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Women's Studies Librarian

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A Quarterly of Women's Studies Resources

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FROM THE EDITORS

In the late 1980s, wanting an engaging intellectual experience outside of my regular job as a social sciences editor, I signed up for my first — and even to date my only — women's studies course: "Women in Literature," at Eastern Michigan University, taught by Nadean Bishop.

The course was everything I hoped for and more. I got to write papers on novelist Gail Godwin, poet Stevie Smith, and playwright Caryl Churchill, was introduced to dozens more women authors, and reacquainted myself with still others whose names were already familiar. I spent many hours browsing in the library stacks for works by the writers my classmates had presented papers about. Not yet sure that I was a lesbian, I was what might be called "quietly questioning," and although I was a little shy about getting to know some of the more "out" students or even letting on what I was thinking about, I paid particular attention to lesbian-themed writing and anything that was said or written about the sexual orientation of a writer. I also soaked up the instructor's feminist attitudes like a sponge.

Dr. Bishop was a fabulous instructor, challenging yet kind. I couldn't tell for sure whether she was straight or gay. She was ardently feminist; she didn't have a current husband; and one day she showed us a treasured photo in which, she proudly pointed out, "Adrienne Rich is looking right at me!" And during that semester she became the *Rev. Dr. Bishop*. I attended her American Baptist ordination, pleased to have her as a role model in my struggles over religion and my very conservative upbringing. She and her course were mentors for me in ways I didn't even fully realize at the time.

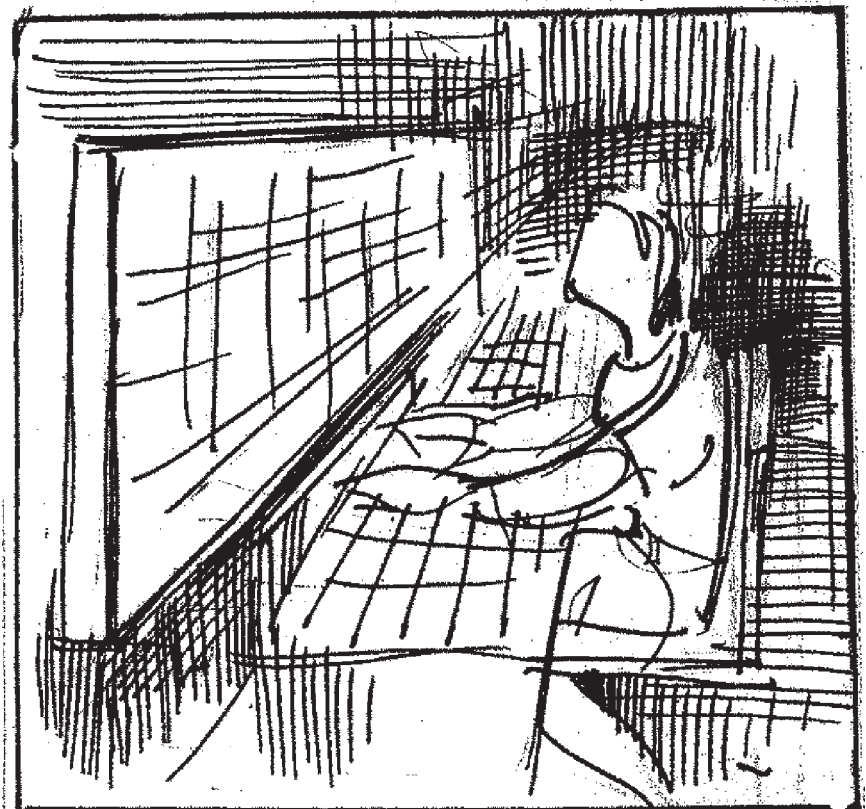
More than a decade later, I was grateful to be able to list that "Women in Literature" course on my resume when I applied for this editorship in the Office of the Women's Studies Librarian. And then a year or so ago, I was doing that "Googling thing" again, looking up people I'd lost touch with. I found Nadean Bishop in the Twin Cities, about to retire from the executive directorship of the Minnesota Religious Coalition for Reproductive Choice, a position she held *after* a number of years as the first "out" lesbian minister of an American Baptist church. We happily reconnected and I told her *my* coming-out story. And then she agreed to write for *Feminist Collections*.

I'm pleased to publish Nadean's review of two texts that describe the

struggles of women and some men in the evangelical Christian world — a world whose boundaries are difficult to define adequately, yet one that is increasingly visible — to reconcile their theology with their feminism. My former professor and I both grew up in that world, and we've each left it in different ways, but both of us can still relate to some of the struggles.

This issue also features another review by Vicki Tobias — this time of books about women in Chinese television and film. And once again, academic librarians from all over have contributed to our reviews of new reference works in women's studies. Enjoy the issue.

○J.L.



Miriam Greenwald

BOOK REVIEWS

EVANGELICAL FEMINISM

by Nadean Bishop

Pamela D.H. Cochran, *EVANGELICAL FEMINISM: A HISTORY*. New York: New York Univ. Press, 2005. 243p., notes. bibl. index. pap., \$19.00, ISBN 0-8147-1650-4.

Nicola Hoggard Creegan & Christine D. Pohl, *LIVING ON THE BOUNDARIES: EVANGELICAL WOMEN, FEMINISM AND THE THEOLOGICAL ACADEMY*. Downers Grove, IL: InterVarsity Press, 2005. 203p. notes. bibl. index. pap., \$18.00, ISBN 0-8308-2665-3.

As the 2006 mid-term elections drew near, major news magazines and journals attempted to clarify who the thirty percent of the electorate who described themselves as “evangelicals” actually were. Some tied them to “fundamentalism,” while others claimed that “evangelical” is a label for a conglomerate of many disparate groups.

Virginia Ramey Mollenkott, one of the founders of the Evangelical Women’s Caucus, emphasizes that “[e]vangelicals come in a continuum that runs the political gamut from extreme left to extreme right. What Christian evangelicals have in common is the conviction that meaningful living requires a direct personal relationship with God, and that the Bible should be taken seriously. But what that means can differ widely, and our social attitudes differ tremendously” (“Feminism and Evangelicalism,” in *EEWC Update*, v.29, no.1, Spring (April-June) 2005; online at <http://www.eewc.com/Update/Spring2005Feminism.htm>). The array of social issues on which evangelical attitudes differ includes feminism.

Having grown up a devout Southern Baptist and, years later, becoming the first “out” lesbian minister of an American Baptist church after 22 years as a professor of women’s studies, I can understand the tensions felt by women who are trying to bridge the gap that can exist between the concepts “feminist” and “evangelical.” No wonder the back-cover reviews of Pamela Cochran’s history of evangelical feminism are sprinkled with conflict words like “tortuous journey” and “struggled heroically.” And no wonder a quarter of those interviewed and polled in the Creegan and Pohl volume, *Living on the Boundaries*, have left their evangelical roots.

Women’s studies professors today, who may have young evangelicals in their classes even if they are not aware of it, might benefit (as might their students) from reading these two volumes written by women living and working “on the boundaries.”

Pamela D.H. Cochran’s *Evangelical Feminism* is a meticulous history of two influential organizations,

the Evangelical Women’s Caucus (EWC) and Christians for Biblical Equality (CBE), here described as representing the “progressive” and “traditionalist” ends of the evangelical feminist spectrum.

The chapters follow a chronology during the early years of Biblical Feminism (1973–1975), the growth of the movement (1975–1984), until the “explosion of diversity among evangelical feminists” (1984–1986) “precipitated by the issue of homosexuality in the EWC” (p.10). Subsequent chapters analyze “the two distinct biblical feminist theologies,” their treatment of significant scriptural passages, and the consequences from the time of the split of the two groups in 1986 until the year 2000.

The journal *Daughters of Sarah* provided a clearinghouse for responses to the 1973 “Chicago Declaration” calling “both men and women to mutual submission and active discipleship” (p.14). In 1974 Letha Scanzoni and Nancy Hardesty published *All We’re Meant to Be* (Waco, TX: Word Books, 1974), which re-

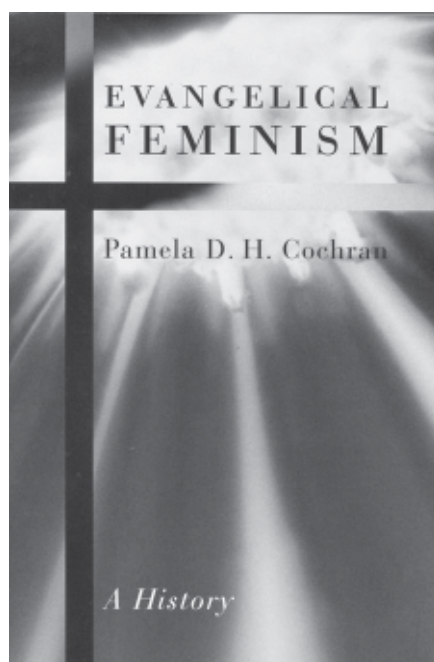
examined the Genesis accounts of Creation, Paul's challenges to women's leadership, and other "problem passages" and declared them to be "situationally conditioned." In social practice, as well, they advocate reproductive choice and "shared parenting and egalitarian marriages," and even leave open the possibility of lesbianism. "It was the increasing acceptance of new hermeneutical methods and a limited definition of inerrancy that enabled biblical feminism to convince a growing number of evangelicals over the next ten years that their movement was indeed, 'biblical'" (p.30).

Virginia Mollenkott keynoted the first gathering of the EWC on Thanksgiving of 1975 (after its founding a year earlier), and the group of 360 sent telegrams supporting the ERA and affirming their solidarity with the Catholic women who were meeting in Detroit to discuss women's ordination. Attendance grew to 1,000 for the meeting in 1978 at Fuller Seminary.

Pat Gundry's religious denomination sanctioned her, even though she was one of the more conservative feminists of the time, over her 1977 book *Woman Be Free!*, and her husband was asked to resign his position at Moody Bible Institute. Virginia Mollenkott, a representative of the "liberal" evangelical feminists, left her position at Nyack Missionary College after deciding her seventeen-year marriage must end in divorce, and thereafter taught at William Paterson College in New Jersey. Her book *Women, Men and the Bible* (Nashville, TN: Abingdon Press, 1977) set out her hermeneutics about the Trinity, Creation, the In-

carnation, and equality in some "future perfection."

Mollenkott worked with the National Council of Churches to shape an inclusive language lectionary, which most evangelicals rejected. Her co-authorship of the book *Is the Homosexual My Neighbor?* (San Francisco, CA: Harper & Row, 1978) with Letha Scanzoni precipitated the eventual fracture of the Evangelical



Women's Caucus and the formation of an alternative and more "traditionalist" group, Christians for Biblical Equality (CBE). The chapter on this fracas gives a minute analysis of who said what to whom over the next several years before the meeting in February 1987 in Minneapolis during which CBE took form.

Evangelical responses to the Re-Imagining Conference in Minneapolis in 1993 take up a large part of the next chapter, which does a comprehensive discussion of theories of

gender, Biblical authority, the Wisdom figure Sophia, and the substitutionary theory of the atonement. "Spurred by a criticism from the lesbian theologian Carter Heyward that her Christology was too exclusive," Mollenkott responded by embracing a "Universalist Christology," so as not to exclude "Muslim, Jewish, and post-Christian and post-Judaic feminist women" (p.121).

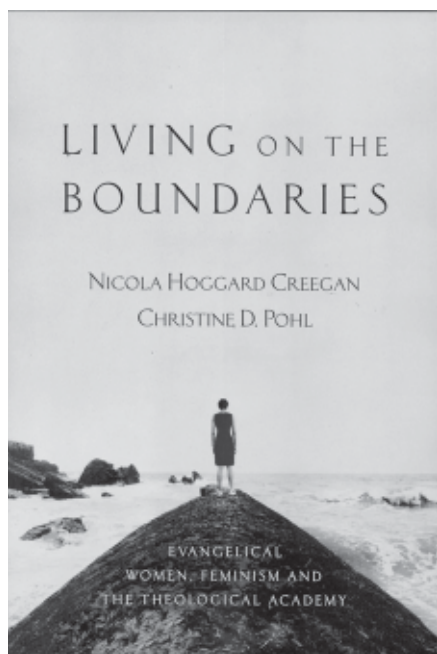
As the Evangelical Women's Caucus (later renamed the Evangelical and Ecumenical Women's Caucus, or EEWC) became more liberal, it lost influence among male evangelicals. "As a result," Cochran claims, "evangelical theologians no longer bother to discourse publicly with Mollenkott or other feminists in the EEWC. These women are regarded as too extreme to be a threat to traditional evangelical social or theological norms" (p.188).

In describing the organizational changes from 1986 to the present, Cochran uses the Willow Creek Association and its founder Bill Hybels to demonstrate the "decentralized, fragmented, populist nature of contemporary American evangelicalism." She cites the irony that members of those conservative groups that most "base their identity on the concept of transcendent authority and have fought against American individualism and pluralism" have become the largest participants in these new interdenominational structures (p.193).

She concludes by saying, "What is more, the story of evangelical feminism suggests that evangelicalism may have inadvertently contributed to the loss of its own dominance in contemporary American society...by fitting into it so well" (p.194).

Cochran is brilliant in the ease with which she summarizes difficult theological concepts and tangled Biblical criticism. Using archival sources and interviews with leaders in these groups as well as hundreds of books and articles (carefully annotated in eighteen pages of notes and eight pages of bibliography), Cochran has written a foundational work that should be of interest to women's studies professors and librarians, especially those in religious schools and seminaries. The fact that most of her sources are in the 1970s and 1980s may reflect the fact that she is largely limited to those decades in her history, but could also mean that her research was completed some years before the book's publication in 2005.

Whereas *Evangelical Feminism* is a scholarly academic history, *Living on the Boundaries* is written from the authors' own experiences and



beliefs, augmented with stories and generalizations drawn from a questionnaire returned by eighty-nine “academic women in the fields of theology, biblical studies, church history, ethics and missions who identify or once identified themselves as evangelicals” (p.22). Sixty-six were self-identified as evangelical or neo-evangelical and described themselves as Wesleyan, Reformed, Anglican, Presbyterian, Church of God, Anabaptist or Southern Baptist. Seventeen of the women said they were not presently evangelical. One-third of the women surveyed were ordained or licensed ministers, and nearly twenty percent had overseas mission experience (p.25). Fifty-six had doctorates and another thirty lacked only their dissertation.

Following receipt of their narrative online answers to questionnaires, twenty-five participants were interviewed face-to-face at meetings of the American Academy of Religion. The sampling of eighty-nine women included twenty-five who were single, eleven married with no children, six divorced, and forty-two married with children. Half the women had children (p.26). I would have appreciated seeing a copy of the questionnaire in an appendix, but it is not included.

Once you get used to the evangelical use of language, this book is extremely readable, with theoretical portions leavened by quotes from respondents. They include dozens of statements from those who have rejected the evangelical mold, such as this one: “I do not believe many of the beliefs that I once thought were firm, i.e. the inerrancy of Scripture, the God-written nature of Scripture,

the God-given role of submission of women to men, that God can be influenced by prayer in ways that contradict nature (healing of spinal cord injuries), that God leads and directs our lives in highly specific ways (marriage partners, protecting from accidents). Even within the faith my beliefs have changed, (have) become less magical” (p.33).

The authors do a nice job of surveying the literature about gender by evangelical authors, but begin this discussion with a quote from one of those surveyed: “Someone once asked me if there was a split within evangelicalism over the role of women. I replied that there couldn't really be a split because the issue was not even on the agenda” (p.60). Women in congregations manage to “carve out for themselves, within the divided sacred canopy, a space with considerable power and influence,” but this is often done in a secret, even “subversive” way (p.62).

Surprisingly little is said about the overtly feminist 1993 global Re-Imagining Conference in Minneapolis (where I led a workshop), which attracted 2000 women and became the biggest religious news story of the year, except this complaint: “And when the more extreme feminist stances get the headlines — Sophia, goddess worship and women-church — this sets the entire discussion back for evangelical women. Conservative men then feel justified in fearing that when women get into positions of leadership and responsibility, the church is on the slippery slope to idolatry and disorder” (p.92).

In a section entitled “Sociomoral Issues as Litmus Tests,” it is asserted that it is hard to hold views not op-

posing homosexuality and abortion and still “be defined as a member in good standing” (p.67). Intense suspicions are also held against anyone opposed to “male headship” and the playing out of divinely ordained separate roles.

Family responsibilities create greater stresses than in other cultures, because, as one respondent wrote, “[i]n sermons, in evangelical publications, in Christian bookstores and certainly on the airwaves, the message comes through that a woman’s highest callings are to build up a man and to raise children, which translates into staying at home with the kids... Even some of the prominent women in evangelical circles who have active public ministries lambaste that very activity” (p.110).

The second half of the book deals with valuable insights and recommendations for women teaching within evangelical colleges and seminaries. Many of these are helpful for any woman academic: build a support system outside your work setting, select a mentor within the structure who can provide protection when attacks come, create small groups for prayer and encouragement, and keep mentoring students to form the next generation of leaders, even when some students challenge their leadership (p.180). “Parachurch organizations,” such as InterVarsity Christian Fellowship, Young Life, Campus Crusade, L’Abri, and the International Fellowship of Evangelical Students, have provided security and support for some academic evangelical women (p.123).

Recognition is given to the difficulty faced when very few women

are on the faculty: “When female presence is very limited, it can be exhausting for those women. Being tokens or pioneers is difficult; in such contexts women find themselves alternately invisible and a bit of a spectacle” (p.182).

When feminist principles lead to a change in pedagogical style, women professors in evangelical schools that value authority sometimes face criticism: “I have received evaluations that devalued my teaching role, stating that I was too nurturing in class, my lectures were not authoritative enough, and I cared too much for class discussion and practical applications...Is this backlash?” (p.88)

Carol Gilligan’s landmark study on women’s nurturance is critiqued, with the complaint that it “can sometimes lead to a heightened differentiation of men’s and women’s roles and gifts, especially if taken uncritically or out of context.” One respondent “noted that Gilligan’s work had been used to reinforce the nurturing role of women so much so that they become seen as ‘mothers’ in the church rather than as ‘partners in ministry.’ The result of ‘genderizing gifts, talents... or communication and leadership styles’ is a truncated vision of what God can do through people” (p.97).

“The evangelical tendency to value group identity while simultaneously maintaining a piety that is highly individualistic may have a distinctive impact on women....But this individualistic approach also obscures the many social and cultural dynamics and structures at work in every community” (p.82).

Living on the boundary between feminism and evangelical teaching is often expressed in a doubleness, as

in this example of the benefits of conflicting positions: “Feminist writings have nurtured women’s power of creativity and fertility, reclaiming women’s power and women’s voice. But the grammar of feminist theology and of feminist theology classes in particular, can appear individualistic and selfish to a woman coming from an evangelical background, even when the material is experienced as empowering at another level” (p.135).

Living on the Boundaries is published by an evangelical press, which may explain the constant effort to modulate criticisms and balance positives and negatives for feminism and the often antagonistic evangelical position. For example, in their conclusion the authors strike a hopeful note: “We also want to acknowledge that the space between maps continues to be a very interesting location. We inhabit not just a tense and conflicted space, but one that is theologically rich, full of grace and spiritually demanding. As an increasing number of sociological studies have shown, evangelicalism looks different when seen through the eyes of women, and evangelicalism will change, we believe, as women gain a stronger voice” (pp.175–176).

Yet they also admit that things are getting worse and not better for women academics: We see progress in the evangelical academic world; “simultaneously, however, there is a hardening of positions in a number of schools and denominations.... the split between the church and the academy, if anything, has increased” (p.176).

One notices in both of the books under review that evangelicals quote mostly evangelicals. Though Cochran includes a sprinkling of ideas from Elisabeth Schüssler Fiorenza, Phyllis Trible, Rosemary Radford Reuther, Mary Daly, Carol Christ, Letty Russell and Carter Heyward, these mainstream feminist theologians are largely overlooked in favor of those more conservative in their leanings.

In both texts, the possibility of “feminists” not being white and middle-class is broached only in a scattering of footnotes as oblique as this one from Cochran: “Non-white, less privileged feminists also complained that white women assumed that all women were the same, that the priority of all women was for

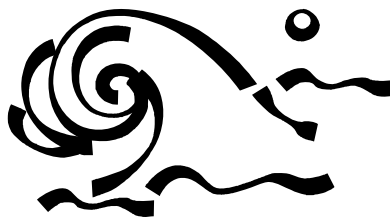
upwardly mobile, equal-opportunity legislation, like equal pay for equal work. Yet women in the lower classes and non-Caucasian women often needed more basic needs addressed. For example, whereas liberal and radical feminists sought the right to control their reproductive lives through access to birth control and abortion on demand, women in poverty wanted access to basic medical services. See Jennifer Nelson, *Women of Color and the Reproductive Rights Movement* (New York: New York University Press, 2003)” (pp.205–206).

Cochran is wise enough to conclude, “We must pray for God to forgive us our sexist sins, heal our blindness, motivate our hearts, and open our minds. If the women are

absent in biblical and theological studies, we all are missing out on half of the Story” (p.129). No doubt the authors of *Living on the Boundaries* would agree.

[Nadean Bishop taught “*The Bible as Literature*,” “*Feminist Thought*,” and “*Women in World Religions*” during her 25-year tenure at Eastern Michigan University in Ypsilanti, Michigan. Ordained in 1985 after graduation from the Pacific School of Religion, she moved to Minneapolis in 1992 to become pastor at the University Baptist Church. Nadean serves on the Council of Christian Lesbians Out (CLOUT) and was for five years the Executive Director of the Minnesota Religious Coalition for Reproductive Choice.]

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



<http://digital.library.wisc.edu/1711.dl/WAVE>

WOMEN IN CHINESE TELEVISION AND FILM

by Vicki Tobias

Shuqin Cui, *WOMEN THROUGH THE LENS: GENDER AND NATION IN A CENTURY OF CHINESE CINEMA*. Honolulu, HI: University of Hawaii Press, 2003. 304p. bibl. filmography. index. notes. \$42.00, ISBN 0-8248-2532-2.

Rachel DeWoskin, *FOREIGN BABES IN BEIJING: BEHIND THE SCENES OF A NEW CHINA*. New York: W.W. Norton & Co., 2005 [pap. 2006]. 332p. notes. \$24.95, ISBN 0-393-05902-2; pap., \$13.95, ISBN 0-393-32859-7.

The casual observer of the film and television industry in China may have minimal exposure to the genre beyond a few recently acclaimed martial arts and action films or the occasional Chinese variety show rebroadcast on cable television. But the development of programming for this entertainment industry in China is complex, markedly influenced by national and international politics, nationalism, social issues, and economics.

Similarly, the role of women in Chinese film and television has evolved over time from simple, one-dimensional characters, often secondary to a storyline, to multifaceted individuals engaged in complex relationships and situations that present — and oftentimes challenge — traditional roles and history, national identity, feminism, and sexuality.

Two works reviewed here offer different, yet equally significant, perspectives on the role and evolution of women in Chinese television and film. *Women Through the Lens: Gender and Nation in a Century of Chinese Cinema* presents an in-depth history and insightful academic analysis of Chinese women in Chinese

film. In contrast, *Foreign Babes in Beijing* offers a lighthearted account of a young American woman's life in China, highlighting her experience as an actress in a landmark Chinese television soap opera. Although dissimilar in their format and presentation, both texts provide foundation and context for a fuller appreciation of this genre and the development of women's roles in twentieth-century Chinese television and film.

The author of *Women through the Lens* traces the history and image of Chinese women in Chinese cinema throughout the last century. The author analyzes selected films to present a compelling and insightful discussion on such issues as Orientalism; woman as the “oppressed other”; the Chinese modern woman as embodiment of national enlightenment, in conflict with traditions and patriarchal society; the metaphor of nation-as-woman; use of women in film for moral instruction; and gender erasure with the Socialist state and subsequent sexual evolution.

To begin, Cui examines early Chinese cinematic history and “shadow plays” (*xiyang yingxi*) or “electric shadow” (*dianying*), i.e., foreign imported films, the Chinese

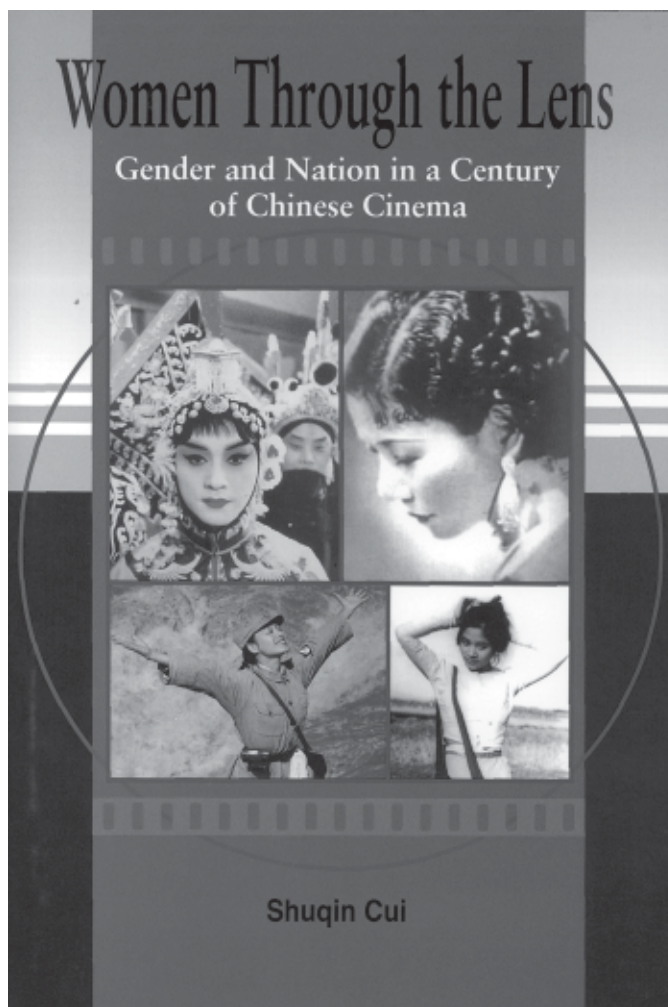
silent film industry, and the adaptation of theatrical and operatic performances to film. She traces the transformation of this simple early twentieth-century entertainment industry into a socionational institution by the 1930s. Cui provides an exceptional study of “nation” and “society” as major cinematic themes, exemplified by analysis of early Chinese films (e.g., “The New Woman” and “Spring in a Small Town”) that broach social issues relevant to the time such as arranged marriage, prostitution, and filial obligation.

Socialist cinema revolutionary narratives (a.k.a. “Red classics”) from the Maoist era were mass-produced by the Chinese government for ideological instruction. In her study of films such as *The White-Haired Girl* and *Li Shuangshuang* — each of which depicts transformation through revolutionary struggle — the author deeply examines gender, filial and marital relations, and the evolution of the feminist identity within the framework of socialism and the Communist revolution.

Since the late 1980s, creators of Chinese new cinema or “new wave films” feature women who not only symbolize national history, but also portray more overtly sexual characters. Characterized by their shared background during China's tumultuous Cultural Revolution, the makers

of these films have drawn upon their collective experience to illustrate the complex relationship between China's cultural heritage and basic human values and, in doing so, have created films heralded for their bold portrayal of social issues through the use of narrative. The films of Chen Kaige, Zhang Yimou, and their contemporaries offer an engaging array of social issues that were previously unmentionable within Chinese cinema. Examining these films and their intricate themes and characters, Cui discusses judicial injustice from a female perspective (*The Story of Qiuju*), female impersonation (*Farewell, My Concubine*), and female sexuality, repression, and abuse within marriage (*Ju Dou*).

The author also examines female directors and their role within Chinese film history, addressing in particular the presence or absence of Western feminist theory and female consciousness in their films. She argues that in spite of a proliferation of films in the mid- to late 1980s directed by Chinese women, bearing within their title the gender marker "woman," and including a female-based storyline, very few of these films presented a true female point of view or voice. Cui further contemplates this issue through an intriguing discussion of the implications and the desirability of being labeled a "feminist" director in China.



In addition, Cui provides a detailed filmography of all films referenced in her book, a valuable reference tool for any Chinese film aficionado.

In *Foreign Babes in Beijing*, Rachel DeWoskin recounts her life-changing experience living in Beijing in the 1990s and performing in China's first primetime soap opera to feature a Western woman in the lead role. The twenty-episode television series, bearing the same title as DeWoskin's book ("Yang Niu Zai Beijing" in Chinese), aired to an es-

timated 600 million viewers throughout China. It was instantly celebrated for its humorous and innovative storyline revolving around the love lives and associated antics of three young American women living in Beijing. Consequently, DeWoskin became the first American "star" on Chinese television, her image reproduced on the cover of countless Chinese entertainment magazines and her character and sensational storyline discussed in great detail in a variety of media.

DeWoskin originally journeyed to China to work as a PR consultant and simply experience Chinese culture, yet ended up playing a pivotal role in China's modern cultural history. Her memoir of this experience and other experiences in China, expertly weaves an entertain-

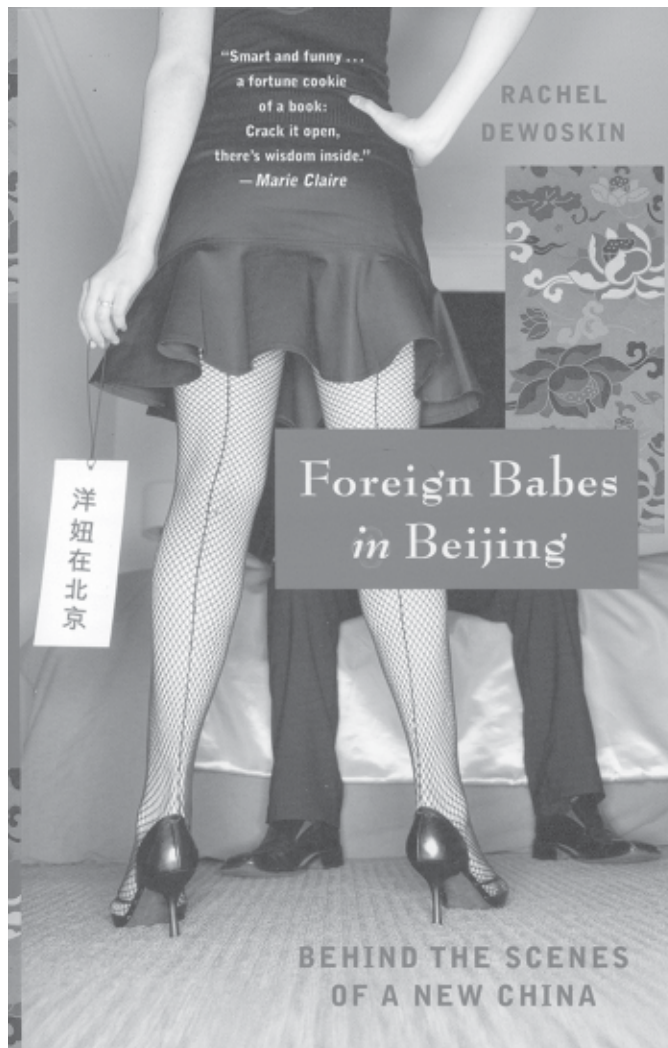
ing yet perceptive tale of conflicting cultures, stereotypes, gender roles, and cross-cultural relationships by combining comical vignettes, astute observations, and a profound understanding of Chinese history and culture.

The series takes place in Beijing in the early 1990s, when China was just beginning to recover from the political and social repercussions of the 1989 Tiananmen Square incident. The show presents a modern — albeit somewhat idealized — view of young life in urban Beijing. Beyond the basic plot, "Foreign

Babes in Beijing” was groundbreaking for its presentation of Western and Chinese cultures in both conflict and harmony and its blunt portrayal of prevailing stereotypes related to race, culture, gender, sex, and relationships.

DeWoskin was selected to portray the series’ main character, Jessie (Je Xi), a “typical” wealthy American foreign exchange student who mercilessly pursues, seduces, and eventually falls in love with a “typical” naïve (and married) Chinese man, Tian Ming. In a storyline inspired by America’s finest entertainment exports — *Dallas* and *Dynasty* — Jessie steals Tian Ming from his devoted, hard-working wife and child and returns to America with him. The series engaged viewers by presenting and challenging existing perceptions of feminine virtue, gender roles within relationships, and Western influences on traditional culture, sexuality, and cross-cultural marriage.

In chapters called “Biographies of Model Babes,” DeWoskin also profiles four young Beijing residents. Through detailed descriptions of their daily lives, attitudes, and ambitions, she examines this new generation in China, in conflict with tradition and fiercely committed to finding its own place in a rapidly



evolving nation that is ripe with entrepreneurial opportunity, Western enticements, and ever-growing personal freedoms. The final chapters recount the author’s “post-Babes” life in Beijing, including details of late-night social activity within Beijing’s burgeoning youthful club and party scene. The U.S.-NATO bombing of the Chinese embassy in Belgrade and the unexpected death of a Chinese friend motivated DeWoskin to return home in the late 1990s and resume her “American” life.

DeWoskin offers a frank and intelligent portrait of modern urban

China, one that will most certainly sound familiar for many former or current Western expatriates in China. Like the many foreigner visitors who preceded her, and probably like those who will follow, DeWoskin navigates a convoluted landscape of customs, language, and thousand-year-old traditions with great zest and impeccable wit, occasionally fumbling yet committed to understanding this often incomprehensible culture.

The daughter of a Sinologist, DeWoskin graduated with honors from Columbia University. She is fluent in Mandarin and well-versed in all things Chinese, as evidenced in the many historic, cultural, and literary references interspersed throughout. She offers spot-on observations and amusing personal experiences highlighting linguistic nuances

and communication guffaws; the fine art of relationships or *guanxi*; and the importance of getting, giving, and saving “face.” This is an absorbing and, in my opinion, fairly accurate account of a city, nation, and culture in transition.

[Vicki Tobias is a Digital Services Librarian for the University of Wisconsin Digital Collections Center. She attended the University of Washington–Seattle (B.A., Chinese, 1997) and the University of Wisconsin–Madison (M.A., Library and Information Studies, 2003).]

E-SOURCES ON WOMEN & GENDER

Our website (<http://www.library.wisc.edu/libraries/WomensStudies/>) includes all recent issues of this column, plus many bibliographies, a database of women-focused videos, and links to hundreds of other websites by topic.

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

WEBSITES

The **GENDER EQUALITY NETWORK** (GeNet), part of the Economic and Social Research Council’s (ESRC) Priority Network Programme (in the U.K.), offers a website at <http://www.genet.ac.uk/index.html>. Aiming high, the organization wants to “explore the changing dynamics of gender equality in contemporary society, bringing together nine substantive projects, spread across eight institutions and involving some twenty researchers from a wide range of disciplines.” The site offers twenty-one working papers so far, the latest being “Family and Gender Roles: How Attitudes Are Changing.”

PLAY LIKE A GIRL SPORTS — Wow. You might expect tennis, women’s softball, or volleyball. But how about paintball, motorcycle stunt-riding, hockey, football, and skateboarding? The high-powered female athletes currently profiled on <http://www.playlikeagirlsports.com> range in age from about ten to twenty-nine. The site, which represents a company based in Ontario, lacks basic “about us and our mission” info. Contact person Patti Young, however, wrote to tell us that the organization is “dedicated to female athletes who are involved in nontraditional female sports. We offer news on female athletes, we offer a female sports directory for free, and we offer a forum for all female athletes to have their say.” Patti also mentioned that the company sponsors an all-female paintball team, “Adrenaline Crush.”

WOMEN OF ACTION TV — <http://www.woa.tv> — offers engaging online biographies — some with video interviews, many with photos, and all with bibliographies or

lists of recommended further reading — of accomplished women in athletics, “science and society,” history, and arts and entertainment. My favorite finds so far: WWII spy/saboteur Nancy Wake and sixteenth-century duelist and “lieutenant nun” Catalina de Erauso. Apparently WOA is interested in getting its material, including the video interviews, into classrooms. Check it out.

BLOGS

Like their counterparts everywhere, although perhaps for different reasons, they often withhold their real names. Their sites, unlike those of bloggers in many other countries, are sometimes blocked by official watchdogs. But women in Saudi Arabia *do* write blogs. According to some sources, there are about 2000 bloggers in the kingdom, and half are female. See, for example, the musings of bold “**SAUDI EVE**,” who writes enigmatic tidbits about things philosophical, poetic, romantic, and political, at <http://eviksa.blogspot.com>. Perhaps less politically engaged is “**THE WORLD AND A SAUDI GIRL**,” at <http://theworldandasaudigirl.blogspot.com/>, which really does seem to come from the fingertips of a well-off and pop-culture-savvy — and not necessarily feminist — young woman who lives with her family in the city of Riyadh. Saudi Girl’s theory of why gay men make good husbands for Saudi women is...interesting, and it provoked a range of reactions among her readers, as did her ruminations on women in her country becoming more “out there.” The author of “**THE EMANCIPATION OF MYSTICAL THOUGHTS**” (<http://mystiquesa.blogspot.com/>) recently closed up blogshop after a *Washington Post* article described her writings (posted with the byline “Mystique”) in ways she felt were inaccurate and misleading. And then there’s “**A THOUGHT IN THE KINGDOM OF LUNACY**,” <http://classic-diva.blogspot.com/>, by 24-year-old “Jo,” who apparently lived quite freely in London before moving (back?) to Saudi Arabia, where she is under the rule of male relatives who sometimes prevent her from using the Internet. Jo’s language and attitude, though, are as colorful and defiant as any you might find on an American high-school or college student’s blog.

A **MOTHERING STUDIES BLOG**: Jessica Burstrem writes in her profile at <http://motherblogs.net/jessica>: “I started out a single mom (although I prefer to say ‘autonomous mother’ to distance myself from reinforcing the pathologization of parenting outside the nuclear family) and raised my only child, a boy named Alex, on my own for 4 1/2 years. Now I’m getting married, which I recognize will make our ‘nontraditional’ situation invisible — especially if we change our names, as we eventually might. I see that invisibility as both positive and negative, as I’ll explain in a blog post at some point in the future. I’m also an academic, in between getting my Master’s in English and Graduate Certificate in Women’s Studies from the University of Florida and starting a Ph.D. program at an as yet undetermined institution. I wrote my thesis on feminist mothering and negative representations of mothers of sons. I will post ideas related to that from time to time here too.”

PDF PUBLICATIONS

The following reports are available via the **DIGITAL INFORMATION CENTRE** of the International Information Centre and Archives for the Women’s Movement (IIAV). To get to the PDF of a document, first go to <http://www.iiav.nl/eng/databases/index.html>. Then search

“Books,” entering “Lastname, Firstname” in the “Author” field:

Amrita Basu, *WOMEN, POLITICAL PARTIES AND SOCIAL MOVEMENTS IN SOUTH ASIA*. Geneva: UNRISD Occasional Paper 5, 2005. 37p. ISBN 9290850574.

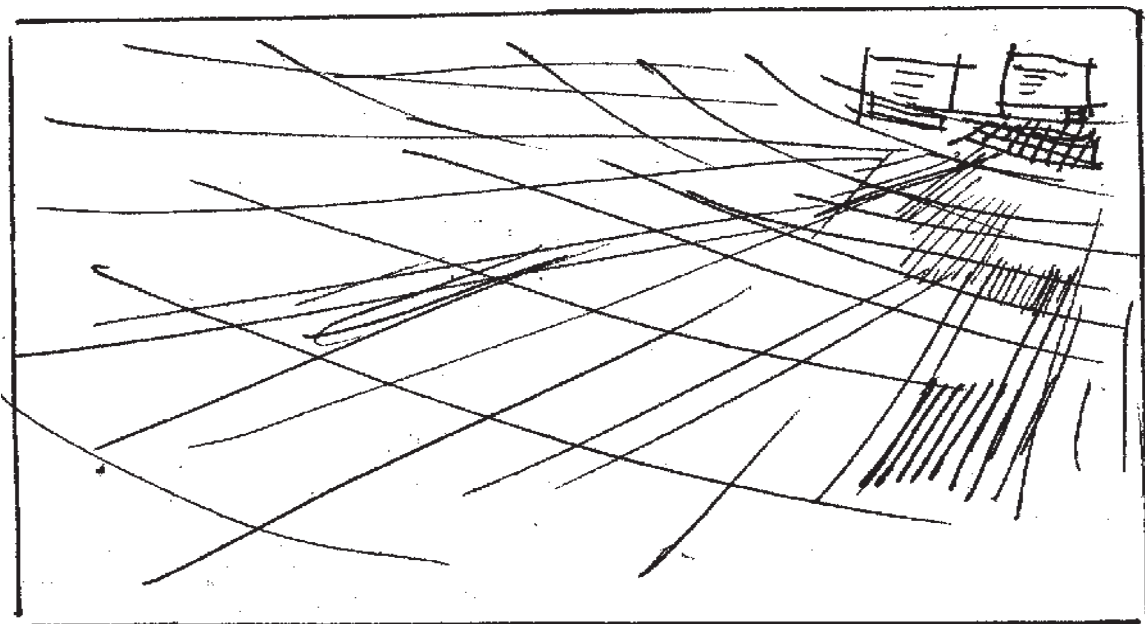
Carmen Diana Deere, *THE FEMINIZATION OF AGRICULTURE? ECONOMIC RESTRUCTURING IN RURAL LATIN AMERICA*. Geneva: UNRISD Occasional Paper 1, 2005. 67p. ISBN 9290850493.

Filiz Kardam, *THE DYNAMICS OF HONOR KILLINGS IN TURKEY: PROSPECTS FOR ACTION*. Ankara: UNDP/UNFPA, 2005. 86p.

Monica O’Connor, *NATIONAL OBSERVATORY ON VIOLENCE AGAINST WOMEN: FIRST COUNTRY REPORT FROM THE REPUBLIC OF IRELAND*. Dublin: National Women’s Council of Ireland, 2004. 16p.

Miloon Kothari, *ECONOMIC, SOCIAL AND CULTURAL RIGHTS: WOMEN AND ADEQUATE HOUSING*. United Nations Commission on Human Rights, 2006. 23p.

○ Compiled by JoAnne Lehman



Miriam Greenwald

NEW REFERENCE WORKS IN WOMEN'S STUDIES

AFRICAN AMERICAN WOMEN

Elizabeth Ann Beaulieu, ed., *WRITING AFRICAN AMERICAN WOMEN: AN ENCYCLOPEDIA OF LITERATURE BY AND ABOUT WOMEN OF COLOR*.

Westport, CT: Greenwood Press, 2006. 991p. 2 vols. bibl. index. \$199.95, ISBN 0313331960 (set).

Reviewed by Tonia N. Sutherland

For centuries, African American women have occupied a unique place in American culture. Often disesteemed by both males and Caucasians, African American women have long existed in the vanishing margins of an extremely dynamic culture. This two-volume A-to-Z encyclopedia, the first of its kind, embraces the writings of African American women through the benefaction of over 100 academic contributors, bringing to light the rich textures and vibrant motifs that have come to define the work of African American women writers.

Beaulieu has chosen to focus specifically on feminist and womanist perspectives in African American literature, with over 400 entries that include writers (Lucille Clifton, Rita Dove, Marita Golden), works (*The Bondwoman's Narrative*, *A Raisin in the Sun*, *Sula*, *Zami: A New Spelling of My Name*), and topical entries such as black feminism, death, motherhood, protest tradition, sexuality, and spirituality, each

representing an idea fundamental to defining the culture of African American women. The entries provide detailed and credible information in addition to an instructive treatment of genre and context. In most instances, the thematic reading of the included texts spans well beyond the modern canon.

Among its many attributes, *Writing African American Women* includes a selected bibliography, a time line, contributor biographies, extensive cross-references, and a comprehensive index, making this accessible resource ideal for researchers in African American studies, history, women's studies, and a medley of other disciplines. A comprehensive thematic list of entries appears at the beginning of each volume; comprising headings such as autobiography, children's/young adult writers, dramatists, genres, male writers, novelists, poets, religious writers, short-story writers, and social activists/educators, this list provides immediate access to the subject and contents of each entry.

Each individual author entry is also supplemented by biographical information about the writer as well as a list of works by and about her, enabling a reader to triangulate information about both the writer and the work quickly and succinctly. Each title entry provides limited criticism of the work, and cross-references appear in bolded text, alert-

ing the reader to areas of related or further study. For example, the entry on Gayl Jones's *Eva's Man* reads, "Like Toni Morrison's *Beloved*, *Eva's Man* is the backstory of a crime — the unreported subjective perspective of a woman whom society has labeled 'criminal' and 'insane'" (p.309).

This two-volume set is a valuable, if not indispensable, addition to any research institution or public library. It may well find its home in academic departments interested in women's or cultural studies, anthropology, history, and of course, African American studies. Like its contributors, this work is representative of a nation of women writers and their legacy to American literature. *Writing African American Women* should be considered a foundational source for the study of writings by and about women of color, as well as a starting point for further academic pursuits in the study of African American culture.

[*Tonia N. Sutherland is the Research Library Resident at the University of Massachusetts Amherst. She holds an M.L.I.S. degree from the University of Pittsburgh and a B.A. in history and cultural studies from Hampshire College.*]

CENTRAL AND EASTERN EUROPEAN WOMEN

Francisca de Haan, Krasimira Daskalova, & Anna Loutfi, *BIOGRAPHICAL DICTIONARY OF WOMEN'S MOVEMENTS AND FEMINISMS IN CENTRAL, EASTERN, AND SOUTH EASTERN EUROPE : 19TH AND 20TH CENTURIES*. Budapest & New York : CEU Press/Central European University Press, 2006. 678p. illus. maps. \$69.95, ISBN 9637326391.

Reviewed by Jill Rosenshield

This useful reference covers the former territories of the Austro-Hungarian empire and the European countries of the Ottoman and Soviet empires. So in addition to coverage of Albania, Austria, Belarussia, Bosnia and Herzegovina, Bulgaria, Croatia, and the Czech Republic, there is coverage for Estonia, Greece, Hungary, Latvia, Lithuania, Macedonia, Moldova, Poland, Romania, Russian Federation, Serbia and Montenegro, Slovakia, Slovenia, Turkey, and Ukraine. The list of feminists by country on pages 16–20 makes access to the biographies quick and easy. Also helpful is the use, within articles, of boldface type for the names of other personalities that have entries in this title.

The substantial entries typically run to about four pages. They include a thumbnail biography, variants for names, and a picture at the article head. Although the contributors and translators are overwhelm-

ingly non-native English speakers, the biographies are generally well written. Occasionally one finds phrases more characteristic of British English but the spelling is American. Organizations and titles are always given both in the original language and in English translation. The editors have taken special care with place names, which so often change for political as well as geographic reasons (new borders). Each article provides detailed information about the accomplishments and often the hardships of its subjects.

This is an excellent introduction for English speakers. It could also be a useful resource for specialists in the field since most of the bibliographies include references to archival resources: the sources are nearly all foreign. I have also discovered that a large number of sources are not cataloged in OCLC (WorldCat) by any institution: if this means these resources are not in the United States, then bibliographers have a good source for trying to acquire feminist materials from this area of the world. In addition to academic and research libraries, I recommend this book for high school and public libraries for women seeking information on feminists from countries of their origin. I am happy to report that the editors are already beginning work on an expanded edition that will include significant minority groups within those countries.

[Jill Rosenshield, Associate Curator of Special Collections at the University of Wisconsin–Madison, has been studying and working with the languages and culture of Central and Eastern Europe for decades.]

FEMINIST LITERATURE

Mary Ellen Snodgrass, *ENCYCLOPEDIA OF FEMINIST LITERATURE*. New York: Facts on File, 2006. 766p. \$75.00, ISBN 0-8160-6040-1.

Reviewed by Stacy Russo

Mary Ellen Snodgrass is the author of an array of reference books on topics as diverse as utopian literature and kitchen history. This volume, which is part of the *Literary Movements* series, provides more than 500 alphabetically organized entries complemented with a substantial index. A bonus is a twenty-four page “Time Line of Major Works of Feminist Literature” that spans 590 B.C.E. to the present.

Snodgrass deserves praise for including such entities as the Feminist Press and *Ms. Magazine*. The book abounds with lesser- and well-known women. Contemporary authors are well-represented, including Barbara Ehrenreich, Anita Diamant, Anna Quindlen, and Julia Alvarez. None of these women appears in the earlier *Encyclopedia of Feminist Literature* (Whitson, 2004) or in *Feminism in Literature: A Gale Critical Companion* (Bomarito & Hunter, 2005), and only Ehrenreich appears in *Feminist Writers* (Kester-Shelton, 1996).

A review of several entries, however, revealed areas for improvement. An article on Alice Walker fails to mention many of her works, including *In Search of Our Mothers' Gardens*. An article on bell hooks does not include hooks's memoirs on the

writing life and her *Communion: The Female Search for Love*.

A listing called "Major Authors of Feminist Literature and Their Works" is also incomplete. For example, Snodgrass includes only June Jordan's 1999 memoir and two essays. Considering Jordan's substantial publication history, it is puzzling why nearly all of her works are excluded. The same is true of May Sarton — only two of her works, from 1965, are included. There are also inconsistencies between the works listed in this section and those mentioned in the articles. For ex-

noted that neither the Whitson nor the Bomarito & Hunter texts include articles on Jordan, Sarton, or Kincaid; Kester-Shelton includes Sarton and Kincaid, but not Jordan.)

Another unfortunate element is Snodgrass's use of adjectives, which often occurs at the opening of an article. Clarissa Pinkola Estes is "controversial" (p.177), Anais Nin is "revered" (p.396), and Adrienne Rich is "stellar" (p.451). Barbara Kingsolver is a "tireless egalitarian and ecofeminist" (p. 308). Snodgrass displays an admirable enthusiasm, but one wonders if it is appropriate

Although there are issues with this volume, it would be unfortunate not to include it in a high school or undergraduate collection. Snodgrass introduces gems not found elsewhere. This work is recommended as an addition to an existing reference collection, but it should not be the only resource for feminist literature on the shelf.

[Stacy Russo is a reference & instruction librarian at California State University, Fullerton.]

GENDER & WOMEN'S STUDIES

Kathy Davis, Mary Evans, & Judith Lorber, eds., *HANDBOOK OF GENDER AND WOMEN'S STUDIES*. Thousand Oaks, CA: SAGE Publications, 2006. 494p. index. \$130.00, ISBN 0761943900.

Reviewed by Erin Gratz

Women's studies was thus first the claim by women for the study of women, a paradigm shift in focus which would (and did) demonstrate the biases of the academy's male-centered viewpoint. Gender studies was made possible through this process of the recovery of women: once the human subject had been gendered, there arose the possibility of extending the knowledge of the complexity of human gender to the study of both women and men and their interactions in the personal,



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ample, although Snodgrass includes Jamaica Kincaid's *My Brother, A Small Place*, and *Mr. Potter* within the Kincaid entry, these works do not appear under Kincaid's name in this section. There is no explanation as to why only certain works are listed. (In all fairness, it must be

if not applied evenly. In contrast to these examples, Maxine Hong Kingston, Rigoberta Menchu, and Nikki Giovanni are initially described merely with neutral nouns such as "autobiographer" or "essayist." This unevenness causes the work to lose some objectivity.

in civil society, and in public and political life. (p.3)

The *Handbook of Gender and Women's Studies* is an exceptional academic text for a broad examination of gender. The well-organized, eight-section volume focuses on gender through a wide range of academic lenses. Its twenty-six chapters offer diverse theoretical, geographical, historical, and academic perspectives, yet display a common desire to understand the human division of male and female. The handbook moves beyond biological definitions and understandings of sex to delve into the learned culture and socialization of gender by concentrating on "the Current State of Women's Studies, Gender Studies, and Studies of Men"; "Cultural Representations and Critiques"; "Knowledge; Globalization and the State"; "Work and Family"; "Intimate Relationships and Sexualities"; "Embodiment in a Technological World"; and "Making Change." Individual chapters can be consulted for research in a particular area or the book read in its entirety.

The contributors offer a strong social constructivist perspective in relation to gender in the Western post-industrial world: that gender roles are learned, and that they persist due to social institutions such as religion, the workplace, and education. "Our gendered practices construct and maintain the gendered social order," writes one author. "But our practices also change it. As it changes and as we participate in different social institutions and organizations throughout our lives, our gendered behavior changes" (p.470).

This resource stresses the importance of the feminist movement as

the foundation for the academic field of women's studies and the in-depth study of gender. The handbook closes with the editors' "utopian visions" of social change, gender, and feminist politics. They speak to the "politics of location;" the impacts of Western feminism in this world of globalization; and the necessity of reframing views and embedded definitions of gender and practicing degendering in language, tasks, and our daily lives. A back-of-the-book index presents a comprehensive listing of people, institutions, subject area, and theory.

The *Handbook of Gender and Women's Studies* succeeds in demonstrating that "no discipline in the university curriculum remains untouched by the intervention of thinking about gender" (p.1), and encourages further study of how gender affects all individuals through every social institution.

[*Erin Gratz is the Chair of User Services for Wilson Library at the University of La Verne.*]

ISLAMIC WOMEN

Suad Joseph & Afsaneh Najmabadi, eds., *ENCYCLOPEDIA OF WOMEN AND ISLAMIC CULTURES, VOL. 3: FAMILY, BODY, SEXUALITY AND HEALTH*. Boston: Brill Academic Publishers, 2006. 588p. \$326.00, ISBN 9004128190.

Reviewed by Trish Iaccarino

In this third volume of the *Encyclopedia of Women and Islamic Cultures*, Suad Joseph and her editorial associates have assembled 196 ar-

ticles on 56 topics pertaining to family, body, sexuality, and health. Articles are arranged alphabetically by subject and, within each subject section, by country or region of focus. Bibliographies follow each article.

The scope is impressively wide-ranging: sections include such diverse topics as food preparation, health practices, sexual harassment, suicide, disabilities, marriage practices, and sports. Regions and countries of focus include the Middle East, North Africa, Sub-Saharan Africa, South Asia, Southeast Asia, North America, Turkey, Central Asia, Caucasus, Australia, New Zealand, and western Europe; however, Muslim-dominant countries and regions receive the most thorough coverage.

"Scholars and Scholarship," a large section on the 1030 dissertations published between 1950 and 2002 on topics pertaining to women and Islamic cultures, is included at the back of the volume. Complete citations are listed under the geographic area of focus, and various analyses of data — number of dissertations by gender and year, by gender and broad subject area, and by institution — are presented in table format.

The volume contains both subject and name indexes. In addition to the names of individuals and organizations cited within articles, the latter features the names of countries and regions with subjects indexed beneath each geographic entry.

Gaps and inconsistencies are apparent throughout the work, but this is almost certainly due to gaps and inconsistencies in research and/or the lack of appropriate article submissions rather than any lack of

oversight by the editorial staff. For example, there are articles about marriage practices from almost every geographic region the encyclopedia covers, but only two articles are included on the subject of disabilities (one pertaining to the Arab States, the other to South Asia), and only a broad overview appears on the subject of incest.

There is some cross-referencing within sections and within the index, but more would be helpful. For example, there are snippets of information on lesbianism in several articles (e.g., “Sexualities: Practices, Sexualities,” “Scientific Discourses—Modern,” and “Sexualities:

Transsexualities”), but no cross-referencing between articles and no cross-references between lesbianism and homosexuality in the subject index.

Author information is not cited with the articles, but contributors and their affiliated institutions are listed in the front of the volume. More complete author credentials alongside the respective articles would have been helpful.

The gaps may be a bit frustrating to some researchers; on the other hand, this ambitious work includes much information that would be difficult to find elsewhere. In addition to serving as a valuable reference tool for the scholarly

community, this would be a particularly helpful resource for general readers and for undergraduates wanting a broad introduction to subjects pertaining to women and Islam. It is accessible and engaging, and it provides an enormous wealth of materials on a wide variety of topics. In addition, it provides useful bibliographic information to point users to further information and sources.

[Trish Iaccarino is an Information Processing Consultant & Librarian at the University of Wisconsin—Madison’s College Library.]



Miriam Greenwald

LATINAS

Vicki L. Ruiz & Virginia Sanchez Korrol, eds., *LATINAS IN THE UNITED STATES: A HISTORICAL ENCYCLOPEDIA*. Bloomington: Indiana University Press, 2006. 3 vols. pap., \$325.00, ISBN 0253346800 (set).

Reviewed by Sherri L. Barnes

Latinas in the United States should not be confused with the also recently published *Encyclopedia Latina* (Grolier, 2005), which focuses on Latino/a history, culture and society, not women of Latin American descent exclusively. The editors of the Grolier work chose the feminine form of the adjective — “Latina” — to match the feminine form of the noun “Encyclopedia.”

Latinas in the United States is the only historical encyclopedia on Latinas (women from North, Central, South America., and the Spanish-speaking Caribbean) in the U.S. Prior to its publication, the only other reference source dedicated to the Latina experience was the outdated biographical *Notable Hispanic American Women* (Gale, 1998). The focus of *Latinas in the United States* is on “how Latinas have shaped their own lives, cultures, and communities” and their perspective on significant social, cultural, and political events and issues.

The history begins in 1540, when Latinas first arrived in the Southwest. The editors do not clearly state the end date of the historical period covered. However, with regard to what biographies were included, they do state that histori-

cal figures were privileged over more contemporary ones. Contemporary personalities are more likely to be mentioned in one of the thematic essays. For instance, to demonstrate historical scope, Carmen Miranda would warrant a single entry, whereas Rosie Perez’s significance would be covered in the “movie stars” entry. Jennifer Lopez doesn’t warrant analysis.

The majority of references are biographical, with organizations, historical events, and political, social, and economic issues relevant to the Latina experience making up the rest of the entries. The breadth of issues covered is indicative of the collective — rather than personal — politics of Latina feminism and women’s studies. Some entries do a better job than others at illustrating Latinas’ contributions. “Environment and the Border” is an informative historical overview of environmental issues at the border, but little is said about Latina involvement in overcoming the problem or the impact on Latinas’ lives. In contrast, the entry on the sixties era Puerto Rican nationalist group the Young Lords discusses the significance of the group as well as how influential women members Denise Oliver and Iris Morales increased women’s political participation in the group, challenged the gender constructions they had grown up with, and transformed the group’s agenda to include equality for women and an eradication of male chauvinism.

In front of the alphabetically arranged entries, five historical and regional essays provide an overview of Latinas in the Southwest, North-

east, Midwest, Southeast, and Northwest. The essays highlight when and how Latinas first arrived in the region and describe their struggles and their contributions to society. Other very valuable quick-reference sections of the encyclopedia include a list of the biographical entries that appear in the text, a list of all of the organizations referenced, and a bibliography of selected readings in Latina history. The list of biographical entries is cleverly arranged by subject. This section will be useful for students who are assigned to research a Latina in a particular field but can’t think of any names. The list of all the organizations included is also a handy quick reference, but I was sorry that the National Latina Health Organization (a reproductive rights organization founded in 1986) wasn’t included. “Selected Readings in Latina History,” formatted in two columns per page, runs nearly three pages.

All of the essays are signed, and most of the contributors are Ph.D.s or doctoral candidates specializing in Latina studies. Overall, this is a thoroughly academic, well-conceived, and well-produced resource that should inspire other Latina reference projects.

[*Sherri L. Barnes is the librarian for women’s studies, U.S. history and writing studies at the University of California, Santa Barbara. Her award-winning Black American Feminisms: a Multidisciplinary Bibliography can be accessed online at <http://www.library.ucsb.edu/subjects/blackfeminism/>.*]



Miriam Greenwald

LIBRARIANSHIP

Betsy Kruger & Catherine Larson, eds., *ON ACCOUNT OF SEX: AN ANNOTATED BIBLIOGRAPHY ON THE STATUS OF WOMEN IN LIBRARIANSHIP, 1998–2002*. Lanham, MD: Scarecrow Press, 2006. 226p. bibl. index. pap., \$50.00, ISBN 0810852276.

Reviewed by Arianne Hartsell

Since librarianship historically was — and frequently still is — considered a woman's profession, it is important to explore the ways in which that assumption continues to affect women working in the library profession. For this reason, the *On Account of Sex: An Annotated Bibliography on the Status of Women in Librarianship* compilations, which are created by the American Library Association's Committee on the Status of Women in Librarianship (COSWL) Bibliography Task Force, offer an excellent resource for researchers in librarianship and women's studies. There are now five compilations spanning the years 1977–2002, with the latest covering 1998 to 2002.

Like the previous compilations, the newest one has “numerous dedicated contributors [who] monitored library and information science journals, monographic publications, government publications, conference proceedings, theses and dissertations, electronic publications, websites, and ERIC documents, as well as publications outside the library and information science field” (p.vii). These outside fields include women's studies and higher education. As a result, the bibliography thoroughly covers the scope of women in librarianship. The brief introduction, “Gentility, Technicality, and Salary: Women in the Literature of Librarianship,” written by Hope A. Olson and Amber Ritchie, covers the history of women in librarianship and some of the major studies that have been done on this topic.

The bibliography is divided into thirteen subject sections, which include biography and autobiography, education, image of librarians, salary and pay equity, sexual discrimination and harassment, and women librarians as authors. The sections on biography and library history are particularly interesting because of the historical context they provide. Each section is arranged alphabetically by author, and each entry is numbered. The sections begin with a short description of the kinds of entries that can be found, and also sug-

gest other related subject areas to explore. Each entry has an annotation, though the annotations vary in length and quality. Entries include journal articles, monographs, and dissertations, mostly in English. Three indexes — author, geographical, and subject — complete the volume.

This bibliography is recommended for universities, especially those with library science and women's studies programs.

[Arianne Hartsell recently graduated from Indiana University with an M.L.S. as well as an M.A. in Comparative Literature. She is now an Instruction/Reference Librarian at Florida State University.]

RELIGION

Rosemary Skinner Keller & Rosemary Radford Ruether, eds., *ENCYCLOPEDIA OF WOMEN AND RELIGION IN NORTH AMERICA*. Bloomington: Indiana University Press, 2006. 1394p. 3 vols. illus. \$325.00, ISBN 0253346851.

Reviewed by Jill Rosenshield

This is a comprehensive collection of essays on women and religion in North America by major scholars. OCLC (WorldCat) has included the table of contents to facilitate keyword searches in library catalogs.

There are thirteen broad groupings, several with subparts:

1. Approaches to the History of Women and Religion
2. Women in Indigenous and African Traditions

3. Catholicism
4. Protestantism (Colonial Period; Denominational Traditions; Evangelical Protestantism; Hispanic Protestantism; Asian Protestantism)
5. Women in Orthodox and Oriental Orthodox Traditions
6. Judaism
7. Islam
8. Asian Religions (Buddhism; Hinduism; Chinese Religions; Japanese Religions; Other Religions)
9. Newer Religious Movements
10. Multidenominational Movements (Missionary Movement; Women's Societies; Religious Education; The Ordination Movement; Music and the Arts)
11. Women, Religion, and Social Reform
12. Women-Centered Theology
13. Contemporary Women's Issues in Religion

Each part contains informative essays.

"Women-Centered Theology," for example, includes "Womanist Theology," by Emilie M. Townes; "Euro-American Feminist Theology," by Lucy Tatman; "Las Hermanas: Latinas and Religious/Political Activism," by Lara Medina; "Mujerista Theology," by Ada Maria Isasi-Diaz; "Latina Roman Catholic Theologies," by Nancy Pineda-Madrid; "Rebirth of the Religion of the Goddess," by Carol P.

Christ; "Women's Issues in Contemporary North American Buddhism," by Rita M. Gross; "Lesbian and Bisexual Issues in Religion," by Mary E. Hunt; "Jewish Feminism," by Judith Plaskow; and "The Case for Native Liberation Theology," by Andrea Smith.

Universities with American Studies majors should consider acquiring this title, which provides a real sense of (women's) religious life in America. Canada is also included, but not Mexico. The information on the Wisconsin and Missouri Lutheran Synods as well as on the United Church of Christ, of which I have personal knowledge, seemed right on the mark. The narrative also avoids mind-numbing lists.

But this title does not really work well as an encyclopedia. It has

which volume to turn to. Despite an impressive list of denominations, the Evangelical and Reformed Church was omitted from the index (perhaps the indexer did not know it was a proper name), but there was a section devoted to this church in one of the sections on the United Church of Christ, with which the Evangelical and Reformed Church had merged. Jehovah's Witnesses were indexed only for a passing reference in the article "Religions of Japanese Immigrants and Japanese American Communities," but there is actually more information than that about the Jehovah's Witnesses in the text, and it would be difficult to locate the information a second time if one did not write it down. There is no index entry for the Reverend Moon, and I needed another reference to

find the Unification Movement. The index also lacks references to the Sunni and Shiite branches of Islam. The most useful index entry I happened to look at was "Women," but I doubt that anyone will think to look under it. I only found it because I was reviewing it.

All in all, this is an excellent reference, but I wish it were titled *A Companion to Women and Religion in the United States and Canada*. Accord-

ing to contemporary library practice, it would then have a subject sub-heading "Encyclopedias," and readers would be prepared to approach the book from front to back to ben-



Miriam Greenwald

a lengthy, somewhat quirky index in Volume 3 (pp.1311-94), but the references are only to page numbers, making it difficult to determine

efit from its splendid organization. I highly recommend this work for feminist and American Studies collections.

[*Jill Rosenshield is on the board of the Religious Studies Program and is Associate Curator of Special Collections at the University of Wisconsin–Madison, a collection rich in resources on the history of religions.*]

SCOTTISH WOMEN

Elizabeth Ewan et al., eds., **BIOGRAPHICAL DICTIONARY OF SCOTTISH WOMEN FROM THE EARLIEST TIMES TO 2004**. Edinburgh, Scotland: Edinburgh University Press, 2006. 403p. bibl. index. \$100.00, ISBN 0748617132.

Reviewed by Nancy McClements

Filling a gap in the world's knowledge of women in Scotland's past, this dictionary engagingly details the lives of scientists, performers, missionaries, suffragists, mountain climbers, authors, and others who contributed to Scotland's national identity. The editors make a point that most Scottish histories are heavily slanted toward men; women are relegated to collective generalities, and "named women" are few. To remedy this deficiency, they engaged more than 270 contributors to supply 830 entries covering women and girls who were born in Scotland, lived there for a substantial period, or somehow influenced the country's national life. Jean Milligan is an example of one woman not found in any other major biographical source; she is included here for her contribution to preserving Scotland's cul-

ture as co-founder and teacher of the Scottish Country Dance Society.

Besides the obvious (Mary, Queen of Scots; Rebecca West), the *Biographical Dictionary of Scottish Women (BDSW)* reveals hundreds of women who are mostly unknown, at least to North American audiences. Names were chosen to provide balance among geographical areas, among periods in history, and even between the famous and the non-famous. Particular care was taken to add unknown women who represent a particular occupation important to Scottish life, such as engineering and Shetland knitting. A few mythical women and literary characters (Scota, Scáthach of Skye, Marion Braidfute) were included because of their impact on Scottish lore. A thematic index lists the women under their most appropriate roles, including these rather non-traditional subject headings: "Heroines, risk takers," "Wise women, witchcraft," and "Transgression: criminal, victims, other." Sixty black-and-white photos and portraits illustrate the women, possibly the most charming of whom is nine-year-old suffragette and bagpiper Bessie Watson sporting a "Votes for Women" sash.

There are no other biographical reference sources devoted to Scottish women. The closest volume, *A Historical Dictionary of British Women*, includes very few Scots. Approximately half of the women in the *Biographical Dictionary of Scottish Women* are in Oxford's 2004 edition of the *Dictionary of National Biography*. Where the contributors were the same, they rewrote their entries for *BDSW* — to adhere to the shorter required length of entries for the latter, but also to focus primarily on the Scottish aspects of the women's lives.

Supplemental material can be found at the Edinburgh University Press website, including the names of subjects: <http://www.eup.ed.ac.uk/BookDownloads/BDSW1.doc>. Even more interesting is a list of women considered but not included in the book, such as child prophet Emelia Geddie, at <http://www.eup.ed.ac.uk/BookDownloads/BDSW3.doc>.

This dictionary is essential for academic or research libraries and for any library with a focus on women or European history. It is not only a valuable piece of scholarship, but also a readable and fascinating portrayal of Scottish women previously hidden from history.

[*Nancy McClements is Head of Reference at the University of Wisconsin–Madison's Memorial Library.*]

STATISTICS

Stephanie Hepburn & Rita J. Simon, **WOMEN'S ROLES AND STATUSES THE WORLD OVER**. Lanham, MD: Lexington Books, 2006. 267p. bibl. index. \$55.00, ISBN 0-7391-1356-9.

Reviewed by Linda Krikos

Hepburn and Simon gather information from sources such as the CIA Factbook, statistical titles published by the United Nations, government and non-government sources, news sources, and selected scholarly articles that reflect the situation for women in twenty-six countries from North America (Canada, the United States), Latin America (Brazil, Chile, Colombia), Europe

(the United Kingdom, Ireland, France, Germany, Sweden, Poland, Romania, Hungary, Russia), the Middle East (Egypt, Iran, Syria), Africa (South Africa, Kenya, Ghana, Nigeria), Asia (India, China, Japan), and Australia. The authors chose countries representing a range of political, religious, economic, and racial characteristics.

The information for each country consists of demographics, constitution, work force and economy, education, marriage, abortion and contraceptives, health care, women in public office, and women in the military. Within the narrative for each country, Hepburn and Simon make comparisons between women and men and among women of different races and ethnicities. The sec-

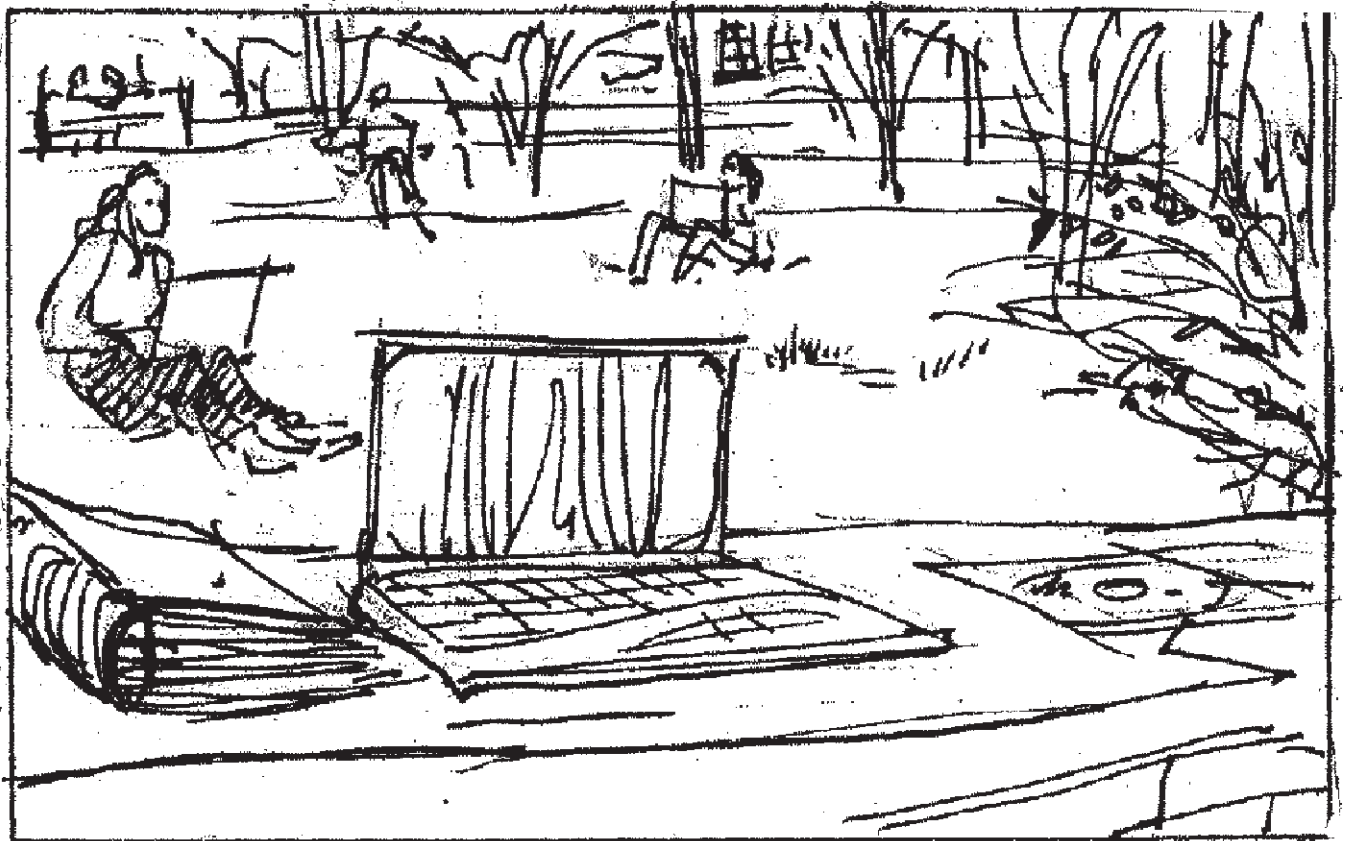
tions on education include literacy; those on marriage also include divorce and annulment; and those on women in public office often include data about mayors, governors, federal representatives, and court appointees. A lengthy list of sources, including website addresses when available, concludes each chapter.

The final chapter very briefly summarizes findings by providing the high and low figures for each category by geographic region, religious group, or economic status. The authors' conclusion comes as no surprise: Women's situations have improved, sometimes greatly, but much more needs to be done to achieve anything like equality. The index includes names of persons, legislative acts, court decisions, and institutions, and subjects such as earnings

disparities, inheritance rights, HIV/AIDS, and rape, usually subdivided by country. Race, ethnicity, and religion are discussed within the country narratives but are not included in the index.

Charts and other visual representations of the statistical information for each country and worldwide would have made comparisons much easier and would have supplemented the truncated final chapter. Still, Hepburn and Simon have compiled a useful statistical snapshot that is recommended for academic libraries and large public libraries.

[Linda Krikos is Subject Specialist for Women's Studies and African American Studies at The Ohio State University.]



Miriam Greenwald

PERIODICAL NOTES


NEW AND NEWLY DISCOVERED PERIODICALS

After media professional Jacklyn E. Bruce earned a J.D. and completed a year-long law clerkship, she decided to start a magazine for “professional, aspirational” women. Her e-zine, *IMPRESSIONS*, debuted online in July of this year at www.pawprintpubsonline.com. Topics taken up in the monthly PDF issues range from health to careers, but with rather heavy emphasis on decorating, dressing (there’s a monthly shoe column!), and dieting.

With funding from a small university grant, a faculty editorial collective at Salve Regina University has begun a new periodical, the *JOURNAL OF INTERDISCIPLINARY FEMINIST THOUGHT* (no apparent ISSN). The first issue (v.1, no.1, Fall 2005) explores the theme “Women’s Work,” with three feature articles: “The ‘Fair’ Sex: Working Women at London’s Fairs, 1698–1732,” by Anne Wohlcke; “Work, Welfare, and Women’s Role as Mothers,” by Pamela Fiber and Jackie Filla; and “Vera Brittain: The Work of Memorial in an Age of War,” by Christine M. Doran.” The issue also contains seven media reviews. No editorial introduction, mission statement, or subscription information are offered, although it is noted that individual copies of the issue may be purchased for \$5.00 from the Social Work Department, Salve Regina University, Newport, RI 02840. A second themed issue (“Women and Science”) is in the works.

JOURNAL OF LGBT ISSUES IN COUNSELING is the official periodical of the Association for Gay, Lesbian & Bisexual Issues in Counseling (AGLBIC), a division of the American Counseling Association. 2005—. Ed.: Ned Farley. Publ.: Harrington Park Press/Haworth Press. ISSN: 1553-8605 (print), 1553-8338 (electronic). 4/yr. Subscriptions: in the U.S.: individuals, \$45/year; libraries/institutions, \$150/year (includes sitewide electronic access); in Canada, \$65/\$218; in other countries, \$70/\$233. 10 Alice Street, Binghamton, NY 13904; website: www.HaworthPress.com (Issue examined: v.1, no.1 [Fall 2005].)

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Contents of the charter issue include “Comparing Gender Expression, Gender Nonconformity, and Parents’ Responses of Female-to-Male and Male-to-Female Transgender Youth: Implications for Counseling,” by Arnold H. Grossman et al.; “Addressing the Needs of Lesbian Widows,” by Vicky Whipple; and “Use of Assisted Reproductive Technology and Gay and Lesbian Couples: What Counselors Need to Know,” by Judith A. Burnett.

SPECIAL ISSUES OF PERIODICALS

ADULT EDUCATION IN ISRAEL no.9, 2006: “Gender in Adult Education.” Ed.-in-chief: Mayer Fialkoff. ISSN: 0793-033-033. Published by the Division of Adult Education in Israel’s Ministry of Education, 22

Kanfei Nesharim Street, Jerusalem 91911, ISRAEL;
email: mayerfi@education.gov.il

Partial contents: "A Traditional Jewish View on Gender Revisited," by Mayer Fialkoff; "Women's Torah Learning: Past, Present, and Future," by Yaelle Ehrenpreis Meyer; "From Women's Empowerment to Feminine Leadership: A Call for Thinking and Development," by Rina Cohen; "Continuous Journey to Growth and Empowerment: 'Women's Studies and the Arts' at Lesley University, Israel Extension," by Mira Jenik; "Advancing Women with Educational Equivalency Programs," by Sara Rubinstein; "Tehila: Providing Compensatory Education for Educationally Deprived Women," by Rachel Tokatli & Ora Grabelski; "Learning and Empowerment Programs for Immigrant Women from Ethiopia and the Caucasus," by Magi Koren & Dalia Burgana; "Attitudes of Druze Youth in Israel toward Druze Women," by Janan Farraj-Falah.

GREENPEPPER MAGAZINE no.27: "Gender." No publication date, but seems to be no later than 2004. Guest eds.: Christina Tragler, Shawna. Contact: CIA Office (that's for "Counter Information Agency"), Overtoom 301, 1054 HW Amsterdam, THE NETHERLANDS; email: contact@greenpepper.org; website: www.greenpeppermagazine.org

In the words of its makers, this zine-like publication "is a magazine for social justice and environmental issues, a tool for groups working toward social transformation. It is conceived as an essentially participatory project and only exists through numerous collaborations and support. The editorial collective [changes] for each issue, and so the magazine is not a static entity." The gender issue's editorial collective writes, "Our goal with this issue is to complicate gender.... We hope that this issue can be used as a stimulating and engaging toolkit — to render the gendered nature of our social existence apparent and to pose questions about how we can reclaim our gender as a fluid and positive aspect of our

lives instead of something over-coded and regulated by relations of domination."

Partial contents: "Categories Clashing," by Mart Ahari (Vienna, Austria); "Born Queer Dear Doctors," by Eli se Mbessakwini (Melbourne, Australia); "LGBT and I?" by Betsy Driver (New Jersey, US); "Tim and Tim, Tim or Tim," by Chen Chuanxi (China); "What is a Tribade Anyway, and What Does She Have To Do with Tribe8? Butch History and an Argument for Subversive Performance," by Eliza Steinbock (Canada); "Who Are Here the Boys...?" by Jan Novak (The Netherlands); "Tips for White Guys," by Chris Crass (US).

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TRANSITIONS

Harrington Lesbian Fiction Quarterly has been retitled **HARRINGTON LESBIAN LITERARY QUARTERLY** “to better reflect its focus”: “lesbian writing, including fiction, novel excerpts, poetry, essays, and drama.... It [also] features artwork, graphics, and photography reflecting the themes of lesbian life experiences.” More information about the journal is available at the Haworth Press website, www.haworthpress.com, and also in *Feminist Periodicals*, a table-of-contents service provided by the University of Wisconsin’s Women’s Studies Librarian.

Subscribers to **FEMINIST TEACHER: A JOURNAL OF THE PRACTICES, THEORIES, AND SCHOLARSHIP OF FEMINIST TEACHING** now have access to the journal’s online archive. For more information, see <http://ft.press.uiuc.edu>, email feminist-teacher@uwec.edu, or write to the journal at the Sarah Doyle Women’s Center, Box 1829, Brown University, Providence, RI 02912.

○ Compiled by JoAnne Lehman

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ITEMS OF NOTE

In 2004, the Center for Health and Gender Equity (CHANGE) released *DEBUNKING THE MYTHS IN THE U.S. GLOBAL AIDS STRATEGY: AN EVIDENCE-BASED ANALYSIS*, a critical analysis of the PRESIDENT'S EMERGENCY PLAN FOR AIDS RELIEF: U.S. FIVE-YEAR GLOBAL HIV/AIDS STRATEGY. This paper critiques the Strategy on whether it will truly aid women, children, and other highly at-risk populations; what the "core assumptions" of the Strategy are; and whether or not politicians are following through with the promises made in the policy. To request a copy, send an email to info@genderhealth.org or regular mail to the Center for Health and Gender Equity, 6930 Carroll Avenue, Suite 910, Takoma Park, MD 20912; phone: 301-270-1182; fax: 301-270-2052. This paper is also available in PDF format at <http://www.genderhealth.org/pubs/AIDS5-YearStratAnalysisMar-04.pdf>.

GENDER, BIODIVERSITY LOSS, AND CONSERVATION LOSING GROUND: GENDER RELATIONS, COMMERCIAL HORTICULTURE, AND THREATS TO LOCAL PLANT DIVERSITY IN RURAL MALI is an article from the United Nations Food and Agriculture Organization's training manual for the LinKS program, *BUILDING ON GENDER, AGROBIODIVERSITY, AND LOCAL KNOWLEDGE*. This report by Stephen Wooten explores the increase in the growing of commercial crops by men in Mali, and its negative impacts on women, children, and domestic food production, as well as the negative impacts on the biodiversity of plant life. This report is available online at the FAO online corporate document repository, and also in PDF format, at <http://www.fao.org/docrep/007/y5617e/y5617e00.htm>. A hard-copy or CD-ROM version of the entire training manual can be obtained by contacting the FAO headquarters in Rome at Gender and Development Service, Food and Agriculture Organization of the United Nations, Viale delle Terme di Caracalla – 00100 Rome, Italy; fax: (+39) 06-57052004; email: links-project@fao.org; website: <http://www.fao.org/sd/links>.

Also available on the United Nations Food and Agriculture Organization online corporate document repository is *GENDER AND FARMING SYSTEMS: LESSONS FROM NICARAGUA*. This 72-page report takes the in-

formation garnered from the experiences of the "Strengthening the Capacity of Women in the Management of Small-Scale Farm Production Units" project in Nicaragua and uses it to "propose a conceptual and methodological framework that integrates a gender perspective into the analysis of farming systems" in order to create a "reference guide for future rural development programmes and projects." This study is available online and in PDF format in both English and Spanish at <http://www.fao.org/docrep/008/y4936e/y4936e00.htm>.

In keeping with its mission to raise awareness and support for education and research about bisexuality, the **BISEXUAL FOUNDATION** is offering reprints of all articles from the *JOURNAL OF BISEXUALITY*. These articles are offered for free, with all charges being covered by the Foundation, until December 31, 2007. There is a limit of "ten articles per person in a 30 day period." To take advantage of this offer, go to <http://www.bisexual.org/en/journal/index.php>.

Late abortion is a hotly debated subject in some countries, with politicians, scientists, and health professionals arguing over the process and the need for the procedure. According to the authors of *LATE ABORTION: A RESEARCH STUDY OF WOMEN UNDERGOING ABORTION BETWEEN 19 AND 24 WEEKS GESTATION*, the debates over late abortion fail to take into account the experiences and emotions of the women who decide, for a multitude of reasons, to have a late abortion. This paper focuses on the situations and experiences of women who attended the Marie Stopes International centers in the United Kingdom to have late abortions. The women were also asked to share their feelings about the possibility of no longer having the option to receive a late abortion, and what they believe would have happened to them had they not had the option. A hard copy of this 28-page report can be obtained by mailing a request to the Marketing Department, Marie Stopes International, 153-157 Cleveland Street, London, W1T 6QW, UK; telephone: 44 (0) 20 75747364; email: press@mariestopes.org.uk. A PDF version is also available at <http://www.mariestopes.org.uk/publications.htm>.

Daña Alder of the University Health Services of the University of Wisconsin recently authored a booklet titled **LESBIAN HEALTH**. This booklet has chapters on coming out, lesbian health issues, and homophobia, among other topics, and includes a variety of resources for college-aged and adult lesbians, both within and outside of the University system. For more information or to request a copy, contact Daña Alder at (608) 265-4901; email: dalder@wisc.edu; address: University Health Services, 905 & 1552 University Avenue, Madison, WI, 53715; website: <http://www.uhs.wisc.edu>.

MUSES LEGAL GUIDE TO LIVING TOGETHER, a CD-ROM from Muses Legal Products, offers more than 150 “customizable legal documents” to help cohabitating, unmarried couples “share as many or as few legal rights as appropriate for their relationship.” Designed for those who do not wish to consult lawyers or cannot afford to, and who have little to no prior knowledge of these types of legal actions, this CD-ROM makes the process of preparing for the future simple. The program allows couples to decide whether they wish to fill the forms out on the computer or on a hard copy, and allows for the possibility of change in the future. Sixteen topics are covered, including Medical Care and Treatment, Home or Apartment Occupancy Agreements, Minor Children Directives, and even Pets. The software has state-specific documents for 32 states, reflecting the different situations for different types of couples in the U.S., including gay and lesbian couples. This CD-ROM is available in both Windows-compatible format and Mac OSX-compatible format from Muses Legal Products for \$89.95 plus \$6.95 shipping and handling (plus an additional 6% sales tax for those ordering from Michigan or Kentucky). To order by mail, print out an order form from <http://www.musesproducts.com/purchase.asp>, and send a check or money order to Muses Legal Products, P.O. Box 950240, Louisville, KY 40295; phone: 1-866-234-1162; website: <http://www.musesproducts.com/default.asp>.

From the Women of Color Resource Center comes **PAVING THE WAY: A TEACHING GUIDE TO THE THIRD WORLD WOMEN'S ALLIANCE**, a four-part PowerPoint about the history and politics of the Third World Women's Alliance (TWWA). The presentation traces the development of the TWWA through the years, detailing the political and social stances of the program,

and ends with the continuing impact of the TWWA today. To obtain a copy, send a check for \$29.95 and contact information to Women of Color Resource Center, 1611 Telegraph Avenue, Suite 303, Oakland, CA 94612; phone: 510-44-2700; website: <http://www.coloredgirls.org/publications/pavingtheway.htm>.

RURAL WOMEN AND FOOD SECURITY IN ASIA AND THE PACIFIC: PROSPECTS AND PARADOXES discusses the struggle of Asian and Pacific rural women farmers. This 105-page paper covers the “substantial contribution” women farmers make to the survival of their communities and the biodiversity of their regions, as well as the barriers which prevent the women farmers from receiving the resources necessary to continue their work. The author hopes to “make rural women visible to policy-makers” in an attempt to assist in the development of Asian and Pacific rural women farmers. To obtain a copy, download a PDF from the website or write to Revathi Balakrishnan, Senior Officer, Gender and Diversity, FAO Regional Office for Asia and the Pacific, Maliwan Mansion, 39 Phra Atit Road, Bangkok 10200, Thailand; phone: (+66) 2 697 4000; fax: (+66) 2 697 4445; email: Revathi.Balakrishnan@fao.org; website: <http://www.fao.org/docrep/008/af348e/af348e00.htm>.

The growing concern over water scarcity has resulted in global debates over the reformation of water policies. In Working Paper 287 from the Women & International Development Program, **WOMEN, WATER POLICY, AND REFORM: GLOBAL DISCOURSES AND LOCAL REALITIES IN ZIMBABWE**, Michael Madison Walker focuses on the role of women in water reform. The paper discusses global water reforms, with a focus on Zimbabwe. According to Walker, Zimbabwe and other South African countries are especially at risk for discrimination in water policy because of the history of inequality in the area. This working paper examines the water reforms of Zimbabwe and their effects on women. This paper is available in PDF format at <http://www.wid.msu.edu/resources/papers/pdf/WP287.pdf>; address: Women and International Development, 206 International Center, Michigan State University, East Lansing, MI 48824-1035; phone: 517-432-4845; email: wid@msu.edu; website: <http://www.wid.msu.edu>.

○ Compiled by Amy Dachenbach

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