other words, going beyond “gender” and “disability” is, in many ways, already a step toward dismantling the myth.

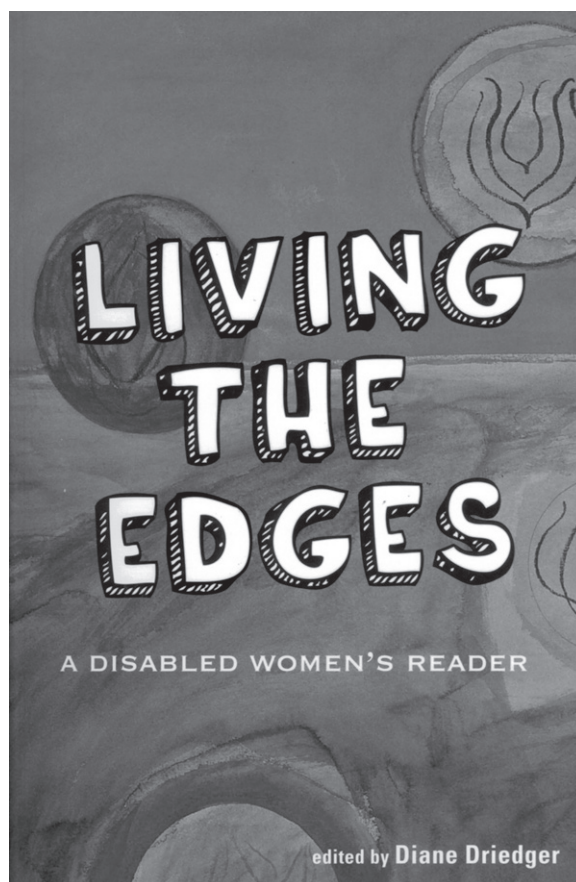
Recognition and acknowledgment of obstacles is a common feature of both the documentary film and the anthology under review here. Both works, in their own right, show how “Western society has often pushed disability into the background” (Hansen & Driedger, *Living the Edges*, p. 297), which only fuels the myth that the dif-

ferently abled are unproductive and undesirable. Both the book and the film also demonstrate the need to go beyond the blinding effects of labeling people according to gender biases, and instead to venture into the complicated real-life experience of the disabled woman. The beginning of the film

slightly subverted later on, when Diana needs help with more mundane tasks such as balancing the checkbook and keeping the household finances on track. We also find Diana giving emotional support to Kathy, reminding Kathy that she is not a burden to Diana, but rather a provider of a sense of family.

The reversal of the usual, more obvious, roles Kathy and Diana play for each other comes about after two significant incidents transpire: (1) Kathy’s mishap as she boards an Amtrak train, resulting in a fractured hip; and (2) the death of Diana’s mother. These incidents provide direct illustrations of the sociopolitical repercussions mentioned in the documentary and shed light on the circumstances of people with disabilities and their shared struggles. Among those repercussions and ensuing effects for Diana and Kathy are (1) having to fight poorly informed mandates, which would have confined them to institutions, for the right to live in their own home; (2) the financial implications of such mandates for their already challenging circumstances; and (3) the social stigma and family rejection that Kathy and others like her experience — a rejection with roots in the myth of the disabled being “defective.” Kathy and Diana had met while living at a home for people with disabilities, but were eventually able to move to their own home and to live more independently.

The prospect of giving up a dream like a home of their own because of ill-conceived decisions at the state level in Illinois prompts Kathy and Diana to situate their own personal cause within the broader scope of the fight for human rights for all. The essay by



brings the viewer into the household inhabited by Diana and Kathy. Thus, an interesting contrast is established from the start: Diana appears to aid Kathy more in physical ways, with direct care-taking chores such as moving her from the bed to another place, washing her hair, and cooking for the two of them. Kathy, on the other hand, often plays the role of counselor and confidant, thus helping Diana emotionally. This initial contrast, while it remains valid to some degree, is also

Josée Boulanger, Susie Wieszmann, and Valerie Wolbert in *Living the Edges* describes a similar situation in which the making of a documentary by and about people with intellectual disabilities (*The Freedom Tour*) highlighted “the need to close down institutions and provide supports for all people to live in the community” (p. 305). The film *Body and Soul*, like *The Freedom Tour*, speaks up against institutionalization and against imposing policies that would drive disabled people out of their homes. Diana and Kathy, the protagonists in *Body and Soul*, stand out in their support for each other and their living arrangement, as well as for the rights of those in a similar position who want to live more independently. *Body and Soul* commendably captures their tireless activist spirit, recognizing their contribution to the community and acknowledging their struggle for independent living as a human rights issue.

In its own right, the supportive friendship that Diana and Kathy develop for each other represents a new sense of family. Perhaps in what could be interpreted as traditionally “feminine” roles, they are nurturing individuals, and they act as each other’s caretaker to the degree that their abilities allow. At the same time, Elliot’s filmmaking allows the audience to see these two women in the public arena, speaking up for their rights at town-hall meetings and traveling to Washington, D.C. to meet with the staff of public officials, including then-Senator Barack Obama and Senator Richard Durbin of Illinois. Kathy’s mobility, even if she cannot walk or express herself without aids and machines, is indeed striking and unequivocally



telling of her *abilities*. Diana’s sense of purpose and her understanding of how each step they take is crucial for the improvement of the lives of those with disabilities is likewise remarkable. In many ways, these two women embody the need described by Israel and Odette in *Living the Edges* “to fight all women’s oppressions,” since the “experiences that women with disabilities bring to the women’s movement are invaluable” (pp. 328–329).

Gender is at the core of both the film and the book under review here. Gender biases and gendered nuances affect the women who participated in *Body and Soul* as well as those who contributed to *Living the Edges*. Both of these works are relevant and engaging contributions to disabled women’s rights as well as to the fields of social work, educational psychology, family studies, gender and media studies, and related disciplines. In the anthology, many and diverse women in Canada bring their experiences together to educate and to claim visibility. In the film, Diana and Kathy embody a set

of remarkable capacities, among them nurturance, tenacity, and cooperation, that challenge less-informed notions of what it means to live with disabilities. These two works can be studied together, and the ensuing conversations should break new ground for more disabled women to speak from the margins (see Gibson, p. 75, in *Living the Edges*) as they tear down the walls of disadvantage (see Demas, pp. 80–86) and the myth of “undesirability” (see Barile, pp. 225–228).

Note

1. The federal (U.S.) definition of *developmental disability* refers to a disability related to either a mental or a physical impairment, or a combination. See 42 U.S.C. 15002, section 102(8)(A)(i).

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E-SOURCES ON WOMEN & GENDER

Our website (<http://womenst.library.wisc.edu/>) includes recent editions of this column and links to complete back issues of *Feminist Collections*, 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.

The **AMERICAN ASSOCIATION OF UNIVERSITY WOMEN** (AAUW) (<http://www.aauw.org>) fights to empower women and girls through advocacy, education, philanthropy, and research. The AAUW has published the 2012 edition of a research report entitled *THE SIMPLE TRUTH ABOUT THE GENDER PAY GAP*, updated with facts and statistics from the 2011 U.S. Census that call attention to the reality of this often-overlooked issue. The report offers thoughtful suggestions on how to make a difference on three levels — the individual, the employer, and the system as a whole — and concludes with how to deal with sexism in the office. Available in PDF as well as PowerPoint at <http://www.aauw.org/learn/research/simpleTruth.cfm>.

The original members of the groundbreaking Canadian feminist newspaper *BROADSIDE* have reunited to create an online archive at <http://www.broadsidefeminist.com>. The archive includes free access to the complete collection of *Broadside* from 1979 to 1989. One can browse by volume and download issues in PDF format. The history of the paper and biographies of the members are available, and there is a space to exchange links in an effort to further support their digital project and help others promote theirs. The site overall is simple, informative, and void of any distractingly flashy advertisements.

MAKE LOVE, NOT PORN is an endeavor started by fifty-something Cindy Gallup to counter, with reality, the sex education that today’s generation — young men in particular — is getting from hard-core pornography. So far, a website (makelovenotporn.com — visitors must verify that they are at least eighteen years of age to enter), a Kindle book, and a four-minute TED talk by Gallup (http://blog.ted.com/2009/12/02/cindy_gallop_ma/) are accessible online. An internet television channel — on which real people have real sex — is in beta (and is viewable by invitation only).

DOWNLOADABLE REPORTS

Stephanie Ortoleva & Hope Lewis, *FORGOTTEN SISTERS—A REPORT ON VIOLENCE AGAINST WOMEN WITH DISABILITIES: AN OVERVIEW OF ITS NATURE, SCOPE, CAUSES AND CONSEQUENCES*. Northeastern University School of Law Research Paper No. 104-2012, 2012. 229 pages. PDF downloadable from http://papers.ssrn.com/sol3/papers.cfm?abstract_id=2133332##.

Srilatha Batliwala, *FEMINIST LEADERSHIP FOR SOCIAL TRANSFORMATION: CLEARING THE CONCEPTUAL CLOUD*. CREA, 2012. 84 pages. Abstract and PDF link at <http://web.creaworld.org/files/fl1.pdf>.

LEARNING FROM WOMEN TO CREATE GENDER INCLUSIVE CITIES: BASELINE FINDINGS FROM THE GENDER INCLUSIVE CITIES PROGRAM. Women in Cities International, 2010. 124 pages. Also, *ADOLESCENT GIRLS CREATING SAFER CITIES: HARNESSING THE POTENTIAL OF COMMUNICATION FOR DEVELOPMENT (C4D)*, 2012, 14 pages. Both in PDF from http://www.femmesetvilles.org/english/sets_en/set_downloads_en.htm.

Ester Veldhuis, Babeth Lefur, & Annaka Peterson Carvalho, *WOMEN LEADING CHANGE: EXPERIENCES PROMOTING WOMEN’S EMPOWERMENT, LEADERSHIP, AND GENDER JUSTICE*. Co-production of Oxfam Novib, Oxfam America, and Oxfam Australia, 2012. 80 pages. Case studies from Cambodia, Indonesia, the Philippines, and Sri Lanka. Download as PDF or text-only, <http://policy-practice.oxfam.org.uk/publications/women-leading-change-experiences-promoting-womens-empowerment-leadership-and-ge-216290>.

○ Compiled by Corey Black & JoAnne Lehman

NEW REFERENCE WORKS IN WOMEN'S STUDIES

ANCIENT WOMEN

Sharon L. James & Sheila Dillon, eds., *A COMPANION TO WOMEN IN THE ANCIENT WORLD*. Malden, MA: Wiley-Blackwell, 2012. (Blackwell companions to the ancient world.) 656p. bibl. index. \$199.95, ISBN 978-1405192842.

Reviewed by Connie L. Phelps

In 1975, Sarah Pomeroy's *Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity*¹ broke ground in the study of women in the ancient world, pulling much relevant information together in one book for the first time. This new volume in Blackwell's *Companions to the Ancient World* series ambitiously sets out "to draw together, in a methodologically self-conscious way, the advances in scholarship since Pomeroy" (p. 1).

Most of what is known about women in antiquity comes from texts or from visual/material evidence (e.g. vases, statues, burial sites). This interdisciplinary collection presents essays on both of those aspects. The editors themselves represent both aspects of the field, with James coming from the textual aspect and Dillon from the visual.

The volume contains thirty-nine essays, some by well-established scholars whose names will be easily recognized by those familiar with the field of women in antiquity, and some by newer scholars. Some of the authors call into question conventional beliefs, and all raise questions about interpreting the available evidence. Because much of the evidence comes from the

citizen or elite classes, the essays mostly focus on these groups.

The volume is divided into five parts, in roughly chronological order, beginning with prehistory and concluding with late antiquity/Christianity. Each of the parts begins with a case study focusing on a single piece of evidence. Part I, "Women Outside Athens and Rome," covers the very earliest periods, including chapters on women in ancient Mesopotamia, women in ancient Egypt, Etruscan women, Minoan and Mycenaean women, and women in Homer. In Part II, "The Archaic and Classical Periods," the eleven essays include "Women and Law," "Women and Medicine," "Approaches to Reading Attic Vases," "Women and Roman Religion." Part III, "Women in a Cosmopolitan World: The Hellenistic and Late Republican Periods" contains ten essays as wide-ranging as "Female Portraiture in the Hellenistic Period" and "Jewish Women: Texts and Contexts." Part IV, "The Beginnings of Empire," the shortest section, has five chapters, including "Women in Augustan Rome" and "Early Imperial Female Portraiture." The eight essays in Part V, "From Empire to Christianity," include "Women in Roman Britain," "Public Roles for Women in the Cities of the Latin West," and "Becoming Christian."

According to the introduction, this volume should be useful to a "wide range of readers, from advanced undergraduates to established scholars." Some of the essays do require familiarity with the subject, while others are more accessible to a less-prepared reader. For example, Maria A. Liston's essay, "Reading the Bones: Interpreting the

Skeletal Evidence for Women's Lives in Ancient Greece," assumes that the reader has no specialized knowledge and addresses questions that arise frequently in class lectures on the subject.

The volume is well documented with sixty pages of references. In addition, each essay has recommended further readings. There is an index of women as well as a subject index. Maps and black-and-white photos are also included. Unfortunately, the pages with maps are unnumbered and untitled, but it is easy to figure out what the maps are from the table of contents.

Note

1. Sarah B. Pomeroy, *Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity* (New York: Schocken Books), 1975.

[Connie L. Phelps chairs the services department in the Earl K. Long Library at the University of New Orleans and serves as the subject librarian for history, sociology and anthropology.]

CONTRACEPTION

Aharon W. Zorea, *BIRTH CONTROL*. Santa Barbara, CA: ABC-CLIO/Greenwood, 2012. (Health and medical issues today.) 216p. index. bibl. \$58.00, ISBN 978-0313362545; e-book, ISBN 978-6613523426.

Reviewed by Erica Carlson Nicol

Greenwood's *Health and Medical Issues Today* series offers one-stop informational resources on controversial

areas of health care. In this new volume, however, author Aharon Zorea, although he strives to consider a variety of perspectives, reveals an underlying conservative Catholic viewpoint that is especially disappointing in what purports to be a balanced presentation of differing views on birth control's history and controversies.

The book is divided into three sections: the first discusses the history of birth control in the United States; the second looks at modern controversies surrounding birth control; and the third comprises six appendices containing a selection of primary documents, mostly in excerpted form, that serve as helpful background information on the history and policy treated in the earlier sections of the book.

Section I is a serviceable overview of the history of birth control in the United States. Little time and attention are paid to the earliest forms of birth control, and no indigenous Americans are mentioned at all, but well-known players in early United States movements for and against birth control — Thomas Malthus, Richard Comstock, and Margaret Sanger — are well covered. The chapter on post-1945 birth control policy gives a clear and concise overview of policies and changes from the Eisenhower administration through the Reagan administration, and one of the real strengths of the book lies in Zorea's clear and insightful discussions of the roles and input of the Catholic Church.

Section II, which addresses a broad range of controversies surrounding birth control, is where the author's conservative point of view most visibly shows itself. For example, in his chapter on consumer protection, Zorea notes that, "Regardless of the rhetorical confidence, the truth remains that

there are always side effects from birth control" (p.73), but he spends very little time on medical advances that have led to safer and more effective contraceptives. This omission is especially noticeable as the book is part of a series focused on health and medical issues. In his chapter on government policy, Zorea writes that "[g]overnment-sponsored family-planning programs almost always target the poor" (p. 92), although nowhere in the book is there a discussion of the limitations to contraceptive access faced by women in lower-income groups. These two examples are not isolated; most of the main concerns Zorea raises throughout the book reveal an authorial ambivalence toward birth control.

The conservative viewpoint informing *Birth Control* should make anyone cautious of using it as single, balanced source for information on birth control, but it is highly readable and provides a perspective on birth control seldom seen in academic discourse. If it is read in conjunction with other histories, such as Linda Gordon's *Moral Property of Women*,¹ it may spark valuable conversations and useful debate.

Note

1. Linda Gordon, *The Moral Property of Women: A History of Birth Control Politics in America* (Urbana: University of Illinois Press, 2002).

[Erica Carlson Nicol is the librarian for women's studies at Washington State University, Pullman.]

FEMINIST THEOLOGY

Mary McClintock Fulkerson & Sheila Briggs, eds., *THE OXFORD HANDBOOK OF FEMINIST THEOLOGY*. New York: Oxford University Press, 2012. 600p. bibl. ill. map. index. \$150.00, ISBN 978-0199273881.

Reviewed by Susan Bennett White

Feminist theology was one of several new theologies that began in the 1960s through participation in social movements seeking radical change...The awareness that feminists were working in other religious traditions...led to Christian feminist theology's embrace of inter-religious dialogue and recognition of women of other faiths and post-traditional forms of feminist spirituality. (p. 1)

This *Handbook*...acknowledges the reflection of women on religion beyond the global North and its forms of Christianity, and has therefore chosen globalization as its central theme, as the foremost characteristic of the context in which we do feminist theology today. (p. 2)

Contributors to this volume constitute a formidable panel that represents, most broadly, both the world's religions and the feminist lens. They bring to this task impeccable credentials that include numerous and weighty publications and affiliations at a number of the world's preeminent schools of theology and religion. In twenty-six chapters organized into

three sections, they present a discursive analysis of the many facets of feminist theology and the globalized world that is its context.

Section I, "Feminist Theology at the Crossroads," looks at worldwide communication today enabled by modern technology, and yet strained by different views of what is divine among those engaged in such conversations. Section II, "Changing Contexts," explores, in twelve chapters, particular aspects of the geopolitical context of different global regions. For example, the concluding chapter of this section, "Feminism, Inc.: Globalization and North American Feminist Theologies," has thin religious content, and instead explores what is postulated to be an unethical practice in which corporate America hires feminist scholars to help them create policies to keep their women executives, but then further enslaves lower-level women in these companies. A solution is postulated that "the next generation of ministers and religious scholars can help...these [executive] women sustain and extend their 'work of care'" (p. 341).

The third section, "Changing Contents," looks at the various religious traditions that make up a global theological framework. It looks for traditional commonality and yet also connections to the everyday world, finally turning to a new amalgamation of technology and ritual tradition, where it is postulated that "religious forms now achieve a universal reach,... and a ritual's power extends indefinitely across all space..." (p. 558).

This is a true scholarly work, replete with precise and multisyllabic language, with each chapter anchored by long accompanying lists of notes, works cited, and suggestions for further reading. It is exhaustive in its treatment of the complex intersections of feminism, globalizations, and the many

faces of the divine as shown among the world's religions, both formal and folkloric. However, this *Handbook* is not encyclopedic; there are not chapters of uniform organization explaining feminist aspects of first one and then the next theological tradition, and even "globalization" appears in myriad aspects as a highlight and a context rather than as a consistent construct. Even so, among the dozen or so titles dealing with feminist theology that have been published in the last decade, *The Oxford Handbook of Feminist Theology* is highly recommended for theological collections in research libraries, and for the library of any institution beyond the secondary level where theology by any name is taught.

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MARGINALIZED WOMEN

Paula K. Lundberg-Love, Kevin L. Nadal, & Michele A. Paludi, eds., **WOMEN AND MENTAL DISORDERS**. Santa Barbara, CA: Praeger, 2012. (Women's psychology series.) 4 vols. 815p. \$215.00, ISBN 978-0313393198.

Reviewed by Emily Lawrence

The face of a different woman appears on the cover of each of the four volumes of *Women and Mental Disorders*. These four individual women vary in terms of age, ethnic background, and emotional expression, and they are in a sense emblematic of the inclusive, feminist lens through which the editors and authors of this set view their subject matter.

The titles of the four volumes in this set are (1) *Understanding Women's Unique Life Experiences*; (2) *Roots in Abuse, Crime, and Sexual Victimization*; (3) *Women and Common Mental Disorders*; and (4) *Treatments and Research*. Topics covered within each volume are diverse, yet each volume constitutes a cohesive unit. Volume III, for instance, includes chapters dealing with adolescent cutting, borderline personality disorder, and the causal role of self-silencing in depression.

There is a distinct progression in the set, with the first two volumes focusing largely on socially situating the subject and the latter two dealing more heavily with the diagnosis, details, and treatment of specific conditions in varying contexts. It is important to note, however, that the latter two volumes also incorporate many of the social concerns introduced in the earlier installments; research is richly contextualized and socially conscious. The organization of content underscores the fact that this is not a purely descriptive or clinical set of books. Rather, its editors have made a concentrated effort to curate a collection that undermines hegemonic and patriarchal narratives about women's mental health. A substantial part of this effort involves calling attention to the androcentric, ethnocentric, heterosexist, and ableist views and behaviors that facilitate women's oppression. The authors consistently pay special attention to the social factors and biases that bear on women's experiences of the world, while frequently emphasizing the importance of intersectionality, or the ways in which multiple social designations interact with and inform one another. The editors and authors of *Women and Mental Disorders* understand that women are extraordinarily varied, and that a collection such as this one must aim to acknowledge the diversity of women's lived experiences

if it is to be useful (and successfully avoid gender essentialism).

The editors state in their introduction to the set that their goal is to “stimulate additional research agendas on women and mental disorders and mental health that make all women central, not marginal” (p. xxv). The set is not, then, intended to be a comprehensive resource or an end in itself. Instead, it is the beginning of a complex and worthwhile conversation, an ongoing project that seeks to cultivate open-mindedness, feminist perspectives, socially responsible and phenomenological research, and an end to the androcentric practices that marginalize women and thus do harm to their health.

[Emily Lawrence is a recent M.L.S. graduate of the University of Maryland, where she specialized in information and diverse populations.]

POLITICAL WOMEN

Doris Weatherford, **WOMEN IN AMERICAN POLITICS: HISTORY AND MILETONES**. Thousand Oaks, CA: CQ Press, 2012. 582p. 2 vols. indexes. \$225.00. ISBN 978-1608710072.

Reviewed by Rachel Bicchichi

The annual “Mindset List,” compiled at Beloit College and designed to capture the knowledge and attitudes of each incoming freshman class, included a reference to women in politics this year: “For most of their lives, maintaining relations between the U.S. and the rest of the world has been a woman’s job in the State Department.”¹ For those of us older than eighteen, however, it is easy to remember a time when Secretary of State had never been a women’s job, and what a milestone

it was when Madeline Albright first stepped into the position in 1996.

This volume, as the title suggests, focuses on these milestones, or “firsts” as they might popularly be called, for women in American political history. Nineteen chapters cover women’s participation in a wide variety of political roles, across all branches and levels of government. While information on female governors, Congressional representatives, and Supreme Court justices is readily available from a variety of sources, a concise history of women’s participation in other government roles can be difficult to locate. Author Weatherford, who has penned a variety of reference books about women in politics, has addressed this gap with a variety of chapters on women in state politics, as mayors, as cabinet officials, as judges in the lower courts, and even as party leaders and as convention delegates. One chapter looks at female officeholders prior to the ratification of the nineteenth amendment in 1920.

Every chapter except the last contains a narrative history, followed by extended biographies of two or three women who were discussed in the chapter, as well as suggestions for further reading. A variety of images, tables, and sidebars lend support to the narrative. The final chapter reorganizes much of the material from the previous chapters into state-by-state summaries.

The volume is focused primarily on formal political structures and participation; thus, there is little emphasis, outside of the two chapters on interest groups and political action committees (PACs), on women’s participation in sociopolitical groups or in politically influenced fields such as education or business.

There is little to criticize here, although the previously mentioned chapters on interest groups and PACs contain website links, addresses, and

phone numbers — information that tends to date the items in a collection rapidly. The 2012 election cycle will have further dated the volume, as more women will have entered and left office. However, this should not dissuade many libraries from acquiring this otherwise excellent volume.

Note

1. Tom McBride & Ron Nief, “The Mindset List: 2016 List,” <http://www.beloit.edu/mindset/2016/>.

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RADICAL WOMEN

Paul Buchanan, **RADICAL FEMINISTS: A GUIDE TO AN AMERICAN SUBCULTURE**. Santa Barbara, CA: ABC-CLIO, 2011. (Guides to subcultures and countercultures.) 169p. gloss. bibl. index. \$35.00, ISBN 978-1598843569.

Reviewed by Beth Huang

Although the infamous bra burnings at the 1968 Miss America Pageant never happened, the mythical act continues to influence the modern-day perception of the radical and antagonistic feminist protester. *Radical Feminists: A Guide to an American Subculture* does little to debunk this caricature. The title suggests a focus on radical feminism while the text provides an overview of Second Wave feminism and the U.S. women’s liberation movement that broadly addresses both mainstream liberal and radical feminist

movements. Furthermore, Buchanan identifies overarching questions of women's liberation and discusses how answers to these questions based on varying political ideologies and tactical approaches led to the fractionalization of the movement.

Radical Feminists opens with a "Historical Overview" to contextualize the Second Wave U.S. women's liberation movement in the history of earlier political movements, including abolition, Women's Suffrage, American Radical Left and Labor movements of the early twentieth century, and the New Left. In five subsequent chapters, Buchanan addresses the principal components of Second Wave Feminism: main documents and publications, dominant organizations, major protests and events, key issues, and mainstream political action and legislative legacy. A glossary, biographical sketches of prominent radical feminists, and excerpts of primary documents of Second Wave radical feminism follow the five core chapters.

The theme of factionalism between radical feminists and liberal feminists, often rooted in differences in tactics and strategy, recurs throughout *Radical Feminists*. Buchanan subtly favors the institutionalized approach of mainstream feminists over the grassroots direct-action tactics of many more ideologically radical groups. For example, he praises the mainstream National Organization for Women's campaign for the Equal Rights Amendment, but focuses on the antagonistic, "absolute, dogmatic, and disruptive" nature of the radical lesbian-feminist Furies Collective. This perceived favoritism may simply arise from the book's structure. Chapters on grassroots direct action and organizations of radical feminists precede the chapter describing the issues of the U.S. women's liberation movement. Therefore, the descriptions

of various direct actions and radical groups seem to lack context that enriches the chapter focused on mainstream political action.

Overall, *Radical Feminists* may appeal to undergraduate students in introductory-level history and gender and women's studies courses. This work operates as a tertiary source, and beginning researchers may use it, particularly its biographical sketches and excerpts from primary documents, as a resource and jumping-off point to get to more scholarly sources. Furthermore, beginners should be aware of the author's subtle bias toward liberal Second Wave feminists when using this overview.

[Beth Huang is a senior at UW-Madison majoring in biochemistry and history.]

TRANSSEXUAL EDUCATION

Nicholas M. Teich, *TRANSSEXUAL 101: A SIMPLE GUIDE TO A COMPLEX ISSUE*. New York: Columbia University Press, 2012. 188p. index. pap., \$20.00, ISBN 978-0231157131.

Reviewed by Nancy M. Lewis

To better understand the viewpoints and experiences of people different from ourselves, we need to be educated about their perspectives. At the same time, it is not the responsibility of those individuals to educate the rest of us. Thus the availability of knowledgeable, readable texts is vital.

Nicholas Teich has provided such a text in *Transsexual 101*. Teich, who identifies as transgender, is a licensed social worker and the founder of Camp Aranu'tiq, a summer camp for transgender youth. He has, in this book, put together a comprehensive overview of information, covering the basic concepts (and issues surrounding

these concepts) of gender orientation, coming out, transition, history, mental health controversies, discrimination, and different transgender categories. While all the information is helpful and up-to-date, his overview of the *DSM-5* controversy provides the clearest seen to date. Also very helpful are the glossary, resource guide, and bibliography at the end of the work.

This is not the first such publication, and mention must be made of Joanne Herman's *Transsexual Explained for Those Who Are Not* (2009), which is very similar. But there are some differences, with *Transsexual 101* including more historical context and taking a more detached, as opposed to an autobiographical, approach to the subject.

While this title is not a reference book, there are several reference publications that do provide good overviews on transgender topics: *The Encyclopedia of Lesbian, Gay, Bisexual, and Transsexual History in America* (2003); the *Routledge International Encyclopedia of Queer Culture* (2006); the *Encyclopedia of Sex and Gender* (2007); and *LGBTQ America Today* (2009). These titles are all recommended for an academic reference collection.

But I strongly recommend this title, perhaps along with Herman's *Transsexual Explained*, for libraries at post-secondary institutions of all types. This work transcends disciplines, and provides knowledge that all who live in today's world should have.

[Nancy M. Lewis teaches *Introduction to LGBTQ Studies* and is the women's studies librarian at the University of Maine's Raymond H. Fogler Library.]

WOMEN READING

Nanci Milone Hill, **READING WOMEN: A BOOK CLUB GUIDE FOR WOMEN'S FICTION**. Santa Barbara, CA: ABC-CLIO/Libraries Unlimited, 2012. 236p. bibl. index. \$35.00, ISBN 978-1591588023.

Reviewed by Carol A. Leibiger

Public library director Nanci Malone Hill begins her book club guide with a declaration of love for women's fiction and women's reading groups as the *raison d'être* for this work. Its purpose is to suggest works of women's fiction and offer tips for their use in book club discussions.

In her brief introductory chapter, Hill explains how she came to her own definition of "mainstream women's fiction" as fiction "that is almost always written by, for, and about women," "deals with issues important in women's lives," and whose resolution makes women stronger people (p. xiii). In the main chapter, "Ninety Titles for Discussion," she provides two to three pages of coverage for each of her selected titles. Every entry contains the following parts: an author biography, plot summary of about five sentences, publication date, length, geographical setting, time period, series notes, subject descriptors, appeal points, discussion questions (focused on the relevant novel and also applying it to readers' lives), the URL of the author's website, availability of a reader's guide, and "read-alikes" (with author, title, and points of similarity, e.g., theme, setting, pacing, humor, etc. listed). A second chapter, "Twenty-Four Additional Women's Fiction, Chicklit, and Romance Titles to Consider for Discussion," offers much briefer entries (authors' names, titles, publication dates, and brief synopses) describing further works that might also interest women's

fiction book clubs. Appendices provide resources for book groups (questions for discussion and [mostly online] reader and book group resources). The book concludes with indices to help readers locate books by subject, author, title, and geographical setting.

Hill's recommendations are predominantly romance or "chicklit" novels published within the last ten years, and she provides much information about her chosen authors and books. Comparing the entries, one wonders where this information was obtained, as there are no sources listed, and some entries, particularly the author biographies, vary in length and degree of completeness. This work could have been more carefully edited; the entries contain typographical errors ("Grace is the married other of three," [p. 53]), odd formulations ("retired Jewish folk" [p. 23]), and questions that exclude certain potential participants. For instance, "Have you ever been invited to an ex-boyfriend's wedding?" (p. 80) seems to exclude all but heterosexual women.

Both selection of included works and lack of inclusiveness are issues of concern. Hill provides no selection criteria for the main entries, the "read-alikes," or the chapter of additional titles. Given that women's reading groups tend to be white and middle-class,¹ the books selected for inclusion do little to move such women out of their "comfort zones," reinforcing both participants' social identities and the sociocultural order with its inherent inequalities, as they include few titles by women of color, immigrant women, or LGBT writers. Additionally, Hill relegates authors like Amy Tan, Laura Esquivel, Louise Erdrich, and Rita Mae Brown to "read-alike" status. Such limited content might make this work appropriate for women's reading groups or fields of study dealing with popular literature. However, its usefulness is

limited for women's and gender studies programs or for reading groups seeking multicultural content that transcends class distinctions.

Note

1. Elizabeth Long, *Book Clubs: Women and the Uses of Reading in Everyday Life* (Chicago: University of Chicago Press, 2003), pp. xiii–xiv.

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WRITING WOMEN

Tiffany K. Wayne, ed., **FEMINIST WRITINGS FROM ANCIENT TIMES TO THE MODERN WORLD: A GLOBAL SOURCE-BOOK AND HISTORY**. Santa Barbara, CA: Greenwood/ABC-CLIO, 2011. 2 vols. 718p. bibl. \$189.00, ISBN 978-0313345807.

Reviewed by Jeanne Armstrong

This is a reasonably comprehensive and global collection of commentary about and excerpts from 203 documents about women's roles, rights, and issues, written over four millennia, primarily by women and from a broad range of "feminist" perspectives. The excerpts are arranged in chronological order, beginning with poems from ancient Sumer, circa 2350 B.C.E., by Enheduanna, and culminating with the general objectives of AWARE (the Association of Women for Action and Research, "the most prominent feminist nongovernmental organization (NGO) in Singapore," p. 680), as stated in AWARE's 2009 constitution.

Editor Tiffany K. Wayne, an independent scholar formerly affiliated with the Institute for Research on Women and Gender at Stanford, intends for this work to serve as a recovery of “women’s voices, agency and resistance . . . [and] to open up discussions about feminisms many histories” (p. xlv). Many of the texts are written by authors from the United States and Western Europe, but Sub-Saharan Africa, East Asia, Western and Northern Europe, Eastern Europe and Russia, Latin American and the Caribbean, the Middle East and North Africa, North America (in addition to the authors from the U.S., one contributor is from Canada), Southeast Asia and India, and the “United Nations/International” are all represented. Fiction is not included, but there is some academic theory as well as poetry, autobiography, political, historical, social/cultural essays, and proclamations. More than a hundred scholars from around the world, “historians, sociologists, literary and cultural theorists, religious scholars, writers and activists” (p. xlv), contributed to the analysis and interpretation of the represented documents.

Wayne identifies feminism, or “feminisme,” as a term first used in France in the 1890s, although debates about women’s rights and roles reach back to the fifteenth century. She explains this book’s usage of feminism as a “consciousness that informs a variety of rights movements, social justice efforts and individual awakenings around the world throughout time” and which recognizes that not all women are powerless in patriarchies although “all cultures are patriarchal” (p. xliii). Wayne argues that feminism can’t be dismissed as simply Western and bourgeois, because it appears in different forms in various “specific historical and national contexts” (p. xlii). She also does not pretend to take a neutral or objective stance on the significance of feminism

as a solution to women’s ongoing oppression. She makes a strong statement about the ongoing issues and problems faced by women worldwide:

No nation or culture is exempt from violence against women and rape; many women . . . lack access to affordable and accessible birth control and reproductive information, girls are systematically denied education; in other areas and traditions, women are prevented from leaving the house or engaging in paid work; in the most repressive situations, women and girls are maimed or killed for religious and social transgressions. (p. xlii)

The chronological arrangement of the documents seems appropriate, since this clusters together documents from specific historical feminist and civil rights movements, such as the suffrage movement or the French revolutionary period. Each entry has a biographical note, the document or excerpt, analysis of the text, critical response, and impact and legacy, followed by a “suggested reading” list.

Examples of entries include poetry by Sappho (600 B.C.E.), Yeshe Tsogyal (Tibetan Buddhist, c. 800), and Sor Juana de la Cruz (Mexico, 1692); three documents by women involved in the French Revolution; Margaret Sanger’s “The Case for Birth Control,” 1924; and an excerpt from the 2005 book on female genital mutilation in Europe by Waris Dirie, a model originally from Somalia.

For the Margaret Sanger entry, the biographical section explains her fight for access to contraception in the United States: founding the American Birth Control League and then Planned Parenthood and opening the first “physician-staffed birth control clinic”

(p. 478). The analysis section explains how Sanger shifted her emphasis from on the benefits of birth control for the working class to the benefits for all social classes.

The critical response section of this entry discusses criticism of Sanger initially by physicians, which later decreased when she partnered with medical professionals; criticism by intellectuals that the “white race” would be “outnumbered by minority races”; and the Roman Catholic attack against birth control on moral grounds. In the “impact and legacy” section, commentator Christy Jo Snider describes the role Sanger had in changing birth control from an “illegal and unrecognized medical issue to becoming a standard component of health care services” and in establishing Planned Parenthood as an ongoing advocate for and provider of access to birth control (p. 481).

In addition to the chronological entries, *Feminist Writing from Ancient Times to the Modern World* has an index, a list of entries by region, a topic finder, and a comprehensive bibliography. The topic finder is organized into several broad topics: education and writing; human rights; marriage and motherhood; political and legal rights; race and racism; religion and spirituality; sexuality; and work and economics. Background information on the editor and the contributors is also provided.

This resource is useful for students at the high school and university level as well as for users of public libraries, especially those who need to identify feminist texts on certain topics, from a specific country or region, or created in a particular era/century. The supplementary information interprets the feminist texts and discusses the reception and legacy of the texts, which should be helpful for students in deciding the significance of a specific text within the broad context of feminism in certain periods or countries. Despite

some limitations on what could be included in an anthology that attempts to be so globally comprehensive, this two-volume work should be acquired by most libraries from public to academic, since it has unique coverage of feminist narratives created over four millennia and from around the world.

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Lia Van Gemert et al., eds., **WOMEN'S WRITING FROM THE LOW COUNTRIES, 1200–1875: A BILINGUAL ANTHOLOGY**. Amsterdam, The Netherlands: Amsterdam University Press, 2010. 624p. bibl. index. pap., \$39.50, ISBN 978-9089641298.

Reviewed by Mara M. J. Egherman

Hailed as “the first of its kind” by the publisher, this wide-ranging anthology presents fifty works written by women of the middle ages, early modern, Renaissance, and following periods, up through the late nineteenth century, all residing in what are now The Netherlands and Belgium. The designation “Low Countries,” signifying the low-lying delta of the Rhine, Scheldt, and Meuse rivers, is the proper way to describe this region, because of the “shifting [historical] political boundaries that go with it,” according to Jane Fenolhet, professor of Dutch studies at University College London.¹ Works are presented in chronological order, some translated here for the first time and several in new translations. This reference work, together with its companion volume covering the years 1880–2010,² is a definitive contribution to the field, presenting clear evidence that “there is a serious body

of work in Dutch by women writers spanning the entire history of Dutch literature.”³

Twelve scholars and translators contributed to this project, making it an immense international undertaking. Historian Merry Wiesner-Hanks of the University of Wisconsin-Milwaukee, who herself has a long list of publications in this genre,⁴ summarizes the volume as “stretching from the visions of the late medieval mystics through the prison testaments of sixteenth-century Anabaptist martyrs to the pamphleteers and novelists of the growing urban bourgeoisie. The fresh translations and engaging introductions demonstrate the ways that women in the Low Countries shaped the intellectual and cultural developments of their eras” (quoted on back cover).

The literary entries are described overall in two introductory chapters that further divide the time period roughly at the Reformation, into the periods 1200–1575 and 1575–1875, and contextualize the writings in history and literature. More than fifty authors are represented in the poems, letters, confessions, treatises on education and other topics, autobiographical writings, religious essays, political writings, and arguments for women's recognition and justice for women.⁵ It is noted that one poem, by Margaretha Verboom, serves as literary criticism (rarely penned by women until later periods) of a famous male author, illustrating the feminist spirit that exists in a fair number of other entries as well: “Verboom uses both withering irony and strong arguments from the Bible and literary theory to demolish Vondel's views” (p. 48).

All of the entries, which appear in both Dutch and English on facing pages, are well written by energetic scholars in the field. Notes explain particular poetic references for clarity (see,

for example, p. 293). This volume is a partial revision and expansion of the 1997 *Met en zonder lauwerkrans, Schrijvende vrouwen uit de vroegmoderne tijd 1550–1850 van Anna Bijns tot Elise van Calcar (With and Without Laurels, Dutch and Flemish Women Writers 1550–1850: from Anna Bijns to Elise van Calcar)*. The editors “revised 41 of the entries from that volume, incorporating work that has appeared since 1997,” and sometimes included new texts (p. 17). All accompanying material, including preface and introductory notes with each entry, is in English only. Black-and-white reproductions of fragments of original texts dot the volume, giving the work somewhat the feel of a primary source archive. Indeed, for undergraduates this is a mine of original source material with which to begin research. Questions in the commentaries spur further investigation. A bibliography that includes “library collections frequently cited” and “electronic resources for Dutch women's literature” (p. 576), as well as separate lists of primary sources (p. 577) and secondary sources (p. 582), will be very valuable to the advanced researcher. Two indexes, one of names and subjects (p. 598) and one of titles and first lines (p. 612), are further helpful tools.

All of the entries are authored by women; a number of them have women as their subject as well. One poem about church bells in Brussels has lines about missions to other women, such as impoverished women and “sinful” women (p. 273). In another, a poet asserts that it is a woman's particular place to describe the Trojan War, which was fought over a woman (p. 305). The editors note the many declarations of longing between women and speculate as to the nature of it, whether deep friendship or lesbian love (see, for example, p. 54).

The Church and literacy were tightly bound for many centuries in Europe, and thus there is much discussion of religion in the book. While many other nations were either Catholic or Protestant by the mid-seventeenth century, the Dutch Republic was tolerant of several faiths (p. 39). Women's religious writing represented a variety of spiritual perspectives. One pair of women, one Catholic and one Protestant, wrote dueling poems to each other during the winter of 1662–1663, each trying to out-flatter the other (p. 286).

This paperback volume may be purchased by itself, or as part of a set that includes the companion volume covering the years 1850–2010.⁶ Either way, this work is a bargain for any academic library supporting coursework in women's history, European history, intellectual history, history of education, and history of reading. Students and scholars of women's literature and European literature will find it valuable. Libraries affiliated with interdisciplinary women and gender studies departments and programs would benefit from this title, which represents women writers from all (literate) walks of life. For academic or public communities with any connection to Dutch or Flemish culture, this book is essential. Finally, selections might be drawn from this volume for a survey course on world literature.

Societal support for women writers in the Low Countries ebbed and flowed with the political tides during the centuries represented in this work. *Women's Writing from the Low Countries, 1200–1875* offers a new and important treasury of women's lives and writing to ensure that they are remembered. This collected canon may well inspire future writers.

Notes

1. Jane Fenolhet, "Review: (International?) Literary History and Women's Writing," *Journal of Dutch Literature*, v. 2, no. 1 (2011), <http://dpc.uba.uva.nl/jdl/vol02/nr01/art07>.

2. Jacqueline Bel & Thomas Vaessens, *Women's Writing from the Low Countries, 1880–2010: An Anthology* (Amsterdam, The Netherlands: Amsterdam University Press, 2010).

3. Fenolhet, paragraph 3.

4. These include *The Renaissance and Reformation: A History in Documents* (2012), *Gender in History: Global Perspectives* (2011), and *Women and Gender in Early Modern Europe* (2008).

5. All fifty works are listed in the book's table of contents on the publisher's website, as of this writing: <http://press.uchicago.edu/ucp/books/book/distributed/W/bo11349033.html>.

6. The companion volume is reviewed by Stacy Russo next in this reference-review column.

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Jacqueline Bel & Thomas Vaessens, eds., *WOMEN'S WRITING FROM THE LOW COUNTRIES, 1880–2010: AN ANTHOLOGY*. Amsterdam, The Netherlands: Amsterdam University Press, 2010. 263p. bibl. pap., \$39.50, ISBN 978-9089641939.

Reviewed by Stacy Russo

This reference work provides an impressive example of how much of the rich world of women's literature still remains to be discovered. Bel and Vaessens have assembled biographical portraits of and quoted excerpts from fifty women writers, with the goal of offering "an impression of the vitality of modern Dutch and Flemish literature as a whole" (p. 13). Mixed in with "canonical and forgotten figures" are best-selling writers, poets, and political commentators who demonstrate the "great dynamism and diversity" of the region. The editors explain that their "aim was to show the wide variety of roles played by female authors in the last hundred and fifty years, in literature and as public intellectuals, in social debate" (p. 13).

The fifty biographical portraits are arranged in chronological order, beginning with Virginie Loveling (1836–1923), who is "regarded as an intellectual prodigy" (p. 19), and concluding with Naima El Bezaz (1974–), who is described as "by far the best-known writer of Moroccan extraction in the Netherlands" (p. 243). The biographies are, on average, three to four pages long, and most include a picture of the writer. The individual contributors who wrote the biographies are named, but the book provides no further information about them.

Many of the entries offer some information about the women writers' personal lives, but the main focus is, as it should be, on these women's writing, and many entries include excerpts

from the writer's work. The brief title of each portrait provides a statement about the woman's life and work. Some of these titles offer a clear introduction, while others are more mysterious and require reading the whole entry for context. For example, Carry van Brugen (1881–1932) is described in a straightforward manner in her entry's title as a "Modernist Philosopher and Questing Opponent of Dogmatism," whereas the title for Doeschka Meijsing (1947–) is considerably more vague: "Death, Loss, Betrayal."

Of course, these short biographical portraits are limited. They are like appetizers, providing just enough to intrigue readers to go beyond the book to discover more. Supplemental material follows the entries, including a "Concise List of Works Quoted" and a secondary bibliography. Librarians at colleges and universities that offer courses in Dutch literature will surely want to add this title. Others will want to determine whether a reference work on women writers from this region will meet the curricular needs of students in literature and women's studies courses at their institutions.

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WOMEN'S MOVEMENT

Sylvia Engdahl, ed., *THE WOMEN'S LIBERATION MOVEMENT*. Detroit, MI: Greenhaven Press, a part of Gale Cengage Learning, 2012. (Perspectives on modern world history.) 218p. bibl. index. \$42.45, ISBN 978-0737757903.

Reviewed by Nancy Nyland

The movement for women's equality cannot possibly be summed up

in 218 pages, but this volume does a creditable job of covering the most important events, mainly in the United States from the 1960s forward. Recognizable names like Betty Friedan and Gloria Steinem are included, but other major activists during the same time period, such as Bella Abzug, are barely mentioned.

The story of the movement is told in the activists' own words through original documents, essays and personal narratives, beginning with the Statement of Purpose of the National Organization for Women (NOW) when it was formed in 1966. Historic documents include 1970 Congressional testimony by Gloria Steinem and a Shirley Chisholm speech to Congress in 1969 arguing for the enactment of the Equal Rights Amendment.

Beloit College's "Mindset List" points out that for the class of 2016, women "have always piloted war planes and space shuttles."¹ These students will benefit from the introduction and first two chapters, which explain the status of women in previous decades, reviewing the movement toward equality from the beginning of the twentieth century and providing context for the subsequent chapters. College students who were born in 1994, twelve years after the time limit for ratification of the Equal Rights Amendment (ERA) expired, will find an overview of the ratification effort reprinted from the Library of Congress *American Memory*.

The global women's liberation movement is acknowledged by documents from the United Nations and UNESCO. One personal narrative recounts a visit with Swedish feminists in the 1970s who "believed they didn't need one [a liberation movement] since they were so far ahead of everyone else in the 'sex role' debate" (p. 131). The chapter on CEDAW, the Convention on the Elimination of All Forms of Discrimination Against Women, in-

troduces students to the International Bill of Human Rights, the Universal Declaration of Human Rights, and the United Nations' Commission on the Status of Women (CWS). Interestingly, it does not mention that the United States has not ratified CEDAW.

No overview of the movement would be complete without Phyllis Schlafly's 1970s argument against women's equality and the ERA (see her reprinted article beginning on p. 116). In their attempt to provide an equal number of voices against women's equality, the editors excerpted the writings of libertarian economist Murray Rothbard, who called activists "viragoes" (p. 84) and "harridans" and their male supporters "spineless" (p. 85.) Rothbard argued that women's lower wages can be accounted for by time taken away from careers to raise children; that "most women prefer to be homemakers" (p. 88); that the idea of equally shared housework and child rearing is "absurd" (p. 92); and that it is really men who are oppressed.

The general reading level is aimed at high school students. Such a very brief overview would be a starting point only for those with virtually no knowledge of the history of the women's liberation movement. College students should be consulting broader and deeper sources. Recommended for middle school/high school, but not for college-level students.

Note

1. See item 23 on the list at www.beloit.edu/mindset/2016.

[Nancy Nyland is a librarian at the Germantown Campus of Montgomery College in Montgomery County, Maryland.]

PERIODICAL NOTES

[Note: See our online quarterly, *Feminist Periodicals: A Current Listing of Contents*, to find out what's being published in more than 150 women-related journals: <http://womenst.library.wisc.edu/publications/feminist-periodicals.html>.]

NEWLY NOTED

ARCHIVES OF WOMEN'S MENTAL HEALTH. 1998– . Editor-in-chief: M. Steiner. Publisher: Springer Vienna. ISSN: 1434-1816 (print); 1435-1102 (online). 4–8/yr. By paid SpringerLink subscription: <http://link.springer.com/journal/737>. “[T]he official journal of the International Association for Women's Mental Health (IAWMH), the Marce Society and the North American Society for Psychosocial Obstetrics and Gynecology (NASPOG). The exchange of knowledge between psychiatrists and obstetrician-gynecologists is one of the major aims of the journal. Its international scope includes psychodynamics, social and biological aspects of all psychiatric and psychosomatic disorders in women.”

Partial contents of volume 15, issue 6 (December 2012): “The psychological profile and affective response of women diagnosed with unexplained infertility undergoing in vitro fertilization,” by Gabi Aisenberg Romano et al.; “Affective response to the menstrual cycle as a predictor of self-reported affective response to alcohol and alcohol use,” by Jeff Kiesner; “Are exposure-based cognitive behavioral therapies safe during pregnancy?,” by Joanna J. Arch, Sona Dimidjian, & Cheryl Chessick; “The role of perfectionism in postpartum depression and symptomatology,” by Berta R. Maia et al.

INTERNATIONAL JOURNAL OF GENDER, SCIENCE AND TECHNOLOGY. 2009– . Editor: Clem Herman. Publisher: The Open University, U.K., using Open Journal Systems 2.2.2.0. ISSN: 2040-0748. 3/yr. Free: online only: <http://genderandset.open.ac.uk>. “[A]n open access, peer reviewed journal that welcomes contributions from practitioners, researchers and policy makers concerned with gender issues in and of science and technology, including engineering, construction and the built environment.”

Partial contents of volume 4, number 3 (2012): “Authors and Editors in Mathematics Journals: a gender perspective,” by Elba Mauleón & María Bordons; “Inspiring Girls and their Female After School Educators to Pursue Computer Science and other STEM Careers,” by Melissa Koch & Torie Gorges; “Girls Just Wanna Be Smart? The Function of Women Scientists in Contemporary Crime Fiction,” by Kerstin Bergman; “Gender, Science and Essentialism: the use of science to support single-sex schooling,” by Dorothy Veronica Smith.

LILITH: A FEMINIST HISTORY JOURNAL. 1984– . Editorial collective. Journal of the Australian Women's History Network. ISSN: 0813-8990. 1/yr. Electronic (PDF) only, by paid subscription: see http://www.lilithjournal.org.au/?page_id=17; past issues also available for purchase. Tables of contents online for sixteen issues (through 2007) at http://www.lilithjournal.org.au/?page_id=28.

It is unclear whether this journal is still publishing, but the website mentions a May 2013 conference, and a mid-2012 Call for Papers on the Network's website (<http://www.auswhn.org.au/lilith-feminist-history-journal>) refers to *Lilith* as “recently revived.” (Note: This is not the same publication as *Lilith Magazine*, the Jewish feminist periodical published in the U.S.)

QUIET MOUNTAIN: NEW FEMINIST ESSAYS. 2003– . Administrator: Suzanne Sunshower. ISSN: 1557-8879. Frequency varies. Free: online only: <http://www.quietmountainessays.org/>. Based in South Dakota.

“In the pages of QME, a woman writer can openly voice what she thinks without having to be mindful of micro-specialized politics or demographics. Consequently, a QME reader opens each essay not knowing what she or he may find. — Obviously it would be foolish to promise not to offend any feminist who enters the Quiet Mountain Essays site. It is not expected that all women (or men) will agree with the visions or opinions expressed in each essay and news account. That said, please know that however you call yourself feminist — radical, post-modern, lesbian, neo, eco, or anarcha, et al — you are equally welcome here.”

This publishing effort seems to be struggling. There is just one issue posted for 2012, “calendar” items are outdated, links to issues published in 2008–2010 are missing, and the wildly distracting home page includes the

note, "There is still time to donate to ensure the journal's continued existence in 2013" — but the Paypal link appears to be broken. Still, a number of archived essays are available to read, on numerous topics, by international contributors.

SALACIOUS: QUEER FEMINIST SEX MAGAZINE.

Print magazine with irregular publishing schedule. Four issues available for purchase (varying prices): <http://salaciousmagazine.com/>. [Note: Entry to website requires affirming that you are at least eighteen years of age.]

Its own home page probably says it best: "SALACIOUS is a print magazine of queer feminist sex art and literature. SALACIOUS aims to meld pornography with high art; comics with erotica; titillation with stunning visuals. — SALACIOUS highlights queer feminist sex. Comics are SALACIOUS' main focus—however, SALACIOUS loves the written word and single spot illustrations as well. — SALACIOUS is queer. We're not going to tell you what queer should mean to you, please keep this in mind as you peruse our magazine. — SALACIOUS is feminist. We consider reproductions of typically sexist, misogynist sex and sexuality offensive, unimportant, and not worthy of printing. — SALACIOUS is anti-racist. We reject racist representations, insist on a multi-racial editorial board and contributor base, and seek to understand racism, like sexism, in relation to local and international inequities of power. — SALACIOUS is aimed at titillation, as much as it is aimed at high art. Just because it's naughty doesn't mean it has to be poorly done."

SOUTHERN WOMEN'S REVIEW. 2009–. Editor: Alicia K. Clavell. 1/yr. Free: online only: <http://www.southernwomensreview.com>. "This on-line literary journal was inspired by (but not affiliated with) the biennial Berry College Southern Women Writer's Conference — a conference whose theme we share: 'showcasing the works of well known and emerging southern women writers, expanding the literary canon, and developing critical and theoretical understandings of traditions and innovations in southern women's writing.' Whether you are a born and bred Southerner, a Southern transplant, or merely a frequent visitor, we welcome you to submit your poetry/prose, fiction, creative nonfiction/memoirs, and photography. Submissions should be from women who were born in or grew up in the U.S. South; currently live in the U.S. South; or write about the U.S. South."

All published issues are accessible in PDF online. New issue scheduled to be published January 2013.

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Partial contents of volume 5, number 5 (2012): Poetry/Prose: "Roofline," by Pia Taavila; "In My Grandmother's Cupboard," by Julia Nunnally Duncan; "In the Elk Museum," by Wendy Taylor Carlisle; "Barn Cat: A Statement on Twenty-First Century Awareness," by Meghan Palko. Creative Non-Fiction: "Family Secrets," by Patricia Thomas; "Master Manipulator with Sequins," by Cindy Small. Fiction: "Liar Liar Pants on Fire," by Mary Pauer; "Buzz and Hum," by Masie Cochran. Photography: "light, woods," by Kate Ladew; "Angels Above," by Christina "Desi" Gunter.

WOMEN AND GENDER IN CHINESE STUDIES

REVIEW. 2006–. Editor: Nicola Spakowski. Publisher: Women and Gender in Chinese Studies Network (WAGNet). Free: online only: <http://www.wagnet.ox.ac.uk/wagrev>. "WAGRev encourages exchange across linguistic boundaries by inviting both Chinese and Western scholars to submit book reviews written in either Chinese or English. WAGRev is an interactive site that allows reviewers, authors and readers to engage in scholarly debate about new publications which are felt to be of interest to teachers, researchers and colleagues from across the disciplines. We

wish WAGRev to become a site which provokes discussion, stimulates debates, even arouses disagreements – and will be a Must Read for all of us! — WAGRev welcomes reviews of scholarly books on women and gender issues of modern and pre-modern China, Taiwan, Hong Kong and Chinese communities outside China. It also welcomes responses to reviews by authors or readers which will be published together with the review under discussion. WAGRev particularly encourages graduate students to submit reviews and participate in discussions that relate to their field of research.”

Reviews in 2012 issue: Lisa C. Fischler reviews Linda Cooke Johnson’s *Women of the Conquest Dynasties: Gender and Identity in Liao and Jin China*; Sophia Woodman reviews *Women, Religion, and Space in China: Islamic Mosques and Daoist Temples, Catholic Convents and Chinese Virgins*, by Maria Jashok and Shui Jingjun; Shu Yang reviews Xin Yang’s *From Beauty Fear to Beauty Fever: A Critical Study of Contemporary Chinese Female Writers*; Joann Huifen Hu reviews *Chinese Women’s Cinema: Transnational Contexts*, ed. by Wang Lingzhen.

SPECIAL ISSUES OF PERIODICALS

ADVERTISING AGE v. 83, no. 34 (September 24, 2012): Special report: “100 Most Influential Women in Advertising.” Executive editor: Judann Pollack. Publisher: Crain Communications. ISSN: 0001-8899. Frequency: weekly. “Print, digital and online editions.” Subscription: hefty, but varying according to option selected (lowest rate, \$79.00, for digital/online without print). Site visitors may view up to seven articles in full before being prompted to subscribe.

Selected special-report article titles: “Tere Zubizarreta’s Compassion Made Her Crown Jewel of Hispanic Ad Industry”; “How Mother Boyle Saved Columbia Sportswear”; “Joyce King Thomas Offers Tips on Getting Ahead”; “Janet Kestin and Nancy Vonk on What They Learned From Silvia Lagnado”; “Why Phyllis Robinson Reminds Us of the Importance of Breaking Rules”; “Ebony Founder Eunice W. Johnson Lived a Life of Smart Moves”; “Forget Peggy Olson: Mad Women Made Their Mark Long Before the ‘60s”; “Sharon Osbourne on the Creative Genius of Judy McGrath”; “The Unlikely Success Story of Ellen DeGeneres”; “Ad Age Picks the Top 10 Female Ad Icons of All Time.” Also eight groupings of women in advertising:

“The Innovators,” “The Power Players,” “The Media Masters,” “The Torchbearers,” “The Tech Stars,” “The Rainmakers,” “The Campaigners,” and “The Groundbreakers.”

BEHAVIORAL SCIENCES & THE LAW v. 29, no. 5 (September/October 2011): Special issue: “Violent and Antisocial Behavior in Women.” Issue editors: Matthew S. Stanford & Alan R. Felthous. Publisher: Wiley. ISSN: 1099-0798 (online). Available online to licensed users through Wiley Online and EBSCOhost Academic Search Premier.

Partial contents: “Violence Risk Assessment and Women: Predictive Accuracy of the HCR-20 in a Civil Psychiatric Sample,” by Alexandra Garcia-Mansilla, Barry Rosenfeld, & Keith R. Cruise; “Capturing the Psychopathic Female: A Prototypicality Analysis of the Comprehensive Assessment of Psychopathic Personality (CAPP) Across Gender,” by Mette K. F. Kreis & David J. Cooke; “High Psychopathic Trait Females Exhibit Reduced Startle Potentiation and Increased P3 Amplitude,” by Nathaniel E. Anderson, Matthew S. Stanford, Li Wan, & Keith A. Young; “Substance Use and Violent Behavior in Women with Antisocial Personality Disorder,” by Catherine F. Lewis; “Gender Differences in the Assessment, Stability, and Correlates to Bullying Roles in Middle School Children,” by Ann Marie Crapanzano et al.; “Relational Aggression in Women during Emerging Adulthood: A Social Process Model,” by Jamie M. Ostrov et al.; “Personality and Situational Correlates of Self-reported Reasons for Intimate Partner Violence among Women versus Men Referred for Batterers’ Intervention,” by Jody M. Ross; “Women Accused of Sex Offenses: A Gender-Based Comparison,” by Sara G. West, Susan Hatters Friedman, & Ki Dan Kim; “Clinical Syndromes, Personality Disorders, and Neurocognitive Differences in Male and Female Inmates,” by Frederick L. Coolidge et al.; “Resilience and Successful Community Reintegration among Female Forensic Psychiatric Patients: A Preliminary Investigation,” by Simone Viljoen et al.

INTERACTING WITH COMPUTERS v. 23, no. 5 (September 2011): Special issue: “Feminism and HCI [Human Computer Interaction]: New Perspectives.” Issue editors: Shaowen Bardzell & Elizabeth F. Churchill. Publisher: Oxford Journals for the British Computer Society. ISSN: 1873-7951 (online); 0953-5438 (print). Also available online to licensed users through ScienceDirect.

Partial contents: “A theoretical agenda for feminist HCI,” by Jennifer A. Rode; “Making epistemological trouble: Third-paradigm HCI as successor science,” by Steve Harrison, Phoebe Sengers, & Deborah Tatar; “(Un)dressing

the interface: Exposing the foundational HCI metaphor 'computer is woman,'" by Sheryl Brahnham, Marianthe Karanikas, & Margaret Weaver; "Domestic violence and information communication technologies," by Jill P. Dimond, Casey Fiesler, & Amy S. Bruckman; "Feminist HCI meets Facebook: Performativity and social networking sites," by Nancy A. Van House; "Feminism asks the 'Who' questions in HCI," by Michael Muller; "Gender pluralism in problem-solving software," by Margaret M. Burnett et al.; "HCI as heterodoxy: Technologies of identity and the queering of interaction with computers," by Ann Light; "DOGeye: Controlling your home with eye interaction," by Dario Bonino et al.; "Barriers common to mobile and disabled web users," by Yeliz Yesilada, Giorgio Brajnik, & Simon Harper.

INTER-ASIA CULTURAL STUDIES v. 12, no. 2 (2011): Special issue: "Complex Terrains: Islam, Culture and Women in Asia." Issue editor: Firdous Azim. Publisher: Routledge. ISSN: 1464-9373 (print), 1469-8447 (online). Also available online to licensed users through Taylor & Francis Online.

Partial contents: "Islamist women of Hamas: between feminism and nationalism," by Islah Jad; "Just between us: identity and representation among Muslim women," by Amina Jamal; "'Bahar Nikalna': Muslim women negotiate post-conflict life," by Diia Rajan, Deepa Dhanraj & K. Lalita; "Piety, music and gender transformation: reconfiguring women as culture bearing markers of modernity and nationalism in Bangladesh," by Samia Huq; "The visibility of a pious public," by Rianne Subijanto; "Women, Islam and nation in Bengal," by Firdous Azim; "Visual Essay: Popular expressions and matters of faith," by Safia Azim.

INTERNATIONAL JOURNAL OF BEHAVIORAL DEVELOPMENT v. 35, no. 3 (May 2011): Special section: "The role of gender in school-based transitions and beyond." Issue editor: Alexandra M. Freund. Publisher: SAGE, for the International Society for the Study of Behavioural Development. ISSN: 1464-0651 (online), 0165-0254 (print). Also available to licensed users through Sage Journals Online.

Partial contents: "Gendered educational and occupational choices: Applying the Eccles et al. model of achievement-related choices," by Jacquelynne Eccles; "Task-values across subject domains: A gender comparison using a person-centered approach," by Angela Chow & Katariina Salmela-Aro; "Teenage career aspirations and adult career attainment: The role of gender, social background and general cognitive ability," by Ingrid Schoon and Elzbieta Polek; "Parents as role models: Parental behavior affects adolescents' plans for work involvement," by Bettina S. Wiese & Alexandra M. Freund; "The dual impact of gender and the influence of timing of parenthood on men's and women's career development: Longitudinal findings," by Andrea E. Abele & Daniel Spurk.

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Books Recently Received

- 2013 DIRECTORY OF WOMEN'S MEDIA. Allen, Martha Leslie, ed. Women's Institute for Freedom of the Press, 2013.
- 8 WAYS TO SAY "I LOVE MY LIFE." Mendoza, Sylvia, ed. Arte Público, 2012.
- BASEMENTS AND ATTICS, CLOSETS AND CYBERSPACE: EXPLORATIONS IN CANADIAN WOMEN'S ARCHIVES. Morra, Linda M. and Schagerl, Jessica, eds. Wilfrid Laurier University Press, 2012.
- BEYOND THE TWO STATE SOLUTION: A JEWISH POLITICAL ESSAY. Shenhav, Yehouda. Polity, 2012.
- CALLIGRAPHY OF THE WITCH. de Alba, Alicia Gaspar. Arte Público, 2012.
- A COMPANION TO GENDER PREHISTORY. Bolger, Diane, ed. Wiley Blackwell, 2013.
- FEMINISM. Powell, Jason L., ed. Nova Science, 2013.
- FEMINISM IN THE WORLDS OF NEIL GAIMAN: ESSAYS ON THE COMICS, POETRY AND PROSE. Prescott, Tara and Drucker, Aaron, eds. McFarland, 2012.
- FEMINISMS, HIV AND AIDS: SUBVERTING POWER, REDUCING VULNERABILITY. Tallis, Vicci. Palgrave Macmillan, 2012.
- THE GENDER COMMUNICATION HANDBOOK: CONQUERING CONVERSATIONAL COLLISIONS BETWEEN MEN AND WOMEN. Nelson, Audrey and Brown, Claire Damken. Pfeiffer/Wiley, 2012.
- GERMAN WRITING, AMERICAN READING: WOMEN AND THE IMPORT OF FICTION, 1866–1917. Tatlock, Lynne. Ohio State University Press, 2012.
- HANDBOOK OF WOMEN BIBLICAL INTERPRETERS: A HISTORICAL AND BIOGRAPHICAL GUIDE. Taylor, Marion Ann, ed. Baker, 2012.
- THE HISTORY OF BRITISH WOMEN'S WRITING, 1920–1945. Joannou, Maroula, ed. Palgrave Macmillan, 2013.
- ILLUMINATIONS: A NOVEL OF HILDEGARD VON BINGEN. Sharratt, Mary. Houghton Mifflin Harcourt, 2012.
- INTERNATIONAL SECURITY AND GENDER. Detraz, Nicole. Polity, 2012.
- MAJORITY-MINORITY RELATIONS IN CONTEMPORARY WOMEN'S MOVEMENTS: STRATEGIC SISTERHOOD. Predelli, Line Nyhagen and Halsaa, Beatrice. Palgrave Macmillan, 2012.
- THE MAKEOVER: REALITY TELEVISION AND REFLEXIVE AUDIENCES. Sender, Katherine. New York University Press, 2012.
- MOTHERS, DAUGHTERS AND UNTAMED DRAGONS. Sever, Aysan. Demeter, 2012.
- MY ESCAPE: AN AUTOBIOGRAPHY. Groult, Benoite. Gleisner, Nichole, trans. Other, 2012.
- THE NOTORIOUS ELIZABETH TUTTLE: MARRIAGE, MURDER, AND MADNESS IN THE FAMILY OF JONATHAN EDWARDS. Chamberlain, Ava. New York University Press, 2012.
- RAPE IS RAPE: HOW DENIAL, DISTORTION, AND VICTIM BLAMING ARE FUELING A HIDDEN ACQUAINTANCE RAPE CRISIS. Raphael, Joy. Lawrence Hill, 2013.
- RECODING GENDER: WOMEN'S CHANGING PARTICIPATION IN COMPUTING. Abbate, Janet. Massachusetts Institute of Technology Press, 2012.
- RESPECT YOURSELF, PROTECT YOURSELF: LATINA GIRLS AND SEXUAL IDENTITY. Garcia, Lorena. New York University Press, 2012.
- TAKING CARE: LESSONS FROM MOTHERS WITH DISABILITIES. Mason, Mary Grimley and Long-Bellil, Linda. University Press of America, 2012.
- WHAT IF I HAD BEEN THE HERO? INVESTIGATING WOMEN'S CINEMA. Thornham, Sue. Palgrave Macmillan, 2012.
- WHAT'S LEFT OF BLACKNESS: FEMINISMS, TRANSRACIAL SOLIDARITIES, AND THE POLITICS OF BELONGING IN BRITAIN. Fisher, Tracy. Palgrave Macmillan, 2012.
- WOMEN AND LEGISLATIVE REPRESENTATION: ELECTORAL SYSTEMS, POLITICAL PARTIES, AND SEX QUOTAS. Tremblay, Manon, ed. Palgrave Macmillan, 2012. rev. ed.
- WOMEN AND THE IRISH NATION: GENDER, CULTURE AND IRISH IDENTITY, 1890–1914. MacPherson, D. A. J. Palgrave Macmillan, 2012.
- WOMEN & EXECUTIVE OFFICE: PATHWAYS AND PERFORMANCE. Rose, Melody, ed. Lynne Rienner, 2013.
- WOMEN IN THE ARTS IN THE BELLE EPOQUE: ESSAYS ON INFLUENTIAL ARTISTS, WRITERS AND PERFORMERS. Fryer, Paul, ed. McFarland, 2012.
- WOMEN OF THE AMERICAN CIRCUS, 1880–1940. Adams, Katherine H. and Keene, Michael L. McFarland, 2012.
- WOMEN OF THE CONSTITUTION: WIVES OF THE SIGNERS. McKenney, Janice E. Scarecrow, 2012.
- WOMEN OF THE RESISTANCE: EIGHT WHO DEFIED THE THIRD REICH. Vargo, Marc E. McFarland, 2012.
- WOMEN'S LIFE WRITING, 1700–1850: GENDER, GENRE AND AUTHORSHIP. Cook, Daniel and Culley, Amy, eds. Palgrave Macmillan, 2012.
- WOMEN'S WRITING, ENGLISHNESS AND NATIONAL AND CULTURAL IDENTITY: THE MOBILE WOMAN AND THE MIGRANT VOICE, 1938–1962. Joannou, Maroula. Palgrave Macmillan, 2012.
- WOMEN, UNIVERSITIES, AND CHANGE: GENDER EQUALITY IN THE EUROPEAN UNION AND THE UNITED STATES. Sagaria, Mary Ann Danowitz, ed. Palgrave Macmillan, 2007.
- WOMEN & WARS. Cohn, Carol, ed. Polity, 2013.
- WOMEN WORKERS IN TURKEY: GLOBAL INDUSTRIAL PRODUCTION IN ISTANBUL. Dedeoglu, Saniye. I.B. Tauris, 2012.

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