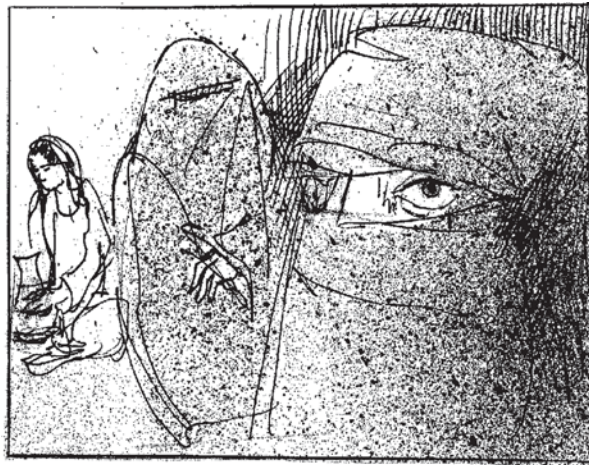


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A
Quarterly of
Women's
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Special "Mini-Theme":
Islam, Women, and Feminism

WOMEN'S
STUDIES



LIBRARIAN

DOUBLE ISSUE

Volume 22, Numbers 3-4, Spring/Summer 2001

Published by Phyllis Holman Weisbard

Women's Studies Librarian

Feminist Collections

A Quarterly of Women's Studies Resources

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Volunteer readers for taping: Jennifer Stibitz

Subscriptions: \$30 (individuals or nonprofit women's programs, outside Wisconsin); \$55 (institutions, outside Wisconsin); \$16 (Wisconsin individuals or nonprofit women's programs); \$22.50 (Wisconsin institutions); \$8.25 (UW individuals); \$15 (UW organizations). Wisconsin subscriber amounts include state tax, except for UW organization amount. Postage (for foreign subscribers only): surface mail (Canada: \$13; all others: \$15); air mail (Canada: \$25; all others: \$55). (Subscriptions cover most publications produced by this office, including *Feminist Collections*, *Feminist Periodicals*, and *New Books on Women & Feminism*.)

Cover art: Miriam Greenwald

Numerous bibliographies and other informational files are available on the Women's Studies Librarian's World Wide Web site. The URL: <http://www.library.wisc.edu/libraries/WomensStudies/> You'll find information about the office, tables of contents and selected full-text articles from recent issues of *Feminist Collections*, many *Core Lists in Women's Studies* on such topics as aging, feminist pedagogy, film studies, health, lesbian studies, mass media, and women of color in the U.S., a listing of *Wisconsin Bibliographies in Women's Studies*, including full text of a number of them, a catalog of films and videos in the UW System Women's Studies Audiovisual Collection, and links to other selected websites on women and gender as well as to search engines and general databases.

Feminist Collections

A Quarterly of Women's Studies Resources

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Volume 22, Nos. 3-4, Spring/Summer 2001

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FROM THE EDITORS

In light of the events of September 11th and the nation's discovery that most of us are woefully lacking in knowledge of Islam, this double issue of *Feminist Collections*, although it has been in the works since last year, is especially timely. The three articles—two book reviews and one video review—that constitute this “mini-thematic” issue on women, feminism, and Islam all share an assumption that readers may be unfamiliar with Islamic religious terms. Thus, the writers define such words as *shari'a* (Islamic law, or principles of Islamic law), *hejab* (modest dress for women), *hadith* (tradition), and *ijtihad* (ongoing interpretation of sacred texts), as well as the concept of *Islamism* (politicization of Islam).

These three reviews also go into somewhat more depth than is our custom in explaining the content as well as evaluating the works. *Islam and Feminism: In Search of Compatibility*, by Zohreh Ghavamshahidi, tackles two works, one specifically about the religious debate in contemporary Iran and the other an ambitious attempt to show how (women's) human rights in

international law and in Islam might be reconciled. The review describes the different perspectives *within* Islamic law. In the second article, Sherine Hamdy reviews two works on Muslim women's issues and identity in North America, describing the work of scholar-activists who are trying to combat both Orientalism and patriarchy within and outside Islam. The third review, by Jennifer Loewenstein, takes a look at four very different videos on women (many but not all of them Muslim) in the Arab world.

There's much more in this double issue, though: reviews of popular and scholarly books about women's friendships; a look at the love notes between Gertrude Stein and Alice B. Toklas and the correspondence between Jane Heap and Florence Reynolds; a review of two films about Audre Lorde and the diverse “teleconference,” called “I Am Your Sister,” in which she figured centrally near the end of her life; a film about the struggles of young girls in many countries of the world; a trip through feminist film history that focuses on a

book and companion video by filmmaker Alexandra Juhasz; and the story of how an international women's information database came to be. Of course, our “Computer Talk,” “Reference Reviews,” “Periodical Notes,” and “Items of Note” columns are here, too. And, since this is partly the Summer issue of *FC*, you'll find our annual volume index at the back.

We were surprised and pleased to find our *own* publication reviewed in the September 2001 issue of *MultiCultural Review* (p.54–55). That's a periodical worth checking out, by the way: although obviously not entirely devoted to feminism or women's issues, there's a lot of “cross-over” content. It's published four times a year by Greenwood Publishing Group (website: www.mcreview.com).

We hope this issue of *FC* finds you safe and experiencing some sense of hope, even while so much seems wrong and hopeless in the world. We'll be back with the Fall issue soon.

○ P.H.W. and J.L.



Miriam Greenwald

BOOK REVIEWS

ISLAM AND FEMINISM: IN SEARCH OF COMPATIBILITY

by Zobreh Ghavamshabidi

Ziba Mir-Hosseini, **ISLAM AND GENDER: THE RELIGIOUS DEBATE IN CONTEMPORARY IRAN**. Princeton, NJ: Princeton University Press, 1999 (Princeton Studies in Muslim Politics, ed. Dale F. Eickelman & James Piscatori). 305p. bibl. glossary. index. \$57.50, ISBN 0-691-05815-6; pap., \$19.95, ISBN 0-691-01004-8.

Shaheen Sardar Ali, **HUMAN RIGHTS IN ISLAM AND INTERNATIONAL LAW: EQUAL BEFORE ALLAH, UNEQUAL BEFORE MAN?** The Hague: Kluwer Law International, 2000. 358p. bibl. glossary. index. \$111.00, ISBN 90-411-1268-5.

Two recently published volumes by Islamic feminist scholars examine the place of gender and women's rights concepts in Islamic law. Anthropologist Ziba Mir-Hosseini, in *Islam and Gender: The Religious Debate in Contemporary Iran*, seeks to make sense of her native religion and culture by exploring how the *shari'a* (Islamic law or—as defined by Sardar Ali in the other volume—*principles* of Islamic law), as interpreted in Iranian post-revolutionary discourse about gender, deals with women's issues. Shaheen Sardar Ali, Professor of Law at the University of Peshawar in Pakistan, analyzes the primary texts of Islamic law and attempts to reconcile the Islamic legal system with international discourse on women and human rights.

For *Islam and Gender*, Mir-Hosseini has done an ethnographic study of women's issues through extensive fieldwork in Iran. Her book analyzes various notions of gender that are held by clergy and the ways in which those notions are modernized, deconstructed, and reconstructed (p.xix). She studies three "dominant gender perspectives" in the theological seminaries in the city of Qom ("the

center of Shi'i religious learning," p.xvii): the perspective of the pre-revolutionary seminary system, that of the post-revolutionary clerics, and that which is part of the emerging discourse on women's issues outside the seminaries but rooted in *shari'a*.

Mir-Hosseini's purposes in this work are to show that "gender roles and relations, and women's rights, are not fixed, not given, not absolute" (p.6) but are negotiated through lived realities and debates and through the voices of women and men who want to change the present situation. Furthermore, she asserts that Muslim feminist participation can benefit from and influence global feminist politics; and she argues that Islam and feminism are not incompatible especially when Islam is the national ideology.

Mir-Hosseini argues that in post-revolutionary Iran, women's participation in public and political spheres has increased. The enforcement of *hejab* (modest dress for women) has itself been a catalyst for that participation, as it opens a legitimate public space for women (p.7) and actually creates a way for women to *challenge* authority by

appearing in the places that the redefine the relation between Islam and feminism.

Islam and Gender is well organized, and its premises are supported by detailed analyses of written texts by, as well as transcripts of personal interviews with, representatives of the three dominant gender perspectives. Mir-Hosseini builds her argument "in an order that reflects the chronology of the development of concepts." Each of the book's three parts starts with an introduction of "a defining text on women" and adds new dimensions to the argument. (p.18)

The book's first part—Chapters 1 and 2—looks at *traditionalist* gender discourse. In Part Two, Mir-Hosseini spends six chapters on *new traditionalist* discourse; and Part Three is made up of two chapters on *modernist* discourse.

Traditionalists, in Mir-Hosseini's study, are clerics who view the *shari'a* as natural and compatible with human nature. The traditionalist view is based on the writings of the late non-

jurist philosopher Allameh Tabataba'i and those of his student, Ayatollah Motahhari; both believed gender equality to be contradictory to shari'a. (Mir-Hosseini writes that in a small book called *Polygamy and the Position of Women in Islam*, "Allameh [Tabataba'i] articulated all that is implicit in the writings of the [t]raditionalists" (p.23).) Mir-Hosseini conducts detailed interviews with traditionalists Ayatollah Madani and Ayatollah Azari-Qomi, who follow Motahhari's thinking and have also written extensively on women's issues in Islam. These two traditionalists inspire Iran's formal ideological positions on women's rights.

To Mir-Hosseini's questions about gender equality in shari'a, Ayatollah Madani responds that shari'a fully endorses the concept of equality and actually gives women more rights than men. His writings on divorce, abortion, marriage, paternity, contraception, sex change, and women in society, however, indicate that he tries to adjust current gender realities to conform to shari'a. Mir-Hosseini concludes that although Madani insists that shari'a adjusts to changing circumstances, his views on all the issues are ruled by the logic of faith and piety and remain unaffected by the realities of gender relations. Madani's emphasis is on duties rather than rights: A woman is created in the divine plan to bear children, and motherhood is her most important contribution to society; to fulfill this responsibility, she must stay at home. A woman can study and work at home, but these activities must not hinder her primary role and responsi-



Miriam Greenwald

bility. Women's participation in politics and society goes against the grain of Islamic order as constructed by traditionalists.

Mir-Hosseini finds Ayatollah Azari-Qomi—the other influential traditionalist cleric she interviews—to be inconsistent in his vision and narrative on women's issues. Unlike Madani, Azari-Qomi is a political cleric actively involved in trying to purify the concept of hejab. His main concern, as reflected in his discourse, centers on women's public appearance, or the "culture of hejab." Because he sees women as essential to the fight against cultural imperialism,

he recommends hejab, facilitation of marriage for youth, and control over the press, public media, radio, and television as ways of encouraging young females to observe Islamic dress. In his writing, Azari-Qomi defends the rights of women in social and political involvement, yet maintains traditionalist interpretations of shari'a.

New traditionalists do pay attention to the current debates about gender and address criticisms of patriarchy in shari'a. These clerics admit the need for new interpretations of texts regarding women's issues. They advocate *dynamic jurisprudence*, which attempts to find Islamic solutions to gender issues; and they seek

new interpretations of shari‘a, yet reject the idea of “equality” in rights and duties if that term implies similarity. Instead, they argue for an “equality” that implies justice and balance.

The new-traditionalist view is articulated in a male-run journal called *Payam-e Zan* (Woman’s Message). In reading the journal and interviewing its editor, Mir-Hosseini comes to the realization that *Payam-e Zan* is in a delicate position among religious scholars in Qom, since the periodical challenges traditionalist views and has been very important in debates on women’s issues. The general consensus in the dynamic jurisprudence school of thought is that the shari‘a and its rulings are eternal and immutable, yet there is a constant need to reinterpret the rulings as times change and new circumstances arise.

On the question of gender discrimination, the new traditionalists assert that rights must be proportional to duties—a principle they call “equality of balance.” As the cleric in charge of *Payam-e Zan*’s correspondence put it, “we must divide the rights of individuals by their duties, and establish equality in the results” (p.117). Legal rulings define the limits of duties and responsibilities, and according to this way of thinking, it is right for there to be different laws for men and women. Men have the duty of providing maintenance for their wives (who have the right to be financially supported). In return, husbands gain the right to have control over their wives (which creates a duty of submission for women). New traditionalists also believe that human actions commanded by God have two levels: justice and compassion. Justice refers to strict observance of one’s duties and rights; compassion, on the other hand, under which one

does more and asks less, is the foundation of society.

Modernists include clerics, laymen, and laywomen who are willing to have dialogue with non-religious perspectives. They argue that Islam can be understood in a flexible way and interpreted to encourage democracy and pluralism. The most prominent non-cleric member of this group is Abdolkarim Soroush, “perhaps the most influential and controversial thinker the Islamic Republic has so far produced” (p.217), who has sparked discussion and debate among all groups on gender issues. Soroush “approaches sacred texts by reintroducing the element of rationality that has been part of Shi‘i thought, and enabling his audience to be critical without compromising their faith” (p.217–218). Separating political ethics from religious ethics, he attributes the *hadiths* (traditions) on women’s issues, as well as other texts, to the political ethics of that previous time, calling them predominantly a product of the clergy.

Soroush is highly critical of traditionalist and new-traditionalist views on women, yet also skeptical of feminist literature. To find answers to gender issues, he suggests consulting religion, science, and history. Mir-Hosseini asserts that Soroush’s conception of Islam and his approach to sacred texts have empowered women to argue for gender equality within the context of Islam. This empowerment is reflected in the women-run journal *Zanan* (Women).

Another modernist is Hojjat ol-Eslam Sa‘idzadeh, a cleric who calls his approach the “equality perspective” (p.249), and whose writings have appeared in both *Zanan* and *Payam-e*

Zan. Sa‘idzadeh claims that Islam “basically regards men and women in the same way, thus it can accommodate feminism, which articulates women’s aspirations in this century” (p.249). He argues that gender is a secular, not divine, concept and that gender roles are “defined and regulated more by familial and social circumstances than by nature and divine will.” (p.249). In refuting old hadith and *feqh* (Islamic jurisprudence) theories on gender, however, Sa‘idzadeh insists on arguing “from within feqh itself, using its own language and mode of argumentation” (p.250).

Mir-Hosseini concludes *Islam and Gender* with the following points regarding feminist discourse and activities in the Islamic Republic of Iran: More women are both joining the modernist perspective and participating in political sphere, and laws have passed that make it more difficult for men to divorce their wives. None of the three perspectives discussed in this work—traditionalist, new traditionalist, and modernist—are rigidly bound; rather, there are dialogues among advocates of the different views, among men and women and between clerics and non-clerics. Avenues are opening for dialogue and change within the framework of Islam.

In *Gender and Human Rights in Islam and International Law: Equal Before Allah, Unequal Before Man?*, Professor Shaheen Sardar Ali argues that the concept of women’s human rights under Islamic law can be reconciled to some degree with current United Nations formulations of international human rights. The basic

premise of her argument is that “the Islamic legal tradition is not a monolithic entity” (p.3). Furthermore, she argues that *shari’a* (“the principles of Islamic law”) does not consist of an “immutable, unchanging set of norms,” as implied by “literalists,” but is “sensitive and susceptible to the changing needs of time,” as implied by the “progressive” elements. (p.3)

In a comparative analysis of women’s rights under Islamic and international law, Sardar Ali finds both commonalities and divergence. She uses Pakistan as a case study to demonstrate how the rights of women are subsumed in patriarchal gendered institutions in society. She sees a need to unravel these rights by interpreting Islamic texts anew, from women’s points of view. Her main objective here is to deconstruct three views of women in Islam that are enunciated in the legal systems of Islamic countries, and then reconstruct a core concept of human rights for women from the primary sources of Islamic law.

Sardar Ali studies the *Qur’an*, *Hadith*, *Ijma* (consensus), *Qiyas* (analogical deduction), and *Ijtihad* (writings of independent jurists) on the question of women’s rights. She sees *shari’a* as principles of Islamic law that were produced throughout the centuries from interpretations of those sources, but that became static and were elevated to the status of divine law, and thus considered immutable, not subject to change (p.23–24). That mistaken perception, she believes, is the main obstacle to understanding women’s human rights in Islam. Sardar Ali explains that *shari’a* does not form a homogenous entity, since it

Sardar Ali sees *shari’a* as principles of Islamic law that were produced throughout the centuries from interpretations, but became static and were elevated to the status of divine law, and thus considered immutable, not subject to change. That mistaken perception, she believes, is the main obstacle to understanding women’s human rights in Islam.

was influenced by cultural and ethnic differences, historical context, the colonial past, and the school of jurisprudence.

Sardar Ali introduces three perspectives that appear in the discourse about human rights within Islam: (1) the conservative opinion that is not willing to include the diversity of opinion that exists within legal tradition; (2) the perspective of writers who are not willing to talk about human rights, believing there is no worthwhile argument except the literal interpretation of documents from countries such as Saudi Arabia and Sudan; and (3) finally, the view of those who include in their analysis the diversity of Islamic jurisprudence.

Sardar Ali believes these perspectives should be studied within the context of the *Qur’an* and the historical development of Islam. Different interpretations of the *Qur’an*’s teachings on women’s rights have influenced the political and legal ideologies of different times. Sardar Ali also believes that interpretation of the *Qur’an* and the *Hadith* must not be limited to a set

of restrictive rules. Esposito’s hierarchical notion of rights, Hevener’s categories of rights (protective, corrective, and nondiscriminatory), and the modernist method of gradualism are all useful in her research. Yet the problem with these three theories is that they emphasize formal but not substantive equality (the latter of which would include access to and control over resources).

Sardar Ali’s study of Pakistan’s constitutional law regarding the human rights of women illustrates the problem of non-substantive equality. Despite a formal provision for equality in the constitution, women are absent from the debate in the public sphere in Pakistan. She finds contradictions between elements in the constitution and other legal provisions, such as personal status laws and customary norms outlining women’s rights. The “operative” Islamic law in Pakistan seems to be contradictory to the *Qur’an*; two examples could be the provision for polygamy and restrictions on women’s inheritance rights.

Even though Pakistan is a signatory of the United Nations Conventions on Women, very little is done in that country to apply international standards of human rights. Sardar Ali explains that the human rights conventions do not really take gender discrimination into account, although the International Conventions on Women’s Rights do. Nevertheless, there is a gap between standards and enforcement. Sardar Ali argues that both international human rights law and Islamic tradition create and, indeed, lend support to a hierarchy of rights, putting women’s rights on a lower level.

Another important point is that there is a private/public dichotomy in both international rights and Islamic literature. Liberalism (the ideological foundation for human rights) emphasizes individualism and the rights of the individual to social, political, economic, and legal protection; however, it does not discuss the private sphere, which is mostly occupied by women. Human rights law continues to focus primarily on public and political aspects. In Islam, however, the concept of individual autonomy is alien. In Muslim thought, humans are accountable to God for their actions; the Western concept of individual autonomy does not reflect this Islamic concept. Sardar Ali also believes that

the word “equality” does not adequately take into account the special needs of women (pregnancy, mothering, and family care). Islamic states have replaced equality with protective rights for women.

In conclusion, Sardar Ali calls for the development of a methodology that is capable of identifying areas of real or perceived disparity, and presents alternative formulations that make the two systems (Islamic law and human rights conventions) compatible.

Both *Islam and Gender* and *Gender and Human Rights* are well written and well documented. Mir-Hosseini’s work can help both Muslim

and non-Muslim feminist scholars understand the various opinions about gender issues that exist in Iran today. Sardar Ali’s book is worth the attention of both feminist and international law scholars.

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NORTH AMERICAN MUSLIM WOMEN VOICE THEIR CONCERNS

by Sherine Hamdy

Gisela Webb, ed. **WINDOWS OF FAITH: MUSLIM WOMEN SCHOLAR-ACTIVISTS IN NORTH AMERICA**. Syracuse, NY: Syracuse University Press, 2000. 295p. bibl. index. \$39.95, ISBN 0-8156-2851-X; pap., \$19.95, ISBN 0-8156-2852-8.

Shahnaz Khan, **MUSLIM WOMEN: CRAFTING A NORTH AMERICAN IDENTITY**. Gainesville, FL: University Press of Florida, 2000. 151p. bibl. index. \$49.95, ISBN 0-8130-1749.

Western scholarship and the popular imagination have long been fascinated with the status of women in Islam. Early nineteenth-century Orientalist travel literature portrayed Muslim women as sexually exotic others in “harems” at the height of colonial exploits and sex tourism. More recently, scholarly and popular mass-mediated Western images of the Muslim woman include distorted stereotypes of oppressed, muted, veiled or even shrouded women living in what is often described as a misogynist

and violent religious culture. Unfortunately, Islam as a religion and Muslim culture remain grossly misunderstood by the West.

Although popular media in North America often conflate “Muslim” with “Arab,” the Islamic world extends far beyond Arab nations, across Asia and Africa and into Europe. Through immigration and conversions, Islam is steadily increasing in North America as well, where it is today the fastest-

growing religion. As Islamic communities increase on this continent, it becomes more urgent for Islam as a religion to be understood, and for dialogue between Muslim and non-Muslim North Americans to increase.

Gisela Webb’s edited collection, *Windows of Faith: Muslim Women Scholar-Activists in North America*, and Shahnaz Khan’s sociological study,

Muslim Women: Crafting a North American Identity, are steps in that direction.

Both books point out two main problems Muslim women face: Orientalism (of which colonialism, Western exploitation, media misrepresentations, Western feminism, and universalizing human rights discourse are a part) and patriarchy (both within and outside of Islam). Muslim women thus find themselves between a rock and a hard place: having to defend Islam to a world (one that includes well-intentioned but often patronizing Western feminists) that reduces their faith and culture to misogyny, while simultaneously confronting sexism from within the larger Islamic community.

Windows of Faith presents the perspectives and work of ten scholar-activists who creatively and strategically combat both Orientalism and patriarchy by uncovering Islam's egalitarian spirit. *Muslim Women* is a sociological analysis of fourteen women in Canada who have internalized Orientalist and patriarchal views of Islam, causing many to feel conflicted and to reject identification as Muslims. Both books attempt to challenge contemporary discourse that categorizes "Muslim" and "progressive" as mutually exclusive. Yet they do this in different and even opposing ways: the *Windows of Faith* contributors call for women's equal rights from *within* religion, by appealing to Islamic sacred texts that state that women and men are equal before God. In contrast, Khan's *Muslim Women* attempts to move *outside* of religion to show that "Muslim" is a larger category of

identity that should not be confined to belief and practice of the Islamic faith.

Windows of Faith provides a welcome and sorely needed perspective in Islamic, feminist, legal, and post-colonial studies. The authors strategically and creatively contest both Orientalism and patriarchy by practicing *ijtihad*, or the Islamic tradition of ongoing interpretation of the sacred texts. This is an important move, because Islam is a religion based on its holy text, the Qur'an. The *Windows of Faith* authors argue that an informed understanding of the Islamic texts is necessary for women to ascertain their equal rights. Islam, they point out, is based on equality of all believers before God, regardless of social distinctions such as race, class, or gender.

The collection includes alternative interpretations and approaches to the Qur'an and some of the *ahadith*, or sayings of the Prophet, that highlight Islam's protection of women's equality. The authors argue that text and tradition have been misinterpreted for centuries by male jurists who did not have women's interests—or, for that matter, particularly Islamic interests—in mind. Thus, as Maysam al-Faruqi argues in her chapter "Women's Self-Identity in the Qur'an and Islamic Law," uncovering the spirit of equality in Islam is not a *feminist* project, but the correct *Islamic* one. The problem of women's status in Muslim communities is not in Islam itself, but in Islamic interpretations (which al-Faruqi would argue are *misinterpretations*) and the applications of Islamic laws. Al-Faruqi argues that the goal of Muslims is to properly understand divine guidance, and that this includes redressing

incorrect understandings of the Qur'an that have been used to oppress women (p.100).

In addition to al-Faruqi's contribution, chapters by Amina Wadud, Azizah al-Hibri, Asifa Quraishi, and Riffat Hassan seek to interpret the sacred and legal Qur'anic text in its gender-egalitarian spirit. Other strategies for asserting gender equality in Islam include involvement and education of the community (Nimat Barazangi, Rabia Harris, Aminah McCloud, Gwendolyn Simmons), participation in grassroots organizing (Gwendolyn Simmons), and documenting women's active engagement with religion in early Islamic history (Mohja Kahf). There are two practical and useful appendices in the book: one, by Riffat Hassan, details the citations for human rights guarantees in the Qur'an, and the other, by Kareema Altomare, is a partial list of organizations for Muslim women's rights, advocacy, and higher Islamic education in the U.S.

The most compelling and persuasive work is in the section on "Law," particularly the chapter by Islamic legal scholar Asifa Quraishi, who, through a well-researched analysis of the Qur'an and other Islamic legal texts, harshly critiques the grossly misogynist rape laws in contemporary Pakistan. Quraishi investigates these laws, which have been used to disastrous effect on women—most notably, these laws have been used to convict rape victims on charges of adultery.

Quraishi points out the Qur'an's clear stipulation that those who accuse chaste women of adultery and do not bring four witnesses should themselves be punished for slander, and "their testimony should not be accepted

Uncovering the spirit of equality in Islam is not a feminist project, but the correct *Islamic* one.

afterwards” (p.108). She argues that the requirement of quadruple testimony for what is usually a private act (adultery) suggests that charges of adultery should be brought only in cases of public indecency, not in those of private sexual conduct. As for private sexual misconduct, Quraishi refers to the statement in verses 24:11-17 of the Qur’an that “it is not for us to speak of it” (p.111); rather, God is the ultimate judge.

Furthermore, Quraishi argues, rape is not even considered to be in the domain of adultery in Islamic law. Rape is a separate and serious criminal offense in the category of assault (p.129). Quraishi notes that in addition to criminal prosecution for rape, Islamic jurisprudence provides a means for civil redress for a rape survivor, in the form of financial compensation for the loss of his or her sexual autonomy (pp.131-134).

The results of this type of Qur’anic analysis are quite different from interpretations that allow abuses of women in the name of Islam, as is currently happening with the rape laws of Pakistan. In fact, if Islamic law were properly followed, it is these men who accuse rape victims of adultery who would be punished. As Quraishi concedes, there is still much work ahead in post-colonial Muslim nations in changing not only the laws, but also the cultural attitudes that foster such laws to begin with (p. 135). As Azizah al-Hibri also argues, the most important element of Islam is piety,

which is anathema to domination: “Consequently, all laws that attempt to dominate women by denying them equal rights must be revised to reflect the fundamental Qur’anic principle of human equality” (p.71).

Shahnaz Khan’s sociological study, *Muslim Women: Crafting a North American Identity*, presents conflicted and pained testimonies of fourteen immigrant women in Canada. Khan bases her study on one- to two-hour interviews with each of her informants, whose transcripts she reproduces in part.

The book begins with three case studies of women who, having internalized Orientalist depictions of Islam and Muslims, reject this category of identification and do not consider themselves Muslim (this seemed strange for a book entitled “Muslim Women”). Khan theorizes *Islam* as a constructed category and draws on theoretical work done on the construct of “ethnic identity.” She writes that she accepts the category *Muslim* “as a starting point” and that she wishes to “problematize it in an attempt to understand the fluidity of cultural expressions, particularly those within diasporic communities” (p.xii).

Khan’s study offers several important insights. She highlights tensions in these women’s relationships to Islam and attributes this problem partly to the long-standing effects of colonialism and current stereotypes about Muslims. She also successfully seeks to undermine essentialist notions of a “Muslim” identity. One reason for the interviewed women’s identification as Muslims is that they are defined as such by the wider, non-Muslim Canadian community to which they immigrated. Khan

insightfully argues, “At this intersection, women find themselves thrust into predetermined discourses and practices that help shape their agency and determine their strategies of resistance, often to the extent that progressive politics do not appear possible within the category Muslim” (p.ix).

There are several major problems in this book. First, although the author rightfully seeks to problematize the category “Islam” as a cohesive entity and recognizes that Islam means different things to different people, she does not distinguish between Islam as a sacred and textual tradition and Islam as practiced in everyday life. This leads her to argue that “progressive politics cannot emerge from either Islam or Orientalism but in the in-between hybridized third space” (p. x).

But arguing that progressive politics cannot emerge from Islam would deny the work being done by Azizah al-Hibri, Asifa Quraishi, Maysam al-Faruqi, Amina Wadud, and others presented in *Windows of Faith*. Throughout her work, Khan’s very definition of Islam remains elusive. I think she is right to suggest that the category “Muslim” is broader in people’s identities than religious practices. In this vein, it is interesting to hear the voices of people who consider themselves secular Muslims and of non-religious people who identify or are identified as Muslims. But Islam as a textual religious tradition should not be confused with Islam as anything people who call themselves (or are called) Muslims say and do. Asifa Quraishi’s excellent critique of Pakistan’s misogynist rape

laws relies wholly on this distinction. That is to say, Quraishi does not concede that the Pakistani rape laws' blatant abuse of Islamic law represents Islam merely because the Pakistani government says it does.

The other major problem in Khan's work is that her analysis of "Muslim women" in North America is based on interviews with fourteen women who "are the result of a chain reaction in which [she] asked one person to recommend another who wanted to talk about Muslim identity" (p.24). Thus, Khan admits, the commonalities among the women are "not necessarily incidental" (p.24). She tries to explain that "representation is not an issue" because any study would necessarily be subjective (p.25). This is certainly true, but that does not mean that one can address as large a category as "Muslim Women in North America" based on fourteen interviews. I am not even sure one could write about these fourteen women's "identities" based on one- to two-hour interviews.

Furthermore, these women's voices are extracted from their social and familial contexts. Thus, even as Khan seems to imply that the women have specific gendered problems with forging their Muslim identities, there is no basis of comparison for how their

husbands, brothers, or fathers experience Muslim identity. These women come from the diverse regions and backgrounds of Iran, Pakistan, India, Somalia, Egypt, Turkey, and Malta. It is certainly interesting that they are all identified as Muslims by the wider Canadian community to which they immigrated. But how can analysis of their diverse experiences of migration, war in their homeland, discrimination, racism, unemployment, domestic abuse, reproduction, child rearing, and political (dis)engagement be reduced to their identification as Muslims? At some points, the interviewed women and Khan herself seem to critique the notion that they are seen as "merely" Muslims by the wider Canadian community, but the structure of the book only reinforces this reduction.

Khan's presentation of these women's voices, however incomplete, does raise some important issues about the difficulties of forging a Muslim identity in an anti-Muslim environment. She suggests that despite her informants' dis-identification as Muslims and the discrimination they endure on the basis of their religion, these women still *desire* to be Muslim. On this note, I hope that Khan's interviewees (as well as anyone who reads her book) will read the important

essays in *Windows of Faith* by women who successfully find strategies in an Islamic framework with which to combat anti-Muslim and anti-woman bias. I also hope, in turn, that the *Windows of Faith* scholar-activists will be attentive to the issues Khan raises about the problems faced by North American Muslim women.

I would recommend that Khan's analysis be read in the context of multiculturalism, racism, immigration, or diaspora studies, but I did not find it illuminating for the study of Islam in North America. I recommend the *Windows of Faith* collection (especially the essays by al-Faruqi, al-Hibri, Quraishi and Wadud) for women's studies, American studies, Middle East studies, religious studies, scholar-activist work, and any class that wishes to deal with gender and Islam. Its broad range of issues makes it suitable for undergraduate, graduate, women's center, Middle East center, and law school libraries. Because of its useful appendices and outreach-oriented material, I also highly recommend it for public libraries.

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FRIENDSHIP (LIKE SISTERHOOD) IS POWERFUL

by Helen M. Bannan

Ellen Goodman and Patricia O'Brien, ***I KNOW JUST WHAT YOU MEAN: THE POWER OF FRIENDSHIP IN WOMEN'S LIVES***. New York: Simon & Schuster, 2000. 300p. bibl. \$25.00, ISBN 0-684-84287-4; pap., \$14.00, ISBN 0-7432-0171-X. [Large-print cloth edition available from Thorndike Press for \$29.95, ISBN 0-684-84287-4.]

Sandy Sheehy, ***CONNECTING: THE ENDURING POWER OF FEMALE FRIENDSHIP***. New York: William Morrow/HarperCollins, 2000. 394p. index. notes. \$25.00, ISBN 0-380-97430-4.

Ruth A. Symes, Ann Kaloski, and Heloise Brown, ***CELEBRATING WOMEN'S FRIENDSHIP: PAST, PRESENT AND FUTURE***. York, England: Raw Nerve Books (Centre for Women's Studies, University of York, York YO10 5DD, England; website: www.rawnervebooks.co.uk), 1999. 273p. bibl. index. pap., £7.99, ISBN 0-9536585-1-1. [For overseas pricing and ordering information, send email to orders@rawnervebooks.co.uk.]

In her introduction to *Connecting*, writer Sandy Sheehy recalls being taught, as she grew up in the 1950s, that "[r]omance and family were the sustenance of life; female friendships were the garnishes—the parsley sprig and orange slice, not the steak and potatoes" (p. xvii). In *I Know Just What You Mean*, authors Ellen Goodman and Patricia O'Brien, close friends themselves, use a very different metaphor to express the balance among key aspects of women's experience today: "Friendship is just one leg of the three-legged stool of a life that includes work and love" (p. 135). No longer a feminine frill, friendship is now recognized as a necessity, particularly within popular culture, which "has never validated the importance of friendship between women as keenly as within the last few years," as editors Ruth Symes, Ann Kaloski, and Heloise Brown note in the introduction to their anthology, *Celebrating Women's Friendship* (p.2).

A generation of feminist thought and activism has revolutionized the way we value women's friendships. Beginning with Carroll Smith-Rosenberg's exploration of the "female world of love and ritual" that women

inhabited in the nineteenth century,¹ feminist scholars from many disciplines have reexamined relationships among women, emphasizing their variety and centrality in women's lives.² Percolated through popular culture, these ideas have often been oversimplified. As Goodman and O'Brien note, a new stereotype of women as "endlessly empathic" is beginning to replace an older one that depicted "women constantly at odds,... backbiting, gossiping, catfighting, untrustworthy" (p. 165). Most women's realities lie somewhere in the middle of the arc described by that pendulum's swing.

The nearly simultaneous appearance of *Connecting* and *I Know Just What You Mean*, two excellent, well-researched books on women's friendships intended for a general audience, should help restore that middle ground. This review will also consider a British anthology published in 1999: Symes, Kaloski, and Brown's *Celebrating Women's Friendship*. While the first two books are more directly comparable, all three of them weave

autobiographical details into the analysis, underlining the relevance of experience as evidence in examining this inherently subjective subject matter. As the anthology's concluding essay (by Jackie Scott-Mandeville) proclaims, "The Personal is Academic"—a twist on the Second Wave slogan that fits this field of women's studies scholarship very well.

Sandy Sheehy grounds *Connecting* solidly in social science research and methodology, minus the jargon, producing a readable, insightful analysis. Although there are no numbered footnotes, references linked to specific pages and lines of text fill thirty-seven pages at the end of the volume. An appendix contains a quantitative summary and the questions Sheehy used in an interview study she conducted with 204 women and girls, who were carefully selected to represent several dimensions of demographic diversity, including age, race/ethnicity, sexual orientation, and region. This meticulous but unobtru-



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sive research gives the book a solid foundation, as it proceeds clearly from its first chapters, outlining a multicultural history of patterns of women's friendship in the U.S. and providing clear definitions of terms.

Sheehy is fond of listing as an organizational device. She identifies seven stages of friendship development and ten forms such relationships can take, and then discusses how these varieties change through the life cycle in six "seasons" of friendship. This section of the book seems somewhat repetitive, but the examples of each type of friendship in each phase of life highlight the conceptual differences

among the categories. Sheehy also explores seven primary challenges to friendship and several (unnumbered) themes of discord among friends. The book ends with a self-help chapter, "Seventeen Steps to Having Friends for Life" (p. 315). Sheehy fleshes out all her lists with specific anecdotes from her rich interview data. Given the nature of this topic, it seems fitting to note my subjective as well as analytical response to the book. It passed my personal "tissue test of truth," since its emotional resonance frequently moved me to tears as I remembered incidents from my own friendships that were similar to those described.

I Know Just What You Mean passed my tissue test as well, and also

activated my laugh-out-loud meter. Widely syndicated columnist Ellen Goodman and novelist Patricia O'Brien tested their own longstanding friendship by writing this book together. In contrast to Sheehy's social science base, Goodman and O'Brien's grounding is in the humanities; they primarily use evidence from literature, arts, and media, although they, like Sheehy, also cite key feminist psychological classics. They also use interviews, but they chose their informants less rigorously, talking with many prominent women (Oprah Winfrey, Mary Gordon, the Indigo Girls) and their not-so-famous friends. Though they include some "everywoman" pairs and some historical examples (Eleanor Roosevelt, Vera Brittain), their range of diversity is decidedly more limited. Goodman and O'Brien examine what they call "The Bad Stuff" as well as the good, as Sheehy does, emphasizing that solid relationships don't magically sprout and thrive without significant growing pains. Like Sheehy, they conclude with advice, outlining the key principles they used to expand their own initial connection into a fulfilling lifetime friendship.

Although Goodman and O'Brien do consider life cycle issues, particularly in the section that emphasizes shared feminist activism as a basis of friendship among women of their generation, their book's structure is autobiographical. Applying Sheehy's taxonomy of friendship types to their relationship, one might say that O'Brien and Goodman began as "lifemates" in the 1970s, when they were thirty-something single mothers sharing the challenge of returning to graduate school as Nieman Fellows at Harvard. Although geographically separate most of the time since, they have continued to rely on each other as

“soulmates,” building what they themselves call a “lifetime friendship,” the type of relationship their book primarily considers.

Using both individual voices and jointly written sections, Goodman and O’Brien focus on the issues that have emerged in different stages of their own relationship, extending insights more general discussions of the importance of talk, risk, competition, play, etc. They delve into some topics particular to their experiences, such as sisters as first friends, and bravely go into some areas Sheehy avoided, such as comparison of friendship styles by gender. Upon finishing this book, a reader can feel she has gotten to know about women’s friendship from the inside of one such relationship, a perspective much different from Sheehy’s broader scope.

The ten essays in *Celebrating Women’s Friendship*, all of which originated as papers given at a conference of the same title at the University of York in 1995, provide a range of analytical perspectives and personal voices on women’s relationships, as the subtitle accurately proclaims: *Past, Present and Future*. The volume begins with two powerful, jointly authored pieces that perceptively analyze current friendships between academics of different generations (Jane Montague and Ali Andrew) and different racial/ethnic backgrounds (Juliet Betts and Shantu Watt).

Three excellent theoretical pieces ground the present in the recent past of feminist scholarship. Katherine Side identifies three major approaches (psychosexual, sociocultural, and radical) in feminist theory on friendship and calls for more complete conceptualization of friendship maintenance. Although touted as more voluntary than family relation-

ships, friendships are also, Side argues, “often based on commitment and thus entail some sense of obligation” (p. 72).

Laura Potts also reexamines that “voluntary” distinction, noting that family relationships seem increasingly voluntary in this era of “the breakdown of the family” (p. 83). Potts argues against romanticizing friendship, and insists that the model of sisterhood for friendship is particularly apt, since both are fraught with the tension that occurs between individual uniqueness and a “mutual or shared identity” that each relationship constitutes (p. 89).

Vicki Bertram builds a solid theoretical foundation for her analysis of representation of friendship by contemporary women poets. Decrying feminist use of familial metaphors that keep friendships marginal, she states that even the politically correct phrase “significant other” renders non-sexual friendships “insignificant” (p. 187). As she explicates how poets “tackle the challenging terrain of identification and differentiation between women” (p. 190), Bertram unearths new ways in which poets configure familial relationships to illuminate friendship themes within them.

Three historical essays shed new light on friendships past. Ruth Symes explores the close friendship that developed solely through letters exchanged between nineteenth-century Irish educational reformer Maria Edgeworth and a concerned American Jewish mother, Rachel Mordecai Lazarus. Judy Giles uses a variety of twentieth-century sources—including Daphne DuMaurier’s novel *Rebecca*, a college graduate’s account of her life disguised as a “charwoman,” and an

extensive interview with a retired servant—to examine cross-class relationships between maid and mistress that confound public and private distinctions. This theme is explored as well by Heloise Brown and Krista Cowman as they analyze the differences between friendship and comradeship within the British suffrage movement.

In looking forward to the future of women’s friendships, both Kaloski’s essay in *Celebrating Women’s Friendship* and Sheehy’s epilogue in *Connecting* explore cyberspace as a setting where women can build real relationships using electronic communication tools. Sheehy emphasizes how “E-mail Is Female” (p. 332), while Kaloski raises questions of authenticity and gender that can become problematic in virtual domains, particularly in the “cybercity” of LambdaMOO.

In conclusion, I enjoyed all of these books and recommend them both as potential texts for women’s studies courses and as recreational reading for personal development. Forced to be more specific, I’d favor Sheehy for undergraduates, the anthology for grad students, and Goodman and O’Brien for an airplane book or a good friend’s birthday gift.

Notes

1. Carroll Smith-Rosenberg, “The Female World of Love and Ritual: Relations Between Women in Nineteenth-Century America.” *Signs* v.1, no.1 (1975), 1–29.
2. Notable discipline-based works include literary historian Lillian Faderman, *Surpassing the Love of Men:*

Romantic Friendships Between Women from the Renaissance to the Present (New York: William Morrow, 1981); psychologist Lillian Rubin, *Just Friends: The Role of Friendship in Our Lives* (New York: Harper & Row, 1985); philosopher Janice Raymond, *A Passion for Friends: Toward a Philosophy of Female Affection* (Boston: Beacon Press, 1986); psychotherapists Luise Eichenbaum and Susie Orbach, *Between Women: Love, Envy and Competition in Women's Friendships*

(New York: Viking Penguin, 1988); linguist Deborah Tannen, *You Just Don't Understand: Men and Women in Conversation* (New York: Ballantine Books, 1990); theologian Mary E. Hunt, *Fierce Tenderness: A Feminist Theology of Friendship* (New York: Crossroad, 1991), and sociologist Pat O'Connor, *Friendships Between Women: A Critical Review* (New York: Guilford, 1992). In addition, two insightful books by feminist authors outside academia were influential:

Louise Bernikow, *Among Women* (New York: Harper and Row, 1980) and Letty Cottin Pogrebin, *Among Friends: Who We Like, Why We Like Them, and What We Do About It* (New York: McGraw Hill, 1987).

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CORRESPONDING WOMEN: HEAP—REYNOLDS AND STEIN—TOKLAS

by Susan Barribeau

Holly Baggett, ed., **DEAR TINY HEART: THE LETTERS OF JANE HEAP AND FLORENCE REYNOLDS**. New York: New York University Press, 2000. 208p. bibl. ill. index. \$55.00, ISBN 0-8147-1246-0; pap., \$20.00, ISBN 0-8147-9856-X.

Kay Turner, ed., **BABY PRECIOUS ALWAYS SHINES: SELECTED LOVE NOTES BETWEEN GERTRUDE STEIN AND ALICE B. TOKLAS**. New York: St. Martin's Press, 1999. bibl. ill. \$17.95, ISBN 0-312-19832-9; pap., \$12.95, ISBN 0-312-26713-4.

These evocatively titled books are both collections of women's correspondence, but very different ones. *Dear Tiny Heart* consists of letters exchanged over a span of thirty-seven years by two women who were rarely together; the love notes in *Baby Precious Always Shines* were exchanged by two women who were hardly ever apart in their many years together. The two edited collections make available to scholars (and other interested parties) private communications between two women who are very famous (Gertrude Stein and Alice B. Toklas), and between two others (Jane Heap and Florence Reynolds) whose names are not commonly recognized.

Despite the differences, these women have a number of commonalities. They were contemporaries. Three of them—Stein, Toklas, and Heap—knew each other for many years. Stein and Toklas lived and worked in Paris permanently, Heap temporarily, and the three shared many acquaintances in literary and social circles of expatriate Americans and internationally known writers and artists. Florence Reynolds lived in the United States, occasionally visiting and traveling with Heap in Europe. All four women were intellectually aware and interested in the arts. All lived

with women in lesbian relationships during their lives and, judging from their writings, were very self-accepting. Stein and Toklas were lifelong partners. Heap and Reynolds, who met in 1908 and were lovers early in their relationship, remained friends for life, even when their primary relationships were with other women.

Both books feature generous and well-fashioned introductory essays by their respective editors. Kay Turner's introduction to *Baby Precious Always Shines* is very much about the notes themselves, their form and content, and their context within the domestic life of this famous couple—Stein and Toklas, after all, need no introduction. Turner also shares some of the backstory on the finding and publishing of these notes, which are part of the Gertrude Stein papers at Yale's Beinecke Library. She devotes several intriguing paragraphs to how the notes came to be included in the Stein papers that Toklas gave to Yale after Stein's death in 1947—the notes “...by all accounts...given by mistake.” Toklas did not want the notes made public, but in 1981, the Beinecke Library decided to make them accessible for research. My curiosity about this decision will likely not be satisfied,

but it did make me think about libraries and the vexing conflict between privacy and scholarly accessibility.

Holly Baggett's introductory material in *Dear Tiny Heart* serves a different purpose. It is a welcome summary of the complex life and activities of Jane Heap and a source of information about her lifelong connection with Florence Reynolds. Again, there is discussion about the process and ramifications of bringing this collection (housed at the University of Delaware) to publication. Issues of privacy and personal discretion are raised here too. As with *Baby Precious*, the privacy issues in *Tiny Heart* have to do with the intimate nature of the correspondents' relationships—even though, for the most part, all of the women lived quite openly as lesbians.

Jane Heap experienced fame herself during her lifetime, as co-editor, with Margaret Anderson, of the *Little Review*—a groundbreaking and adventurous literary journal that occupied a prime place during its existence (1914–1929) in publishing new work of modernist writers. The

Little Review was the first to publish chapters of James Joyce's *Ulysses*—an act for which the editors were tried (and convicted) on charges of obscenity.

Heap and Anderson were lovers as well as co-publishers. Anderson wrote several books that describe their various partnerships. One of the most useful aspects of *Dear Tiny Heart* is its presentation of Heap's perspective on the relationship with Anderson.

Anderson figures large in Jane Heap's life throughout the span of Heap's correspondence with Reynolds. Early on, a young Heap writes in despair and exasperation to Reynolds (now her friend, no longer a lover) about Anderson's infidelity and flightiness. As the correspondents age, their letters express the mellowing of volatile, youthful relationships into solid and permanent friendships. Indeed, in the later years, Reynolds has gotten to know Anderson well and expresses much concern to Heap about Anderson's perilous predicament in France during World War II.

The Heap-Reynolds letters are organized by time period into four sections, with helpful context notes by the editor in each section. The reader shifts perspective along with the correspondents as their lives move on. Reynolds' steadfast love and generous support for Heap does not waver. Heap often addresses Reynolds as "Dear Mother," revealing—blatantly—a primary emotional dependency. Reynolds' support was financial as well as emotional. She not only sent money regularly during her life, but also, upon her death in 1949, left her income to Heap (who lived until 1964).

Baby Precious Always Shines differs considerably in sensibility from *Dear Tiny Heart*. The Stein-Toklas collection consists of informal and brief love notes between two people who were very rarely apart. I found myself thinking about Post-It Notes.[™] Had these women lived in our time, perhaps Gertrude's late-night notes would be written on those small, pale-yellow flaps of paper and stuck to her lover's mirror or toothbrush to be found in the morning. The important thing is that however informal the love notes were, Alice saved them all.

The notes, mostly from Stein to Toklas, are affectionate in the extreme, playful, gender-bending, repetitive, and full of small clues about their domestic life together. Perhaps the most startling revelation in this collection is the clarity that emerges about the meaning of a peculiar Stein-Toklas term. Scholars have heretofore widely believed that when Stein wrote about a "cow," she was referring to an orgasm. In the love notes, finally, "cow" unambiguously turns out to mean bowel movement.

The Stein-Toklas notes are icing on the cake for many readers, for whom much about these women's lives and story will already be familiar—*The Autobiography of Alice B. Toklas*, the art collection, *Making of Americans*, the apartments at rue de Fleurus and rue Christine, and the poodle(s) named Basket. The Heap-Reynolds letters, on the other hand, are the cake, in that they tell about lives and stories that are not so well known.

As objects, both books are well-produced, paperbound artifacts. The cover of *Dear Tiny Heart* features a photograph of Jane Heap from the shoulders up, wearing a shirt, tie,

jacket, and hat—and a very intent expression. It is an arresting picture, and very gender-ambiguous. "Who is that guy?" asked a colleague who spotted the book on my desk. Each book contains photos of the respective correspondents. *Baby Precious Always Shines* also includes reproductions of some of the notes themselves, as well as of some receipts and miscellanea from the Stein-Toklas household. There is something comforting about being able to scrutinize photographs when reading such personal missives.

Jane Heap eventually moved away from her public life in the world of avant-garde art and literature when she became a disciple of the mystic George Gurdjieff. She moved to London and led Gurdjieff study groups for the rest of her life, focused on self-awareness and spirituality. Gertrude Stein remained steadfast in her creative habits and, rather than withdrawing from a public life, became, if anything, more available—traveling, reading, and lecturing.

Both Heap and Stein were lifelong seekers. I would venture to say that having such steadfast, lifelong companions as Reynolds and Toklas provided an invaluable foundation of unconditional love and support. Such a foundation allowed these women to advance the creative ideas of the early twentieth century, each in her own way.

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FEMINIST VISIONS

Women in Islam: Four Films

by Jennifer Loewenstein

HOLLYWOOD HAREMS. 24 mins., color. 1999. Tania Kamal-Eldin. Women Make Movies, 462 Broadway, Suite 500L, New York, NY 10013; phone: (212) 925-0606; email: info@wmm.com; website: www.wmm.com. Rental: \$60.00. Sale: \$250.00. Order #: W00665.

CRIMES OF HONOUR. 44 mins., color. 1998. Dir: Shelley Saywell. First Run/Icarus Films, 32 Court Street, 21st Floor, Brooklyn, NY 11201; phone: (718) 488-8900; fax: (718) 488-8642; website: http://www.frif.com/ Rental: \$75.00. Sale: \$375.00.

THE BORN-AGAIN MUSLIMS. Part One of *Beyond the Veil: The Conflict Between the Muslim World and the West* (a series of three videos Produced by Kanakna Documentary in association with Mundovision Ltd.) 52 mins. 1999. Filmmakers Library, 124 East 40th Street, New York, NY 10016; phone: (212) 808-4980; fax: 212-808-4983; e-mail: info@filmmakers.com; website: http://www.filmmakers.com/ Rental: \$75.00. Sale: \$350.00.

FOUR WOMEN OF EGYPT. 90 mins., color. 1997. Tahani Rached. Women Make Movies, 462 Broadway, Suite 500L, New York, NY 10013; phone: (212) 925-0606; email: info@wmm.com; website: www.wmm.com. Rental: \$90.00. Sale: \$295.00. Order #: W99629.

There has been renewed interest in the Middle East and in Islam of late, for a variety of reasons. One issue that many people have been looking at more closely is the role of women in Islamic culture. Four videos examine this topic from different standpoints and provide us with, among other things, contexts within which this topic can be even more closely examined.

The portrayal of Muslim women in Western films has long been a fascinating topic. In *Hollywood Harems*, we are shown a series of clips from Hollywood films that portrayed the “Oriental” woman as the object of Western male fantasies: for instance, as a suggestive, scantily dressed, simple creature who lures men to herself through the forbidden territory of the harem, past the inviolability of the veil.

The clips are convincing but incomplete. The earliest is from Rudolph Valentino’s famous film, *The*

Sheikh, made in 1921, and the latest are from films such as *Son of Sinbad* and *Kismet*, which were produced in the 1950s. As a *history* of the image of Oriental women in Hollywood films, this video is informative. It does not, however, touch on more discerning issues such as the changing perception of women in Islam over time, and it never looks at the political climate either in the United States or in the various Middle East nations as a possible framework from which our images have developed. The focus here is strictly on entertainment: films are made to entertain us, and the Oriental woman is, at best, the object of sexual entertainment for the primary viewers, who are adult males.

Shelley Saywell’s *Crimes of Honour*, much more serious and memorable, is a well-researched documentary about honor killing in

primarily Middle Eastern and North African countries. The stories recorded are chilling. Various people, including women’s rights lawyers and their clients, potential victims, and family members of past victims relate all sides of the different stories. The writer does not hesitate to condemn this horrific practice, however.

“Honor killings,” as they are still called, refer to the murder, by male family members, of women or girls who refuse to accept an arranged marriage, lose their virginity before marriage, are raped, are victims of incest, fall in love with the “wrong” man, or in some other way “dishonor” their families by “behaving” in socially unacceptable ways or refusing to accept traditional roles. Honor killings

take place primarily (but not exclusively) among the poorer classes, where “honor” is a more achievable distinction than wealth. This tradition, we are informed, originated with ancient tribal codes that made women’s bodies the property of men. Examples of the practice can be found in Africa, throughout the Middle East, and as far away as Pakistan. Contrary to popular belief, however, honor killings have no basis whatsoever in Islam or in the Koran, and, according to Saywell, they have taken place in Christian and Jewish families as well as among Muslims.

Efforts to stop these crimes are under way in many countries today, but have had limited success. In Jordan alone, for example, a woman is killed every two weeks for bringing “shame” to her family. The only refuge for most women at risk is a prison or mental hospital, which provides only temporary security at best. In more advanced areas such as the West Bank



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or Jordan’s capital, Amman, there are women’s shelters, as well as new laws making it illegal for men to commit these killings. But even where the laws have been implemented, the penalty is minimal. This video effectively highlights a serious issue faced by women in societies that still allow them to be treated as the property of male-dominated families.

Part One of the *Beyond the Veil* series presents a different image of women in Islam. Here, instead of passive victims, we see “born again Muslims,” women who militantly practice “Islam” in reaction to the intrusion of Western cultural values.

This film is one part of a study of *Islamism*—a term that connotes *not* essential, “pure,” or traditional Islam (in which there is no justification for terrorist violence), but rather a modern *politicization* of Islam that many Muslims abhor. This segment focuses particular attention on the role of women in Islamism. It is nevertheless part of a broader debate referred to by some as the “clash of civilizations”—the meeting of the Islamic East with the secular West. As such, it is over-general in its depiction of Islam as a faith without variation or complexity, accepted blindly and at face value by all who call themselves Muslim. By portraying only the fundamentalists, this documentary does little justice to the millions of people, men and women, who are culturally and religiously Muslim but who are neither dogmatic nor militant in their observance of Islam.

First we watch as Sudanese women train in an Islamic militia outside Khartoum. The image of the “terrorist” comes swiftly to mind, and the narrator reinforces this image by

telling us that, “like most Muslims, the people of Sudan believe the West is the aggressor.” The filmmakers interview Muslims from places as varied as Sudan, Turkey, and Iran on their reasons for embracing Islamic fundamentalism. Yet while the reasons vary (from the statement that this is “what Allah has ordained” to “because the West is fighting Islam in Palestine”), one can mistakenly get the impression that fundamentalism is a movement of the majority in Islamic countries, which it is not. There is an “explosive Islamic revival under way,” claims the narrator. Will this not lead to “a new cold war confrontation?” he asks.

Islamism has indeed flourished in some places, including in Algeria and Iran, and within militant fundamentalist groups such as Hamas and Hizbullah. That this represents the trend for the future, however, is not clear—especially if one examines the recent history of Iran, where the desire for a relaxation of the strict religious codes has long been evident. In only one other Islamic country (Afghanistan, which indeed languishes under the outrageously repressive Taliban) have Muslim fundamentalists taken power or successfully “converted” a majority of the population. Women fundamentalists in Islamist countries are even more a minority, although the images we see here might suggest otherwise.

There are a number of interesting and revealing interviews in *Beyond the Veil: Born-Again Muslims*. Until recently, one might have come away

Contrary to popular belief, honor killings have no basis whatsoever in Islam or in the Koran.

feeling that the film was intended to scare us with an exaggerated sense of the threat of Islamic fundamentalism from “the East” (in reality, from the poorest, most underdeveloped countries of the Mid-East). Sadly, from the other side of September 11, 2001, the threat feels all too real. On the other hand, the film does make clear that stereotypes about “the East” or “the West” exist on both sides, and that perhaps it would be better to try to understand the “other” so that we become “traveling companions” rather than enemies.

Tahani Rachad's *Four Women of Egypt* is a remarkable story of four women whose lives are entwined both in friendship and with the history of modern Egypt. Each woman has an entirely different story to tell, making her relationship with the others the more telling. One is a Christian whose first language was French and who grew up in Paris and Cairo. Another has become a religious Muslim. The other two are culturally Muslim but, like many Christians and Jews in the United States, are not particularly

observant. All have been affected by the turmoil and change that marked Egypt's post-World War II history. All have passionate opinions about Gamal Abdul Nasser's “revolution” and the regime of his successor, Anwar Sadat. All were active in political struggle of one kind or another. Each story represents another facet of Egypt's internal and external changes in the twentieth century—whether of social revolution (women's rights, unions, economic inequality) or political upheaval (ending British occupation, making peace with Israel, allying with the U.S., etc.)

The documentary is enjoyable to watch because we see the human face of struggle, friendship, women's solidarity, and conflict. There are no clear answers on the direction that modern Egypt will take regarding issues as divisive as women's rights. But the film is also educational, in that each woman chose a way of life that nevertheless intersected with the often dramatically opposed lives of the other women interviewed. The story of their continued friendship is uplifting,

especially at a time when modernity and tradition were shaking the old foundations of Egypt and transforming it into the dynamic, if potentially explosive, third-world power it is today.

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Her Vision Survives: Two Films About Audre Lorde

by Catherine Green

THE EDGE OF EACH OTHER'S BATTLES: THE VISION OF AUDRE LORDE. 87 mins. 2000. Prod.: Jennifer Abod. For ordering details, write to Profile Productions, P.O. Box 21387, Long Beach, CA 90801; email: jabod.profile@get.net.

A LITANY FOR SURVIVAL: THE LIFE AND WORK OF AUDRE LORDE. 60 mins. 1995. Ada Gay Griffin and Michelle Parkerson. Third World Newsreel, 545 Eighth Ave., 10th Floor, New York, NY 10018; phone: (212) 947-9277; fax: (212) 594-6417; website: <http://www.twn.org>. Rental: film, \$300.00 plus shipping; video, \$100.00 plus shipping. Sale: film, \$1000.00 plus shipping; video, \$250.00 plus shipping.

At the end of the poem “A Litany for Survival,” Audre Lorde wrote, “We were never meant to survive.” She also recited the line in many interviews and speeches. What did she mean? Who are *we*? What is it to *survive*?

As AnaLouise Keating suggests in *Women Reading Women Writing*, Lorde’s “we” is performative and political.¹ In her speeches, essays and poetry, Lorde is inclusive.² She offers us numerous opportunities to explore our affiliations, our differences, and the very fabric of our humanity. She asks that we scrutinize our lives—examining principles that underlie our various oppressions, understanding how we may be complicit in our own oppressions and the systems that oppress others. Lorde’s “we” invites us to assume our commonality as we work with and celebrate our differences.

At the same time, Lorde speaks very specifically to groups who have been systematically denied visibility, who have been oppressed and silenced. As a Black woman, a feminist, a lesbian, a poet, a single mother of two, and more, Lorde is very clear about her own connections and speaks for those

communities as she speaks for herself and her complex identifications. In the film *Litany for Survival: The Life and Work of Audre Lorde*, Adrienne Rich notes, “There was a contradictory seizing upon Audre as a token—especially as a Black lesbian, by white lesbians.” Rich mentions the pain this caused Lorde, who was deeply committed to inclusiveness. The performativity of Lorde’s “we” depends on our complex identifications—our ability and willingness to relate to what is familiar in an “other” helps us to embrace what is frightening or different. When white lesbians and feminists embrace Lorde without examining our own racism or privilege, we fail to understand Lorde’s vision and miss opportunities to move toward more just communities and satisfying interactions. But Lorde worked between all the groups with whom she identified—pointing to homophobia and sexism among Black men, homophobia among Black women, and so on.

Lorde’s “we” invites “us” to speak, and to take responsibility for our speaking. For Lorde, survival depends on our ability to recognize the differences between us as resources that we can use. In order to learn what our differences are—both the differences be-

tween ourselves and others as well as our own internalized contradictions—we need to speak. We speak and write ourselves collaboratively into communities and worlds, just as Lorde created worlds—through her poetry as well as her social activism—where they didn’t exist before.

The poet Sapphire, also speaking in the film *Litany*, discusses Lorde’s coming out as a lesbian at a time when “there was great terror about being different” among Black Nationalists—as well as elsewhere. Sapphire continues, “For her to stand up and say ‘I am a lesbian’ was not just moving the mountain, it was creating a new world for us.”

Both films reviewed here—Griffin and Parkerson’s *Litany for Survival: The Life and Work of Audre Lorde* and Jennifer Abod’s more recent *The Edge of Each Other’s Battles: The Vision of Audre Lorde*—document Lorde’s often pivotal and galvanizing involvement in social political movements.

There is a way in which Abod’s *The Edge of Each Other’s Battles* picks up where *Litany* leaves off. Abod’s film thoughtfully discusses Lorde’s social activism in depth as it documents a 1990 “teleconference” entitled “I Am Your Sister: Forging Global Connections Across Differences,” which was

organized to celebrate Lorde and her work, as well as to bring together communities from all over the world. Griffin and Parkerson's *Litany* also provides some footage from the conference and, near the end, introduces the voices of conference organizers. Both films indulge the viewer with marvelous, up-close moments with Lorde.

In *Litany*, Lorde reads various of her poems, as well as passages from *Zami*, her "biomythography." The readings are woven throughout the film, giving a narrative coherence to the rich montage of images, Lorde's voice, and others' testimony. Old still photographs—particularly of Lorde but also of newspaper clippings—as well as historic marches, demonstrations, and everyday life in Harlem where Lorde grew up provide a sense of the times as well as a closer glimpse into Lorde's earlier life.

The film shows Lorde addressing the viewer directly; it also records extensive testimony from people who were close to her and for whom she has been important: Sonia Sanchez, Sapphire, Adrienne Rich, Jewell Gomez, Dr. Gloria Joseph (Lorde's partner), Essex Hemphill, Barbara Smith, Blanche Wiesen Cook, Lorde's sisters, and Lorde's son, Jonathan Rollins. We are allowed to hear conversations between Audre and her daughter, Elizabeth Rollins Lorde. The viewer is also invited into Lorde's home life with Gloria on St. Croix.

Lorde's powerful acceptance speech upon being appointed Poet Laureate of New York State in 1991 is included early in the film. She said,

I've been asking myself, what does it mean to be a poet in a country where more money per minute, every minute, is spent on armaments—and we are supposed to be

at peace—than is spent to feed the starving children in this country, never mind the world? Where the price of one stealth bomber, already outmoded, is more than the entire federal appropriation for all of the arts in this country. What does it mean that a Black, lesbian, feminist warrior, poet, mother is named as the state poet of New York? It means that we live in a world full of the most intense contradictions, and we must find ways to use the best we have—ourselves, our work—to bridge those contradictions.

For Lorde, these contradictions, juxtapositions, and differences teach us. What is our position in relation to others? What is our world and how can we move it?

Griffin and Parkerson's film touches on Lorde's international work, including the time she spent helping to galvanize the community of Afro-German women in Germany. We are also shown a portion of Ellen Kuzwayo's presentation at the "You Are My Sister" teleconference, where Kuzwayo assured the poet that the name of Audre Lorde is known in South Africa.

Litany intricately pieces together the fabric of Lorde's biography and work. The video contains interviews with Lorde as she is very near death; some of the depictions are so profound that students and lovers of Lorde's work may even feel as if they were present. Lorde gave vision and voice to and for a house of difference. Her early death left a terrible void that many felt and still feel emotionally and intellectually, so both films are powerfully important and satisfying on a number of levels.

Litany ends with a great feeling of loss, some of which might be overcome

by the sense of the power and importance of Lorde's work that are enacted and discussed in Jennifer Abod's film, *The Edge of Each Other's Battles*. The planners of the "I Am Your Sister" teleconference—particularly Angela Bowen and Jacqui Alexander—discuss, often with Lorde, the planning of the conference, difficulties that came up in the course of the event, and Lorde's social and political theory honestly and in some depth. The conference depicted in this video helps us remember how to practice what Lorde has taught us.

The footage of Lorde in Abod's film is superb. (Students of Lorde may find it thrilling—as did this reviewer.) She reads and speaks to the conference, and her filmed conversations with the organizers, as well as with others such as Barbara Smith, feel very personal. The depth of discussion in this film is intensely satisfying. Also satisfying is Abod's willingness to let the viewer hear entire speeches and give speakers the chance to develop their ideas. And conference organizer Angela Bowen, who had access to Lorde's papers and notes in the writing of her doctoral dissertation,³ adds numerous insightful observations about Lorde's life and theory and the movements with which Lorde was associated.

We live in a world full of the most intense contradictions, and we must find ways to use the best we have—ourselves, our work—to bridge those contradictions.

—Audre Lorde

The teleconference organizers wanted to make sure that half the participants would be women of color and working-class women—particularly cultural workers—who use Lorde’s work. This had been a dream of Lorde’s, and the planners went to great lengths to make it happen. Participants represented twenty-three countries and included men who defined themselves as feminist. Lorde explained her globalism to the participants: “We are part of communities, and all over the world people of the earth are saying, ‘you took my land, you didn’t use it well, you abused it, you polluted it, you didn’t pay for it. Give it back.’ That is what we begin with.”

The teleconference was planned to explore the ideas in the essay “Eye to Eye: Black Women, Hatred, and Anger,”⁴ in which Lorde discusses internalized racism. The conference organizers planned “eye to eye” sessions in which various groups were convened by category in order to discuss their differences and similarities. Apparently a rift developed, and while many participants found the sessions to be enormously revealing, others felt that they were not being heard and wanted a chance to speak publicly about their experience. (Bowen and Alexander speculate that women of color who weren’t Black felt that Black women

had all the power.) In response, the organizers stayed up all night to change the conference space so that a “speak-out” could take place. In response to the struggle, Lorde also addressed the conference again:

I love you. I really love you. Even when I fight with you and even when the severe battles between us happen—and they have happened and they will continue to happen, because we are different, because we see things differently and because we have different ways of responding to the terrors that haunt us. But to be able to love and to recognize what love means—not total acceptance, not blind acceptance, but recognition. To recognize that if we move against a common enemy doesn’t mean we all beat the same drum or play the same tune. It means that we are committed to a future.

Both films are beautifully made; but more important, they keep Lorde’s vision alive. It is especially important for us to remember the conference that Abod’s film documents, and to continue to reflect on how we might further Lorde’s work—and our own—toward a livable future. Abod’s film raises important questions for feminism, particularly around race and class issues. Is there an inclusive and performative “we” in feminism—outside of Lorde’s texts? At the end of the

conference Lorde claims that *we* are going to survive. But at the end of both films, there remains a tremendous sense of loss.

Notes

1. AnaLouise Keating, *Women Reading Women Writing: Self Invention in Paula Gunn Allen, Gloria Anzaldúa and Audre Lorde* (Philadelphia, PA: Temple University Press, 1996).
2. Lorde’s published work includes numerous volumes of poetry, as well as several prose works: *Zami: A New Spelling of My Name* (“biomythography”) (Freedom, CA: The Crossing Press, 1997); *Sister Outsider: Essays and Speeches* (Freedom, CA: The Crossing Press, 1996); *A Burst of Light* (essays) (Ithaca, NY: Firebrand Books, 1988); *The Cancer Journals* (San Francisco, CA: Aunt Lute Books, 1997). Also, there is a Norton collection of her poetry, now out in paperback: *The Collected Poems of Audre Lorde* (New York, NY: W.W. Norton & Company, 1997).
3. Angela Bowen, *Who Said it Was Simple: Audre Lorde’s Complex Connections to Three U.S. Liberation Movements, 1952-1992*. Unpublished doctoral dissertation.
4. Audre Lorde, *Sister Outsider: Essays and Speeches* (Freedom, CA: The Crossing Press, 1996), p.145–176.

[Catherine Green is finishing a dissertation at New York University, in which she uses Audre Lorde’s work as theoretical basis for a pedagogy of image/text from a feminist and lesbian perspective. She is also currently teaching composition and literature at Defiance College in Defiance, Ohio.]

Childhoods Stolen: The Plight of Girls Worldwide

by Patrice Petro

OF HOPSCOTCH AND LITTLE GIRLS: STOLEN CHILDHOOD. 53 mins. 1999. Marquise Lepage. Films for the Humanities & Sciences, P.O. Box 2053, Princeton, NJ 08543; phone: (800) 257-5126; fax: (609) 275-3767; email: custserv@films.com; website: www.films.com. Item No. 10982, VHS. Rental: \$75.00. Sale: \$129.00.

One person in five in the world lives on less than \$1 per day and one in seven people suffers from chronic hunger: the vast majority of poor people are women and children. Women have less means than men to avoid or climb out of poverty.

There are officially 110 million girls in the world between the ages of 4 and 14 who work, and this number does not take into account domestic labour. Working conditions are almost always worse for women than for men (informal, atypical, casual, on-call, underpaid work) and systematic wage inequity persists (women earn roughly 25% less than men, with huge disparities between countries).

One million children around the world, mainly girls, are recruited into the sex industry each year.

Girls and women own less than 1% of the planet's wealth; we furnish 70% of the work hours and earn only 10% of the income.¹

In her most recent film, award-winning Canadian filmmaker Marquise Lepage explores the situation of little girls around the world in an effort to document the persistence of poverty, forced labor, child prostitution, sexual violence, and sexual abuse.

This deeply moving documentary features interviews with girls, aged eight to fourteen, who speak in their own words about their experiences growing up in countries from India to Thailand, Haiti to Quebec. They all play hopscotch outside their homes and share similar aspirations and dreams: buying a new pair of shoes, having a new bike, or becoming rich and famous one day. However, the documentary makes it clear that these girls will probably never have the opportunity to achieve their goals, given the pervasive sexism and gender bias that persist unabated today.

In testimonial after testimonial, the girls tell their stories—of forced labor and forced marriage, of sexual slavery and sexual mutilation. Their faces are rendered in close-up, and their words are translated and spoken by a female voice off-camera, which obviously aids the English-speaking viewer but sometimes detracts from the power of the testimony at hand. One wonders why subtitles weren't used instead. Printed text messages are presented throughout, though, offering factual information about the social, economic, and cultural position of girls and women at the turn of a new millennium. Like the statements at the beginning of this review, these

textual messages give statistics that are often shocking and always disturbing, reminding us of the precarious and difficult global context in which girls and women work and live today. "In Haiti," one message states, "250,000 girls work as slaves." Others tell us that "from the age of five, girls in developing countries work 4–16 hours per day at household chores" and that "girls and women provide 70% of work hours and get 10% of the revenue."

Not surprisingly, however, the most powerful sequence in this video is visual and dramatic, not textual or based on statistics. Midway through the documentary, the filmmaker recreates and stages the practice of female circumcision in a small African village. With a simple single-edged blade, older women family members perform genital cutting on their young daughters and granddaughters. Their victims are left hobbling, emotionally distraught, and deeply angry at other women. Thus does this documentary bring home the way in which embedded cultural traditions result in the generational divisions and the legacy of women harming other women.

In 1999, director Marquise Lepage was named "*Artiste pour la*

Paix” by the National Film Board of Canada. The organization known as Les Artistes pour la Paix, established in 1983, brought together a group of artists whose works aimed to promote peace that can be sustained through disarmament and social justice. In being honored by this award, Lepage was recognized for a decade of film and video work that is noteworthy for its pacifist and feminist character.

Lepage’s other films include *Marie s’en va-t-en ville* (a story of a runaway girl who takes refuge with an aging prostitute, 1987); *Un soleil dentre deux nuages* (about the courage of children suffering from terminal illnesses, 1989); *Mon Amerique a moi* (a personal look at travel and dreams, 1992), *Dans ton pays* (a fictional short nominated for a Genie award, 1993), *La Fete des Rois* (in which a young boy observes his family as they celebrate Little Christmas, 1994), *Le Jardin oublie: la vie et l’oeuvre d’Alice Guy-Blache* (a loving treatment of the world’s first woman filmmaker, 1995). Lepage remains very active in the film community in Canada, especially

Montreal, and her longstanding commitment to women’s issues has been recognized not only by government agencies but by the critical establishment as well.

Although marketed as an educational documentary for the humanities and social sciences (and, presumably, for high school students), *Of Hopscotch and Little Girls* is best understood as the work of a dedicated feminist filmmaker who, in this most recent documentary, tackles the transnational terrain of sexual and gender rights. This short video takes its place alongside the work of women activists worldwide who have invoked the phrase “sexual rights” to recognize what scholar Ara Wilson refers to as a wide array of rights that continue to be ignored, withheld, or abused: the right for women [and in the case of this documentary, girls as young as 10 years old] to refuse marriage; for groups to have publicly visible alternative sexual cultures; for girls to escape virginity exams or genital cutting; for sex workers to sell their services legitimately; for wives to choose when to engage in intercourse, and whether to use contraceptives; for access to employment, housing, and medical care free from discrimination based on

sexual orientation or gender identity (i.e., as transgender or transsexual); and so on.²

Of Hopscotch and Little Girls presents an excellent opportunity for scholars and educators to reflect on the persistence of sexism, violence, discrimination, and abuse of women worldwide—both within developing countries and in our own communities.

Notes

1. Based on data reported by Naomi Neft and Ann D. Levin in *Where Women Stand: An International Report on the Status of Women in over 140 Countries, 1997–1998* (New York: Random House, 1998). See also the Lepage video under review here.
2. Ara Wilson, “The Transnational Geography of Sexual Rights,” in *Truth Claims: Representation and Human Rights*, ed. Patrice Petro and Mark Bradley (Piscataway, NJ: Rutgers University Press, forthcoming in 2002).

[Patrice Petro is Professor of Film Studies and Director of the Center for International Education at the University of Wisconsin–Milwaukee. Her latest book, *Aftershocks of the New: Feminism and Film History*, is forthcoming from Rutgers University Press.]

WOMEN IN INDEPENDENT FILM AND VIDEO: A HISTORY

by Carole Gerster

Alexandra Juhasz, ed., **WOMEN OF VISION: HISTORIES IN FEMINIST FILM AND VIDEO**. Minneapolis: University of Minnesota Press, 2001. 343p. Pap., \$19.95, ISBN 0-8166-3372-X.

WOMEN OF VISION: EIGHTEEN HISTORIES IN FEMINIST FILM AND VIDEO. 80 mins., color, VHS. 1999. Writer, prod., & dir.: Alexandra Juhasz. Cinema Guild, 130 Madison Ave., 2nd Flr., New York, NY 10016-7038; phone: (212) 685-6242; email: TheCinemaG@aol.com; website: www.cinemaguild.com. Rental: \$75.00. Sale: \$300.00.

To Freud's infamous question "What do women want?" many women filmmakers have been eager to reply—although usually not with the one-size-fits-all answer he seems to have desired. In one direct reply, Nancy Meyer's film *What Women Want* (2000), the male protagonist learns (from an accident that allows him to hear what women are thinking) that women want creative careers, that they want to work with sensitive collaborators rather than sneaky competitors, and that penis envy belongs exclusively to men. With a story that fits well into the Hollywood romantic comedy genre (often referred to as "chick flicks" or "date movies"), Meyer's film is focused on what one man decides women want and is filled with essentialist comedy: While attempting to understand how to market his company's products from a woman's perspective, the hero (played by Mel Gibson) has great difficulty applying makeup and putting on pantyhose, suggesting that such things do come naturally to women. Meyer's film reveals both the commitment and the limitations of women working in Hollywood to bring women's issues to the screen within green-light genres for women such as the romantic comedy.

The limitations of *What Women Want* suggest that alternative sources are needed for information about what

women are thinking about women. Women working in independent film and video outside of Hollywood are unhampered by Hollywood's conventional market appeal to male viewers and can avoid entrenched tropes of masculinity and femininity. To learn what a variety of these women (including writers, directors, producers, distributors, and educators) say they themselves want, Alexandra Juhasz's new book and its companion video are important sources. The book includes Juhasz's 1995–96 taped interviews (transcribed from the video) with eighteen independent women filmmakers, plus three additional interviews and an introduction, headnotes, and headings that place the ideas of these women within the larger context of a "feminist media history" (p.ix).

Juhasz's book immediately and continuously takes up the question of how to structure her interviews in a way that will record and respect women's differing opinions. Thus, even as she claims that all the women she interviews create "feminist media," Juhasz interrogates the idea that feminism has been inclusive and records reasons why some of her interviewees do not identify as feminists. Juhasz notes, for example, that

Margaret Caples does not choose to be called a feminist because she has allegiances to "people of color, poor people, gays and lesbians, [and] the physically challenged" as well as women (p.110). Cheryl Dunye defines her identity as fluid and plural, often "a battle between race, class, and sexuality" (p.294), and concludes that "I am as much feminist as I am black as I am a tennis player as I am a dog owner" (p.299).

Some of the women see themselves as revisionary feminists. Carol Leigh credits early feminism as her greatest influence, but calls herself a "neo feminist" (p.207) and accordingly often creates videos that expose feminism's exclusion of prostitutes and sex workers like herself (p.198). Others define the term for themselves. Based on her knowledge that early feminism "wasn't very inclusive of black women" and that black women's history reveals that black women "were always feminists," Yvonne Welbon says that, although she does not use the term to describe herself, "in theory" she is a feminist (p.271).

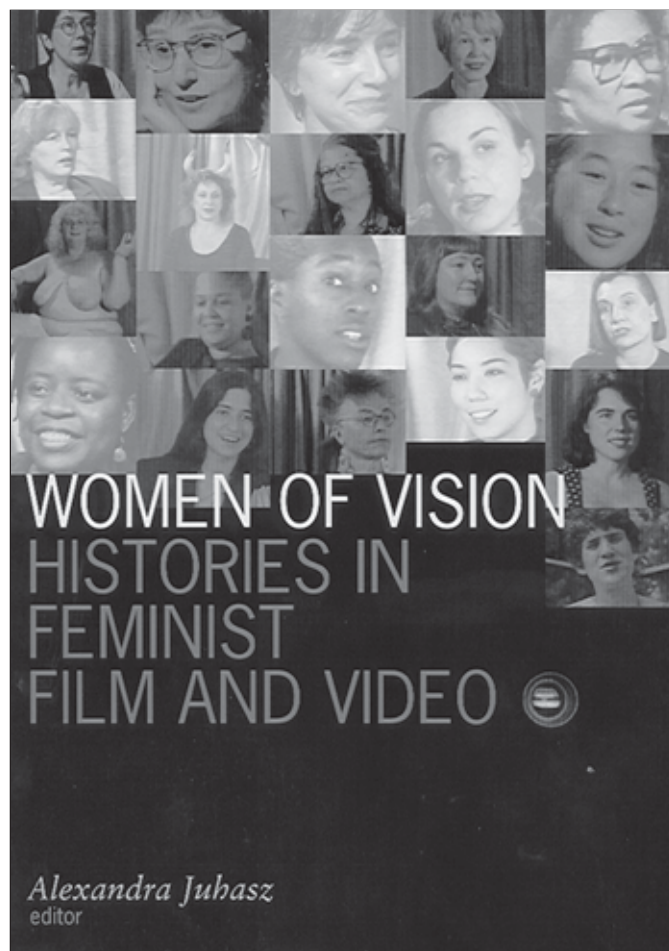
Juhasz's attempts to recognize feminism's past inequities and move

past them are evident when she defines her term “feminist media” as “the diverse work with or concerning film, video, television, and digital production made by those who critique the many inequitable power relations that limit women” (p.1) and who believe that “the media are a most powerful tool with which to effect the changes that matter most” (p.3). Her interviews also include a wide variety of women: “young, middle age, and old; straight, bisexual, and gay; white, Puerto Rican, black, Asian American, and biracial; leftist and centrist” (p.3–4) from the well known to the unknown. Her aim is to document what she calls a “feminist media history” (p.ix) in order to preserve that history, to understand both continuities and oppositions among women within it, and to provide inspiration and promote conversations among diverse filmmakers. She invites, for example, older women to learn from younger ones and younger women to know the source of the ideas to which they react.

The video and book are not identical; one major difference is the way the interviews are organized. The book’s introduction calls attention to her different organizational strategies as consciously imposed structures that offer different perspectives, rather than as an invisible means to contain or limit responses. Juhasz says she arranged the video interviews to follow a loose chronology of the women’s movement (p.32). The video is thus divided by intertitles into three 30- to 40-minute segments. “Part One: Creating an Infrastructure” highlights women who came into their careers in the 1950s and 60s: Carole Schneemann, Pearl Bowser, Julie Reichert, Margaret Caples, Kate

Horsfield, and Constance Penley. “Part Two: Mothers, Lovers, and Mentors” focuses on women whose careers began contemporaneously with the women’s movement of the 1960s: Barbara Hammer, Michelle Citron, Susan Mogul, Junita Mohammed, Vanalyne Green, and Victoria Vesna. “Part Three: Reassembly Required” interviews women whose careers began in the 1980s and 90s: Carol Leigh, Frances Negron, Yvonne Welbon, Megan Cunningham, Eve Oishi, and Valerie Soe. Juhasz includes herself in the latter group (p.38).

Conversely, the book’s chronology organizes the interviews by the interviewees’ dates of birth, from oldest to youngest. Juhasz explains that she chose these two organizational structures to allow readers to see for themselves “where age and political generations merge or part” (p.34). By inviting readers to see beyond her—and by extension any—organizational groupings of women, Juhasz encourages us to understand the variety of ways, reasons, and ages that women began working in feminist media. Each individual interview in the book



opens with a still photo from the video, Juhasz's introduction to the person and her background, the interview questions, the interviewee's answers, and a list of her major accomplishments in the field of film and video.

We learn from the interviews that some women seek to recover, sometimes by recreating, the lost history of women in film. Pearl Bowser wants to recover and share information about early African American filmmakers, including relatively unknown women in film, because she believes that knowing this past is essential in changing the future of black representation. Bowser cites the example that "discussions about black film history during the civil rights movement encouraged audiences to imagine themselves as filmmakers—chroniclers of the history taking place all around them" (p.55), and she especially invites black women to share their stories and "document our culture" (p.57) through the powerful medium of film.

Cheryl Dunye's first feature film, *The Watermelon Woman*, is the fictional story of a black lesbian actress who worked in Hollywood and in race films (made by and for black audiences) from the 1920s to the 1940s. Dunye attempts to recover lost history by documenting the life of a woman who "could have existed" (p.291). Juhasz's headnote to her interview with Dunye describes the film in terms that link Dunye's motives to Bowser's: "*The Watermelon Woman* is actually a complex experimental narrative about the relationship between missing precedence and contemporary identity." The main character, "played by Dunye, wants to be a filmmaker" but feels she needs to "know about the lives of her foremothers before she can

fully claim this identity and voice for herself" (p.291).

Several women want to explore women's bodies and women's sexuality to know themselves and to counteract Hollywood depictions. Carolee Schneemann, who appears wearing horns in both the book and video, films her own body because she wants to explore her sexuality and heterosexual pleasure and to "tear apart the projected superimpositions of male mythologies that have been deforming everything I know" (p.90). Her horns, she says, are meant to show "that the phallic principle originally belongs to the feminine" because "the original symbology of the bull...was an attribute of the Goddess" (p.74).

Barbara Hammer films the female body as well as landscape imagery to explore her lesbian sexuality and to create a lesbian film language "that comes alive to the body, to the sense of touch" (p.81). Juhasz's headnote remarks reveal that Hammer's 1970 films were denounced as "essentialist" when feminist theorists embraced the idea of "social constructionism" and challenged anyone who suggested "that there are any biological or other essential traits that make women different from men and that it is around these shared traits and interests that women must unify." Juhasz also notes that both Hammer's films and feminist theories have changed since then: Hammer now explicitly "investigates the construction of lesbian experience through culture, history, and language," and feminists revisit and learn from Hammer's "body-centered" films (p.78–80).

Carol Leigh, who appears naked in both the book and the video as well as in most of her own works, creates

videos to take ownership of her own body (p.203) and "to try to deconstruct [rather than dismiss or demonize] prostitution, sex work, and our roles" (p.207). Leigh wants feminism to include serious study of prostitutes, and she wants more images of fat women in the media. She presents her work and her body as possibilities of both (p.208).

Women working in independent film and video want to make and see feminist films that are accessible to a wide audience in order to bring about social change. A number of the women interviewed share their differing, and often changing, ideas about the relationship between film types, film language, and accessibility.

Documentary filmmaker Julia Reichert, known for her films *Growing Up Female* and *Union Maids*, sees herself as a "socialist feminist" (p.130). Reichert wants to pass on "women's and working-class history" (p.121) in order to effect social change, and she uses the documentary as a readily accessible means to do so.

Other filmmakers distrust the standard documentary. Juhasz explains their opposition:

The antirealist position questions whether a radical critique of patriarchy, or other dominant systems, can be expressed using the very structures, forms, or language that is used so effectively to espouse the sexist ideologies under attack. If your goal is to change a reality, can this be possible if you do not also image reality differently? (p.138)

The problem with attempts to image reality differently through experimental films and videos is accessibility. Juhasz wonders, “if you are trying to reach average women...will they be interested in or capable of also unweaving a new form as they attempt to digest new content?” (p.138). Michelle Citron, best known for her film *Daughter Rite*, believes this film helped make experimental filmmaking accessible to average viewers (p.142), yet now Citron advocates using “more mainstream films, such as narrative features” to reach “wider audiences and therefore effect real change” (p.139). Constance Penley, author, journal editor, and educator, wants to make feminism popular, to see “feminism as popular culture, popular culture as feminism.” Once a believer in experimental filmmaking as the “best source of strategies to subvert Hollywood” depictions of women, Penley now believes that mass media popular culture (including television shows such as *Roseanne* and pornography) is where people get their ideas, and thus can get new ones (p.177).

Many women endorse video—and some recommend computer technologies—as the best means to get women involved in documenting their own lives in ways that do not replicate traditional filmmaking inequities. Vanalyne Green finds video “cheap, easy to learn, and unencumbered by already threatening histories of male, hierarchical power and prestige” (p.154). For Green, however, the choice is not without problems: video puts women into a “nontraditional art form,” but “video is marginal” (p.160–61).

Valerie Soe, Juanita Mohammed, and Wendy Quinn stress the positive aspects of video. Soe uses video “to counteract some of the incredible ignorance and stupidity that’s in mainstream film and television, especially when it comes to people of color” (p.252). Mohammed uses camcorder video technology because “video provides power to get out information” (p.217). Quinn, who works to exhibit and promote women’s videos, believes video is “more democratic” than film and finds it an “increasingly important” means to enable people who have no other access “to tell their own stories” (p.231). Victoria Vesna makes and promotes feminist projects on the Web; she wants to see women get involved with digital technology now, “while there’s a window” for women (p.245).

Juhasz’s book and video compare well to and do not duplicate other book and video companions about women in film. For example, Ally Acker’s well-known book *Reel Women: Pioneers of the Cinema 1896 to the Present* (1991) and companion videos profile women in Hollywood and international film, rather than independent film and video, and are organized differently. Acker’s book places women in film under the categories of their filmmaking roles as directors, producers, writers, and editors, as well as such categories as women and the avant-garde, women of color, and even one-of-a-kind women filmmakers. Acker’s accompanying videos, including *Directors on Directing*, *Editors on Editing*, and *Screenwriters on Screenwriting*, organize information in categories that match her book and, as does Juhasz’s video, contain both interviews with many of

the women profiled and film clips that demonstrate both their ideas and their major accomplishments and contributions to filmmaking. In both cases, the numerous film and video clips are the most valuable aspect of the companion videos.

Both Acker and Juhasz provide general and section introductions, but a significant difference is that in her book Acker quotes only periodically, generally providing all the information readers are to learn about her subjects in her own words. This is a sharp difference from the question-and-answer format in Juhasz’s book. Juhasz has self-consciously created a postmodern book that goes to great lengths to disallow any one narrative—any one voice, any one definition of feminism, any one way to create feminist media history—to dominate. As a filmmaker, Juhasz self-reflexively discusses her own aims and beliefs as only one voice among many, and, as a feminist historian, she makes her multiple frameworks both visible and open to opposition. Rather than give dominance to either book or video, Juhasz makes each depend on the other to avoid a fragmented history and to dismantle the idea that any one text or organizing structure can contain what women have to say about themselves and what they want.

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Women Map the World: The Making of a Database

by Tilly Vriend

“What’s in it for me?” said a woman from Mali when I asked her to register her organization for the *Mapping the World* database. Before I had a chance to answer, a woman from Angola responded, “Everything! In that database you can find women’s information on every subject, in every country; you can contact colleagues around the world... And what’s more, people will be able to find your organization!”

Little did we know what the impact would be when the IIAV started to develop a database of women’s information services in 1997.

This article offers an overview of the history and development of *Mapping the World: A Database of Women’s Information Services Around the World*, which is one of the databases of the International Information Centre and Archives for the Women’s Movement (Internationaal Informatiecentrum en Archief voor de Vrouwenbeweging, or IIAV) in Amsterdam, The Netherlands.¹

History

The idea for *Mapping the World* was first voiced in the summer of 1997, during preparations for the 1998 *Know-How Conference on the World of Women’s Information*.² The organizing committee was discussing the aim of the conference (to improve the accessibility and visibility of women’s information) and the best ways to achieve it. Ansje Roepman,³ the IIAV Public Relations Manager at the time, exclaimed: “Since we are

inviting all women’s information services to come to Amsterdam to participate in the conference, why don’t we bring them all together in an inventory as well? Imagine the rich source of women’s information this would be!”

Reactions varied from “You must be out of your mind!” and “That is impossible!” to “What a great idea—how?” And so the project was born.

The IIAV decided to create a Web-based database, as well as a book, that would contain information on women’s information services worldwide and their collections. We aimed to include at least one information center in every country and to present the database at the Know-How Conference. We had not only to collect all the information from the women’s information centers around the world, but also to develop criteria for inclusion, build a database, and create a questionnaire. Funds had to be raised. And, last but not least, the data would have to be processed. Nevertheless, the database was operational in less than a year.

Criteria for Inclusion

Women have collected and disseminated information for many years, but it is only in the twentieth century that centers have been set up for the specific purpose of collecting and documenting what has come to be known as *women’s information*, which covers a wide spectrum of material,

including cultural, political, and educational data.

We defined “women’s information services” to include international, national, and local services, women’s documentation and research centers connected to universities, gender-specific information sections connected to NGOs, and organizations and resource centers in which women’s information is collected in addition to information on other subjects. For countries in which the development of such information is in its early stages, where democracy is newly established, or where war has destabilized development, focal points for the distribution of women’s information are included.

Worldwide Purpose

The Fourth World Conference on Women, held in Beijing in 1995, had identified the need for information specific to women and established that gender-disaggregated data and statistics are required for effective policy decisions. Every country that endorsed the Platform for Action had agreed, in doing so, to support, consult, and provide women-specific information. That had provided a context in which not only would women and women’s organizations profit from the *Mapping the World* database, but policymakers, decisionmakers, the media, and general information services would also be able

to find information and services. The intent of the project was stated as follows:

to provide ongoing, long-term access to women's information centers in all countries and all significant communities, including indigenous communities and migrant communities. The database [will] contain information on a wide range of women's information services, including details on the collections they hold.

Collecting the Data

A questionnaire was sent to all potential participants, together with a letter of invitation to the Know-How Conference. Whenever possible we used email to contact the centers, but in many cases we had to use ordinary mail, fax, or phone. From then on, it was a question of waiting in anticipation and perseverance. We often wondered if our idea was going to work out as we had planned. It took weeks before the first questionnaires came in, and many of those lacked vital information. Sometimes there was no reaction at all. Finally, in the last few months preceding the conference, the forms started to arrive in quantity. It was a great time for stamp collectors: letters from all over the

word filled our mailbox. The phone was buzzing constantly and the emails came in by the dozen. We raced against the clock to enter as many centers as possible.

Unveiling of the Database

In August 1998, *Mapping the World: A Database of Women's Information Services* was presented to the participants of the Know-How Conference. It was a tremendous success. By then the database contained information on 162 centers representing 78 countries, varying from large national women's libraries to small grassroots centers. For the first time in history it was possible to search by name, type of organization, country, subject, and keyword (terms from the *European Women's Thesaurus*⁴) and to find details of collections, availability of materials, Website and postal addresses, activities of the centers, indexing and classification systems, and services provided.

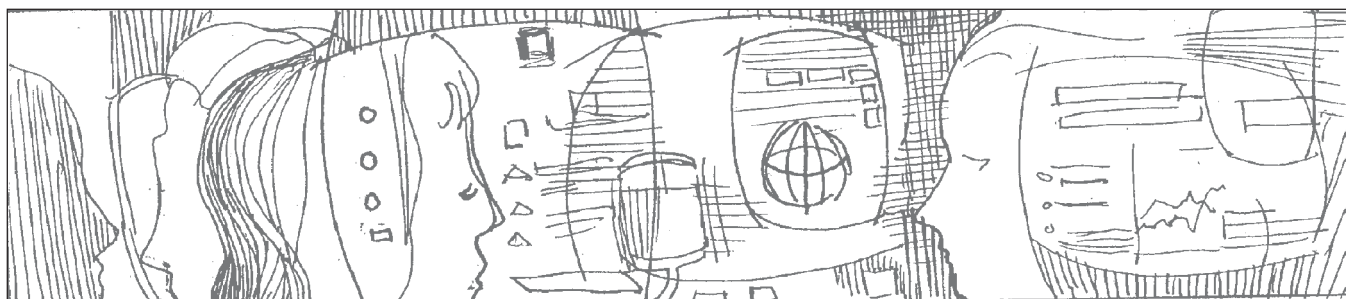
But we also wanted to provide the information in book form, particularly for those who did not have access to the Internet. We were therefore very pleased when our colleagues of the Royal Tropical Institute proposed working with us on a book. In May 1999 it was published.⁵ Not only is it a printed version of the database; it

also contains essays on international women's information networks in Africa, Asia, and the Pacific and women's groups and networks in Central and Eastern Europe and the Newly Independent States.

Mapping into the Future

As this article goes to press, record number 342 is being added to the *Mapping the World* database: The Centro Documentación y estudios de la mujer (Documentation Centre for Women's Studies) in Bilbao, Spain. The database is by no means complete, though, as the number of women's information services in the world probably approaches 1000. The IIAV is still putting in every effort to expand the database to include at least one center per country, and we will continue to do so until all countries are represented.

Some parts of the world were well represented from the beginning—for instance, Western Europe and the United States. But in 1998, many countries in Africa, Asia, and South America were still missing. In December 1998, UNESCO acknowledged once again the vital role of free access to (women's) information in peace processes in Africa. It provided funds to expand the number of African women's information centers in the database, as a



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contribution to African women in their struggle for peace and non-violence. The IIAV asked her African partners to participate in the effort. With the help of the electronic networks of GAIN (Gender in Africa Information Network) and ENDA-SYNFEV (Synergy Gender and Development, Environment and Development of the Third World), women's information services in Africa were persuaded to register for *Mapping the World*, and within four months, twenty-five new African centers were added.

In 1999, we focused on Central and Eastern Europe, and next in line was Latin America. This time the Latin American Information Agency collected information on twenty-five Latin American women's information centers and sent the completed forms to the IIAV for processing.

One of our original criteria for inclusion in the database was that centers have a physical collection that is available to the public. As women's information services are changing their policies concerning collecting and disseminating information, virtual libraries are coming into being, offering electronic collections and links to other Internet-based women's information services. We decided to include virtual libraries and information centers provided that they have as a priority to increase access to women's information.

At the end of 2000, the IIAV's website itself was revised, offering better search options. In 2001, we have been doing user research to find out whether the database still meets our goals. Although we mainly received positive reactions, we revised the database web interface for clarity and usability. In addition, all information in *Mapping the World* is being reviewed for accuracy. Although

participants informed us of changes, we want to be sure that all data are correct, especially since we are working on a CD-ROM edition. At the same time, new applications of the database are being researched in cooperation with our international partners.

Mapping the World plays a key role in the international activities of the IIAV. UNESCO recently asked us to develop and publish a quick reference guide to the database for public policymakers (with no library training) working for gender equality. Among the target audience, Internet access varies widely, and users of the database in less developed countries may have slow or very costly Internet access. Quick access to the database is important.

Conclusion

Initially conceived as a tool for networking and cooperation between women's information specialists worldwide, *Mapping the World* now demonstrates the power and richness of women's collections round the world. It is the fastest way to locate women's libraries, archives, and documentation centers anywhere in the world and to find out how to use the resources of those centers. *Mapping the World* has indeed helped to make women's information more accessible and visible. Each day, not only women's information specialists but also policymakers, researchers, women's organizations, and the media discover the enormous potential of this database and use it in their policymaking, planning, programs, and publications.

If your women's information service is not yet represented in *Mapping the World*, we invite you to join us, by simply filling in the

electronic form at www.iiav.nl/mapping-the-world. For more information, send email to mapping@iiav.nl.

Notes

1. The IIAV maintains a website (which includes the database) at www.iiav.nl
2. The *Know-How Conference*, hosted by the IIAV, took place in Amsterdam, The Netherlands, in August 1998. It was attended by 300 women's information specialists from 83 countries.
3. Sadly, Ansje Roepman, to whom I dedicate this article, died of cancer in the spring of 1999.
4. Marianne Boere, ed., *European Women's Thesaurus: List of Controlled Terms for Indexing Information on the Position of Women and Women's Studies* (Amsterdam: IIAV, 1998).
5. Minke Valk, Henk van Dam, and Sarah Cummings, eds., *Women's Information Services and Networks: A Global Sourcebook* (Amsterdam: Royal Tropical Institute, 1999).

[Tilly Vriend started working as an information specialist at the Information and Documentation Center for the Women's Movement (IDC) in 1982; the Center later merged with other organizations to become the IIAV. Since 1997 she has been involved in developing the *Mapping the World* database, and she currently coordinates all of the IIAV's other databases as well. She can be reached by email at vriend@iiav.nl.]

COMPUTER TALK

■ Remember that our website (<http://www.library.wisc.edu/libraries/WomensStudies/>) includes electronic versions of all recent “Computer Talk” columns, plus many bibliographies, core lists of women’s studies books, and links to hundreds of other websites by topic. ■

WORLD WIDE WEBSITES

ADVANCING WOMEN offers both a website and a free e-zine devoted to business, career, and workplace issues for women. Site includes news and feature articles, a career center linked to a searchable job database, a chat area, and a subscription form for the ‘zine. Find it all at: <http://www.advancingwomen.com> (site was in redesign status as of 10/03/01).

AKINA MAMA WA AFRIKA (AMWA) is “an international non-governmental development organisation, working to enhance the leadership capacities of African women in Europe and Africa.” The Swahili phrase means “solidarity among African women.” The agency’s website can be found at: <http://www.akinamama.com>

ARTWOMEN.ORG, “a combination magazine and interactive discussion session for feminists interested in art, visual culture, art history, criticism and artmaking,” was recently launched by Mary Jo Aagerstoun and Mary Ross Taylor. The site, which offers discussion forums, a gallery of work by women artists, and reviews of exhibitions, grew out of the founders’ online preparations for a roundtable session at the National Women’s Studies Association’s 2000 conference. Web address: <http://www.artwomen.org>

The **ASSOCIATION OF WOMEN IN SCIENCE AND EDUCATION (AWSE)**, based in Moscow, has as its aim “moral, practical and (as far as possible) financial support of women-working in the sphere of sciences, arts and education.” Website in English and Russian: <http://mars.biophys.msu.ru/awse/default.htm>

BLACK GRRRL REVOLUTION, INC.—“The Problackgrrrl® Movement for Universal Freedom”—is a company founded and directed by Briggette M. Moore, “through which she creates and produces her original problackgrrrl-feminist programs, events, merchandise, and media promoting community and social respect for black girls and women, all girls and women of color and many languages.” The company has a website at: <http://www.blackgrrrlrevolution.com/> Moore also heads the Black Grrrl Revolution Foundation, Inc. (Web address: <http://blackgrrrlrevolution.org/>), whose goal is “funding girls of color, ages 15-20, who aim to revolutionize their lives through art, activism, and self-empowerment”; hip-hop artist Jennifer “J-Love” Calderon is a member of the foundation’s selection committee.

The **BODY IMAGE PROJECT: BEAUTY AS A RELATIVE CONCEPT**, by artist Larry Kirkwood, uses the art of cast-making to provide “a more honest and healthy view of who we really are physically” and confront “prejudices such as sexism, racism, and ageism.” Kirkwood makes casts directly from people’s bodies during his presentations. See photos of finished casts, as well as a project description and comments from participants, at: <http://www.kirkwoodstudios.com/index.html>

The **CAMPAIGN TO STOP GENDER APARTHEID IN AFGHANISTAN** is an effort supported by the Feminist Majority Foundation to “restore the rights of Afghan women and girls, increase humanitarian aid for Afghan women and children, and make sure Afghan women play a leadership role in rebuilding the country.” Find out more at the Foundation’s website: <http://www.feminist.org/afghan/intro.asp>

The website of the **CANADIAN FEMINIST ALLIANCE FOR INTERNATIONAL ACTION (FAFIA)** has announced “new and refreshed content.” For articles on Beijing+5, violence against women, the Canadian government’s track record on advancing gender equality, and more—available in English and French—see <http://www.fafia.org/>

The **CENTER FOR THE EDUCATION OF WOMEN (CEW)** at the University of Michigan was established in 1964 to help women further their educational and career

goals and to facilitate research about and advocacy for women. CEW's website offers free downloadable research reports, a calendar of events, and information about scholarships, internships, and other resources: <http://www.umich.edu/~cew>

DOCUMENTS FROM THE WOMEN'S LIBERATION MOVEMENT, from Duke University's Special Collections Library, are on the Web as an online archival collection. The documents "range from radical theoretical writings to humorous plays to the minutes of an actual grassroots group," and the focus is on the movement in the U.S. in the late 1960s and early 1970s. Links to other relevant sites are also provided. Web address: <http://scriptorium.lib.duke.edu/wlm/>

EMPOWERMENT OF WOMEN IN 100 MILLION OF THE POOREST FAMILIES in the world through small loans that help them set up their own microenterprises is one of the core goals of the Microcredit Summit Campaign, which maintains a site in English, French, and Spanish at: <http://www.microcreditsummit.org/>

Full-text articles from the journals **FAMILY PLANNING PERSPECTIVES** and **INTERNATIONAL FAMILY PLANNING PERSPECTIVES** (the most recent six or seven years) are available online on the Alan Guttmacher Institute's website: <http://www.agi-usa.org/journals/>

FLAMETREE is a U.K.-based site devoted to women's worklife issues. Current features address talking to employers about flexible work arrangements, overcoming fears about starting a business, and living with cancer. Find this site at <http://www.flametree.co.uk/>

GENDER POLICY REVIEW is a free, monthly, online journal "geared toward policy professionals and individuals interested in gender and international, development and domestic politics." The *Review* seeks to "provide a forum for discussions and news on current laws and policies that affect gender power relations as well as the position of women in their societies and globally." Current and back issues are available at: <http://www.genderpolicy.org/>

GENPROM is the International Labour Organization's Gender Promotion Programme — which works for "more and better jobs for women and men." The program supports research on "innovative and effective policies and practices for enhancing opportunities for women in employ-

ment and enterprises, and promoting gender equality." It also produces practice manuals on gender equality for trade unions and is establishing an information base on equal employment opportunity policies and practices. GENPROM's home page: <http://www.ilo.org/public/english/employment/gems/index.htm>

HERMAIL.NET is a free, email-based service that connects women travelers all over the world. Once a woman has signed up (confidentially and without cost) through the HERmail website, she can type in the name of a city she wants to visit and be put in touch (anonymously on the first contact) with one or two women in that location who are willing to share information—and only after the initial contact do the parties decide whether to exchange email addresses with each other. The website also offers travel tips, highlights of a featured destination (currently China), and links to other, travel-related resources for women. Go to: <http://www.hermail.net/>

LAWYERS FOR HUMAN RIGHTS AND LEGAL AID (LHRLA) seeks to raise awareness of, and put an end to, trafficking in women and children in Pakistan. This project is described on the organization's website at: http://www.lhrla.sdnpc.org/traff_women.html

MEDIA REPORT TO WOMEN, the 16-page newsletter "covering all the issues concerning women and media," now has a presence on the Internet at www.mediareporttowomen.com, with summaries of articles and industry statistics and links.

MOTHERS' VOICES UNITED TO END AIDS is all about helping one's children protect themselves against HIV infection. This national organization's website offers facts about HIV/AIDS and statistics about teenagers' sexual behavior and their rates of infection, information about advocacy, and educational resources: <http://www.mvoices.org>

NANCY DREW goes electronic! Girls, boys, and adults can develop problem-solving skills by solving mysteries with the legendary "girl detective," in educational CD-ROM games published by HER Interactive ("for girls who aren't afraid of a mouse"). Website: <http://www.herinteractive.com/>

The Republic of Slovenia has an **OFFICE FOR EQUAL OPPORTUNITIES**, which lists its purpose and activities, as well as statistics and publications about women in Slovenia, on its dual-language (Slovene and English) website: <http://www.uem-rs.si/>

The **PROGRAM FOR APPROPRIATE TECHNOLOGY IN HEALTH (PATH)**, with headquarters in Seattle and sites in Washington, D.C., India, Indonesia, Kenya, Philippines, Mekong Region, Ukraine, and Vietnam, is “an international non-profit organization whose mission is to improve health, especially the health of women and children.” Address for PATH’s website: <http://www.path.org/index.htm>

RESISTING HITLER: MILDRED HARNACK AND THE RED ORCHESTRA: Shareen Brysac’s book about the Wisconsin woman who worked for the German resistance and was executed by personal order of Hitler is described on a website that also offers a teachers’ guide (for use with high-school students), the author’s suggestions for book discussion groups, and links to more information about Mildred Harnack and the Resistance. Go to: <http://www.mildredharnack.com>

The **SWEDISH SECRETARIAT FOR GENDER RESEARCH** has expanded the English version of its website. News on gender research in Sweden, a calendar of English-language events, the English version of the journal *Genus (Gender)*, and access to Swedish dissertations written in English are included at: <http://www.genus.gu.se>

The **TIBETAN WOMEN’S ASSOCIATION** commemorates the women who died resisting the Chinese invasion and “focuses on cultural preservation by supporting the elderly, children’s education, religious studies for women, improving women’s access to health care, child care and education, and the distribution of sponsorship money.” **FRIENDS OF TIBETAN WOMEN’S ASSOCIATION (FOTWA)**, an educational organization, seeks to “aid Tibetans living in exile and to expand worldwide awareness of the refugee experience. FOTWA’s website includes pictures from “Children of Compassion: A Benefit Exhibition of Painting and Poetry by Tibetan Children” and other exhibitions: <http://www.fotwa.org/>

VIETNAM WOMEN’S FORUM (VWF) is a women-only (but not Vietnamese-only) discussion list that is meant to be “a virtual space for Vietnamese women to share our knowledge and concerns with each other across lines of professions, interests, thoughts and national borders.” VWF has created a website to share information about the group’s goals and projects with a wider audience: <http://www.geocities.com/vnwomensforum/>

VOICES FROM THE GAPS, based at the University of Minnesota, is “dedicated to increasing the visibility of and information about North American women writers of color whose voices fill in the ‘gaps’ of American literature.” The instructional website at <http://voices.cl.umn.edu/> includes a database-in-progress of more than 500 writers.

The **WOMEN IN AVIATION RESOURCE CENTER**, with a site maintained by aviation historian Henry M. Holden, offers online discussion forums, links to employment resources, the stories of dozens of famous and not-so-famous women aviators past and present, continually updated news in nine categories (including one for flight attendant news stories, one on women’s rights, and one entirely about news involving Boeing), publications, and gift items. Check out this educational, entertaining, and link-laden site: <http://www.women-in-aviation.com>

THE WOMEN’S STUDIES CENTER in Santiago, Chile—known as “CEM,” the initials for its Spanish name (Centro de Estudios de la Mujer)—is “an independent, non-profit organization founded in 1984 by women social scientists and economists concerned with gender issues.” The Center “conducts research, training, communication and consulting programs, concentrating on the fields of labor and employment, citizenship and political participation, and public policy planning.” CEM’s website is available in Spanish and English: <http://www.cem.cl/>

DOWNLOADABLE PAPERS AND REPORTS

Ellen S. Kole, **AFRICAN WOMEN SPEAK ON THE INTERNET**. Research report prepared for WomenAction and APC-Africa-Women on “How WomenAction 2000’s Target Group Uses the Internet.” Available on the “International Cooperation” page of the IIAV’s site: <http://www.iiav.nl/eng/ic/index.html>

Center for Development Information and Evaluation, **AFTERMATH: GENDER ISSUES IN POST-CONFLICT SOCIETIES**. USAID series, 2000. Studies of Cambodia, Bosnia and Herzegovina, Rwanda, Georgia. Downloadable in PDF files: <http://www.ids.ac.uk/eldis/aftermath.htm>

Paul Hewett and Sajeda Amin, **ASSESSING THE IMPACT OF GARMENT WORK ON QUALITY OF LIFE MEASURES**. Bangladesh Institute of Development Studies, Jan. 2000. In HTML format at: <http://www.bids-bd.org/sajeda.htm>

Arnstein Aassve, **ECONOMIC RESOURCES AND SINGLE MOTHERHOOD INCIDENCE AND RESOLUTION OF PREMARITAL CHILDBEARING AMONG YOUNG AMERICAN WOMEN**. Working Paper 2000-015 from the Max Planck Institute for Demographic Research, December 2000. 32p. Downloadable in PDF format from <http://www.demogr.mpg.de/Papers/Working/wp-2000-015.pdf>

From the National Criminal Justice Reference Service: **FULL REPORT OF THE PREVALENCE, INCIDENCE, AND CONSEQUENCES OF VIOLENCE AGAINST WOMEN: FINDINGS FROM THE NATIONAL VIOLENCE AGAINST WOMEN SURVEY**. 2000. Available in ASCII or PDF as NCJ No. 183781: <http://virlib.ncjrs.org/VictimsOfCrime.asp>

Charlotte Johnson-Welch, International Center for Research on Women, **GENDER AND HOUSEHOLD FOOD SECURITY: A LOST OPPORTUNITY**. Presentation to the October 2000 International Food and Nutrition Conference. 26p. In PDF format at: <http://www.wisc.edu/ltc/live/basglo0010a.pdf>

GENDER, HIV AND HUMAN RIGHTS: A TRAINING MANUAL is available in PDF files from UNIFEM (the United Nations Development Fund for Women) in English, French, and Spanish: <http://www.unifem.undp.org/public/hivtraining/> Also from UNIFEM in the same three languages: **PROGRESS OF THE WORLD'S WOMEN 2000: A NEW BIENNIAL REPORT**: <http://www.unifem.undp.org/progressww/>

Patricia Alexander and Sally Baden, **GLOSSARY ON MACROECONOMICS FROM A GENDER PERSPECTIVE**. Briefings on Gender and Development (BRIDGE),

Report No. 48 (Feb. 2000). 42p. Downloadable in PDF format: <http://nt1.ids.ac.uk/bridge/Reports/re48c.pdf>

THE HOFSTEDE COMMITTEE REPORT: JUVENILE PROSTITUTION IN MINNESOTA. Minnesota Attorney General's Office. 33p. In HTML or PDF from <http://www.ag.state.mn.us/office/Crime/hofstede.htm>

Margaret C. Harrell, **INVISIBLE WOMEN: JUNIOR ENLISTED ARMY WIVES**. 116p. Report on research performed under the auspices of RAND's National Security Research Division; tells the personal stories of three different women. Downloadable as nine separate PDF files from <http://www.rand.org/publications/MR/MR1223/>

MEDIEVAL JEWISH WOMEN IN HISTORY, LITERATURE, LAW AND ART: A BIBLIOGRAPHY is available as Working Paper No. 7 (June 2000) from the Hadassah Research Institute on Jewish Women at Brandeis University: <http://www.brandeis.edu/hirjw/publications.html>

Reports on **WELFARE REFORM IN WISCONSIN**:

- Robert Jacobson and Gary Green, **WHO'S HIRING WHOM FOR WHAT? A REPORT ON EMPLOYER PRACTICES AND PERCEPTIONS IN WISCONSIN**. Wisconsin Council on Children and Families. 26p. Downloadable in PDF format from <http://www.wccf.org/welfare.html> (choose "Employer Demand for Former Welfare Recipients" from list of topics)
- Sammis White and Laura Geddes, **ECONOMIC LESSONS FOR WELFARE MOTHERS**. *Wisconsin Policy Research Institute Report* v.14, n.1 (Feb. 2001). 34p. Downloadable in PDF format from <http://www.wpri.org/Reports/reports.html#Vol14>
- Department of Workforce Development, **AN EVALUATION: WISCONSIN WORKS (W-2) PROGRAM**. Wisconsin Legislative Audit Bureau. 221p. See summary and/or download full report in PDF format from <http://www.legis.state.wi.us/lab/reports/01-7tear.htm>

Tahseen Jafry, **WOMEN, HUMAN CAPITAL AND LIVELIHOODS: AN ECONOMIC PERSPECTIVE**. Overseas Development Institute. *Natural Resource Perspectives* n.54 (Apr. 2000). 4p. In PDF format at <http://www.odi.org.uk/nrp/54.pdf>

WOMEN'S RIGHTS TO LAND, HOUSING AND PROPERTY IN POST-CONFLICT SITUATIONS AND DURING RECONSTRUCTION: A GLOBAL OVERVIEW. Land Management Series No. 9 (Nairobi, Kenya: United Nations Centre for Human Settlements, 1999). "Unedited version: the text has not been officially edited by the UN." Available in Word or PDF format: http://www.unchc.org/tenure/Publication/Womrights/pub_1.htm

EMAIL LISTS

(Below is a very small sampling of new email discussion lists, just some that have come to our attention recently. For a much more complete listing, try Joan Korenman's Web page at: <http://www.umbc.edu/wmst/forums.html>)

AFR-FEM is an "Internet working group" originally convened in conjunction with the 1998 African Women and Economic Development Conference in Ethiopia and now maintained as a permanent reference for conference participants and others. For information, send the message *info afr-fem* to majordomo@tristram.edc.org. To subscribe, send the message *subscribe afr-fem* to majordomo@tristram.edc.org

AWSS-L, the monitored discussion list of the Association for Women in Slavic Studies, is now open to all interested academics. To subscribe, send a message with **no** subject line to: listserv@h-net.msu.edu. In the **body** of the message, type *subscribe awss-l Firstname Lastname*. For more information about the list or membership in the association, visit http://www.psa.ac.uk/graduate/News_Events/awss.htm

BOL is a moderated list focused on human rights and women's studies in South Asia. To subscribe, send the message *subscribe bol* to majordomo@mos.com.np

GENDER, SCIENCE AND TECHNOLOGY GATEWAY ANNOUNCEMENT LIST: Hosted and maintained by Women in Global Science and Technology for the United Nations Commission on Science and Technology for Development. "The Gateway is a clearinghouse of resources, information, activities and partners in gender, science and technology for development." Solely for announcements of new Gateway links and resources; **not** a discussion list. To subscribe, send a message to GSTGateway-announce@list.wigsat.org with *subscribe* in the subject line. For information, write to shuyer@wigsat.org

SHAMS is a forum for discussion of issues related to women's rights in Islam. To subscribe, send the message *subscribe shams* to join-shams@list.mandla.co.za

The **WOMEN_SRI_LANKA** list is open to everyone interested in discussing woman- or gender-related topics. To subscribe, send an email message to women_sri_lanka-subscribe@egroups.com

OTHER

The **INTERNET WORKFORCE COMPENSATION STUDY 2000**, a survey conducted by *The Standard*, found that even in the Internet working world, *women still earn less than men*. Laura Carr reports in "Still a Man's World?" at <http://www.thestandard.com/article/0,1902,21033,00.html>

○ compiled by JoAnne Lehman, with thanks to the compilers at *Women in Development* and others who keep us apprised of new electronic resources

NEW REFERENCE WORKS IN WOMEN'S STUDIES

Reviewed by Phyllis Holman Weisbard, with contributions by Eliana Berg and Karen Rosneck

AFRICAN AMERICAN WOMEN

Veronica G. Thomas, Kisha Braithwaite, & Paula Mitchell, **AFRICAN AMERICAN WOMEN: AN ANNOTATED BIBLIOGRAPHY**. Westport, CT: Greenwood, 2001. 219p. (Bibliographies and indexes in Afro-American and African Studies, no.42). index. \$69.50, ISBN 0-313-31263-X.

A professor of human development at Howard University (Thomas) collaborated with two doctoral students in counseling on this volume, which is designed to make it easier for researchers to locate and synthesize scholarly work about African American women. The material covered was published between 1975 and 1999 in scholarly journals and academic, popular, and feminist press books. Articles from women's studies journals are well represented, along with many published in Black studies publications and elsewhere. Excluded are occasional papers, conference proceedings, magazine articles, audiovisuals, dissertations, unpublished items, and websites. (The authors say they have excluded "monographs," too, but they must be using a restricted definition, since they include numerous single-authored books.)

The book is divided into nine topical areas: education; feminist thought/womanist perspectives; intimacy/relationships/motherhood; health, religion/spirituality/womanist theology; social/historical/economic

conditions; work/careers/achievement; writers (about the writers; no fiction or poetry works themselves are cited); and reference works. Lacking is a section, or attention within the existing sections, to biographical works on individual African American women, and the excellent biographical dictionary *Notable Black American Women, Books I and II*, edited by Jessie Carney Smith (Gale, 1992, 1996) is not mentioned in the reference section.

The authors tried to write jargon-free annotations conveying the focus of the works so that general readers would not be put off. They do this quite well. For example, in annotating "Knowledge and Resistance: Black Women Talk About Racism in the Netherlands the USA," they get to the nugget of the article with this statement: "Perceptions of racism based on a paternalistic model of race relations in the Netherlands are compared with perceptions based on a conflict model of race relations in the United States" (p.151). Avoiding specialized terminology is much harder in summarizing medical literature. The annotation for "Management of Intraepithelial [sic (should read *Intraepithelial*)] Neoplasia of the Uterine Cervix of the Black Population" reads in part, "Black patients who had a histological diagnosis of dysplasia or carcinoma in situ of the cervix were chosen..." (p.99); but medical terminology *is* difficult to render in everyday words without losing precision, and most of the articles in the health

section aren't this technical.

Patricia Hill Collins' 1998 book on social injustice toward African American women and other oppressed groups is listed as *Contradictions of Modernity*. Although that is the name of the series in which it appeared, the actual title of her work is *Fighting Words: Black Women and the Search for Justice*. Thomas, Braithwaite, and Mitchell say of the book, "The author argues that because African American women and other historically oppressed groups seek economic and social justice, the social theories focusing on these populations must emphasize themes different from those of mainstream American society" (p.147). Much of the material described in *African American Women: An Annotated Bibliography* helps to illuminate those differences, and having the citations gathered in one place will ease the way for all interested readers.

CHRONOLOGY

Linda Miles Coppens, **WHAT AMERICAN WOMEN DID, 1789-1920: A YEAR-BY-YEAR REFERENCE**. Jefferson, NC: McFarland, 2001. 259p. illus., bibl., index. \$38.50, ISBN 0-7864-0899-5.

A few years ago there was a spate of chronologies and timelines of women's history, many of which at-

tempted to span all of recorded history. (Among them are *Chronology of Women's History*, by Kirstin Olsen (1994), and *Women's World: A Timeline of Women in History*, by Irene M. Franck and David M. Brownstone (1995).) It's impossible to achieve much analysis with such breadth, and even those works solely on American history, such as Doris Weatherford's *Milestones: A Chronology of American Women's History* (1997), have quite a sweep to cover. Coppens focuses on a shorter time span within American history, which allows her the space for more analysis. She has also created a more valuable reference resource than the others, because, unlike all the other chronological works, hers is footnoted. The others include many interesting tidbits, but leave librarians somewhat uneasy relying on them, since there's no trail back to an original source for the facts presented.

In format, Coppens is similar to Olsen and Franck/Brownstone; all subdivide the years into broad subject categories. Here again, Coppens' categories strike me as truer to the spheres most available to women during her time period than those Olsen and Franck/Brownstone selected. Coppens uses domesticity, work, arts, education and scholarship, religion, law and politics, and "joining forces," her term for organizational activism. In comparison, in addition to categories roughly paralleling these, with "general status and daily life" for Coppens' "domesticity," Olsen has performing arts and entertaining, athletics and exploration, business and industry, science and medicine—and manages to find facts to fill them, even though, on the whole, these are all areas less connected to most

women's experiences throughout history.

These books all have their place. Franck and Brownstone pack in the most one- to two-line facts. Olsen provides the month and sometimes the day of happenings. Weatherford offers a paragraph for most of her selections. Coppens provides more depth and does not shy away from describing anti-feminist activity. Sometimes the same topic appears in several of the books; more often the material occurs uniquely in one.

A single year as presented by Coppens illustrates the strengths of her book. For the year 1903, in the "domesticity" section, Coppens discourses on female wage earning. Investigative journalism published that year disclosed discrepancies in pay rates for women and men—and approved of them! Journalist Bessie Van Vorst, she reports, took undercover jobs as a factory worker to get her story. When her report appeared as a book, it caught the attention and approval of President Theodore Roosevelt, who wrote to Van Vorst that women must "recognize that the greatest thing for any woman is to be a good wife and mother." This story is not cited in any of the other chronologies. Under "religion," Coppens also chooses an anti-feminist example: Margaret Seebach argued emphatically that women should not be preachers, in "Shall Women Preach?" in the *Lutheran Quarterly*, primarily because, she claimed, women have lesser reasoning ability. Again, there's no mention of this article in the other books. The hiring of Gertrude Battles Lane as household editor of the *Woman's Home Companion* is what Coppens highlights under "work." Weatherford mentions her in an entry for 1898 concerning the magazine, but she is absent from the other two books.

Coppens devotes the education and scholarship section for 1903 to the inferior education provided by women's colleges in the South at that time compared to their Northern sisters, as background for the founding of the Southern Association of College Women that year by Statesville Female College alumna Elizabeth Avery Colton. Colton and her organization campaigned for improvement in the academic standards of the colleges. As with the other topics, Coppens is the only one to mention the Association, let alone set a context for its creation.

Under "arts" for 1903, Coppens devotes two paragraphs to Isabella Stuart Gardner and the museum she built to house her collections. Olsen also includes the opening of the museum on January 1st. Both Coppens and Weatherford give a paragraph to the writing of *The Land of Little Rain*, Mary Austin's first book.

All four chronologies cite the major activist event that year: the founding of the Women's Trade Union League. In her paragraph on the WTUL, Olsen gives readers the most names (five) associated with the organization; Weatherford lists many of the unions involved (glove, cap, hat, shoemakers, waitresses, retail clerks, train ticket agents, and typographers), and Franck and Brownstone uniquely include Jane Addams (the League's first vice-president) and the group's motto: "The Eight-Hour Day; a Living Wage; to Guard the Home." Coppens looks ahead by summarizing the accomplishments of the WTUL's first ten years but also alludes to the split in leadership between unionists who favored organizing to improve workers' conditions and others who sought to develop programs for workers' education and social uplift. She also mentions that year's developments in the National American Woman Suffrage Association.

Because of the unique offerings, libraries can stand to have several women's history chronologies on hand. At the very least, acquire one of the all-history titles, add *Milestones* if you are in the United States, and snap up *What American Women Did, 1789–1920*, for its comparative depth and citation of sources.

ECONOMISTS

Robert W. Dimand, Mary Ann Dimand, & Evelyn L. Forget, eds., ***A BIOGRAPHICAL DICTIONARY OF WOMEN ECONOMISTS***. Northampton, MA: Edward Elgar, 2000. 491p. \$150.00, ISBN 1-85278-964-6.

"*It's the economy, stupid,*" may be what politicians use to rouse voters, but *it's the economists* who do the real analysis of economic forces. Although *it's male economists* who dominate the discipline, including having been awarded all the Nobel prizes in economics to date, this biographical dictionary illuminates the careers and contributions to the field of some 120 women. While there are now numerous biographical reference works to choose from on women writers, artists, physicians, and scientists, this is the first devoted solely to women economists. Such a book is long overdue.

A groundbreaking work like this faces several problems. First, the editors (all academic economists, past or present) had to decide how to define the discipline. They wisely decided on an expansive definition, going beyond the theoretical work that constitutes the field today and opting to include people whose work would have been considered economics at the time they wrote. Also included are women who worked in home economics and gov-

ernmental agricultural departments, two places hospitable to women long before classical economics departments opened their doors.

The editors decided to restrict the entries to retired economists or women no longer living, but point out in their introduction that there is a "relatively large generation of women economists currently active in the profession" (p.xvi.) Some of them are contributors to the *Biographical Dictionary*. Only thirty-one identifiable women were listed in *Who's Who in Economics* (1986) out of 1,275 entries ("identifiable" because in the absence of additional information it is difficult to determine whether a name like "Jean" is the English female name or male French one, etc.). Those thirty-one are listed on page 250 of the *Biographical Dictionary*, following the entry for Anna Koutsoyiannis, one of them. Finding more women economists to study might have been a daunting task, had not several bibliographical articles appeared recently, compiled by editor Robert Dimand himself and others.

The introduction offers some interesting findings about women economists. While the editors mention first the diversity in topics studied by women economists, I was struck more by their statement that women economists did (and still do??) pay far more attention, proportionately, to women's issues, such as stressing the value of household production, analyzing women's work both in the home and in the labor force, factoring in the importance of women's reproductive role, and attending to gender pay differentials and to the economics of racial and gender discrimination. Women also have contributed to the history of economics, Marxian macroeconomics, international trade theory, public fi-

nance, and all other branches of the discipline.

The editors assiduously sought out information about women from outside the United States, and succeeded so well that they might rightly have called their book *An International Biographical Dictionary*. An index by country of origin and/or countries of residence as an economist would have made this even more apparent, but among those included are Olga Nikolajevna Bondareva of Russia, Huguette Biaujeaud of France, Krishna Bharadwaj of India, Karin Kock of Sweden, and Koko (Takako) Sanpei of Japan. The United States, the United Kingdom, and other nations provided havens for emigrés fleeing Germany and Austria, including Käthe Bauer-Mengelberg, Ilse Schüller Mintz, Frieda Wunderlich, and Hilde Behrend. Cora Berliner administered the economic and sociopolitical department of a major German Jewish organization and refused opportunities to leave Germany while people still needed her there. She perished in the Holocaust. Natalie Moszkowska, born in Poland, emigrated to Switzerland in 1923. The women whose names are best known to non-economists are Polish Communist leader Rosa Luxemburg, American social reformer Florence Kelley, prolific British political economist Harriet Martineau, and American writer Charlotte Perkins Gilman. Some, including Harriet Hardy Taylor Mill, Elizabeth Boody Schumpeter, and Rose Director Friedman, have had more illustrious economist husbands (respectively John Stuart, Joseph, and Milton; Harriet was also the daughter of Thomas Hardy), but were economists in their

own right, major influences on their husbands, or outright collaborators (Friedman).

The entries vary quite a bit in length. Krishna Bharadwaj wrote her own (ten pages); Rosa Luxemburg's is a full nineteen. The shortest run two pages. Each biography reviews significant biographical facts and situates the woman's work in the field of economics. Listings of works by and about the biographee conclude the articles.

The editors say they've written the volume primarily for fellow economists whom they hope to entice into conducting further such recovery work, but whether or not that goal succeeds, they've taken a giant step in restoring the contributions of women to economics. The book should be an inspiration to women who are drawn to the study of market forces, globalization, etc., and who wonder if there is a place for women in the discipline.

ENCYCLOPEDIAS

Cheris Kramarae & Dale Spender, gen. eds., ***ROUTLEDGE INTERNATIONAL ENCYCLOPEDIA OF WOMEN: GLOBAL WOMEN'S ISSUES AND KNOWLEDGE***. New York: Routledge, 2000. 1800 p. 4vols. \$695.00, ISBN 0415920884.

Incorporating a greater international focus than perhaps any other general women's studies reference work, this impressive encyclopedia explores three decades of knowledge about women and feminism. Packed with information, these four hefty volumes present over 900 articles on a wide variety of subjects including the arts, environment, community, family,

health, spirituality, science, education, politics, economics, and history. Each handsome volume, graced with the portrait of a woman of a different race, age, or ethnicity, records the diversity of knowledge about women at the current life stage of feminism.

In compiling this extensive encyclopedia, the general editors, Cheris Kramarae (University of Oregon) and Dale Spender (University of Queensland) utilized the expertise of a staff of more than a thousand. As feminists, the editors and authors reject the claims of unbiased objectivity advanced by most traditional encyclopedias. Instead, these volumes combat women's historical exclusion from the worldwide cultural dialogue by documenting and preserving knowledge about women.

Originating among a group of academics and activists at the University of Oregon in 1990, the encyclopedia's final form resulted from the changing needs of writers and publishers and a continuous process of updating. The decision to limit the work to four volumes prompted the restriction of entries to English but also the exclusion of separate biographies. Instead, the authors endeavored to weave biographical information throughout articles that focused on ideas and actions.

In offering general introductions to topics, the authors present information in an informal, accessible style. Younger feminists, scholars in new fields, and librarians served as invaluable resources, contributing articles on recent research and trends in subjects areas including cyberculture, technology, lesbian studies, sexuality, black feminist aesthetics, queer theory, girl studies, and postcolonialism. An alphabetical and topical list of articles and a large general index provide abundant access to topics, and generous bib-

liographies offer plentiful suggestions for further research.

The international focus of this Routledge encyclopedia is substantial; the work features writing by authors from seventy countries. Many of the articles incorporate specific examples or case studies that explore topics from a regional perspective. Entries for individual countries are largely excluded, however; instead, the encyclopedia presents numerous articles that survey broad regions of the world.

While browsing through the volumes, I quickly identified topics of interest to me. One article included information on Slavic women writers, a focus of recent research but rarely included in general women's studies reference works. Another simply and cogently compared the ideas of a variety of contemporary literary theorists. Both presented concise surveys of complex topics without sacrificing detail.

The *Routledge International Encyclopedia of Women* offers greater breadth and scope than several other recently published works. Providing a greater international focus than the *Women's Studies Encyclopedia* (edited by Helen Tierney) and the *Reader's Guide to Women* (edited by Eleanor Amico), the Routledge volumes offer almost twice the number of articles than the former, but without the latter's substantial independent biographies. Indispensable for advanced high school students, college students, scholars, professionals, activists, and general readers, these volumes represent an invaluable resource for exploring the growing universe of knowledge about women and feminism.

[Karen Rosneck, who contributed the above review, is a writer and translator in the field of Slavic literature and also works as an acquisitions assistant at the University of Wisconsin's Memorial Library.]

ENTREPRENEURS

Jeannette M. Oppedisano, **HISTORICAL ENCYCLOPEDIA OF AMERICAN WOMEN ENTREPRENEURS: 1776 TO THE PRESENT**. Westport, CT: Greenwood, 2000. 283p. photos. bibl. index. \$79.50, ISBN 0-313-30647-8.

According to governmental reports, women-owned businesses constitute the fastest-growing segment of the U.S. economy. "Women entrepreneurs are starting new firms at twice the rate of all other business and own nearly 40 percent of all firms in the U.S.," reported the House Small Business Committee.¹ Author Oppedisano quotes a source that puts an additional spin on the contribution of businesses owned by women: "Women now hire more workers in the United States than Fortune 500 companies do globally" (p.xi).² Yet, says Oppedisano, the value of women entrepreneurs throughout American history has been given short shrift, something she set out to rectify. Her intent was also to provide role models for today's girls (and boys)—a purpose closely allied with her work as director of Camp Start-Up, an entrepreneurship program held at Skidmore College for teen women.

Although she does indeed include many inspiring stories, it would have been more satisfying if Oppedisano had provided some information on how she selected the entrepreneurs. All we know is that she used a wide definition of entrepreneurs—"agents of change who take substantial risks...to initiate and develop an organizational entity and to participate in those endeavors even though there is no certainty of generating personal income" (p.xi)—and planned to represent the categories of

agriculture, mining, communications, construction, manufacturing, service (both for-profit and not-for-profit), transportation, and wholesale and retail trade (pp.xi–xii).

But why African American newspaper founder Maggie Walker and not Madame C.J. Walker, the millionaire African American hair preparations magnate? Where's Ruth Handler, co-founder of Mattel Toy Company and "mother" of Barbie, in all likelihood the most successful doll of all time? The author could very well have justifiable reasons—it's just that she doesn't let us in on them. Given Oppedisano's broad view of entrepreneurship, it should not be surprising to find social activist Jane Addams and physician Elizabeth Blackwell in the volume, and yet it is, I suppose because "entrepreneur" seems more associated with business than with social service or medicine. At any rate, Addams' and Blackwell's lives are quite worthy of emulation, and if girls and boys learn about them here, who should quibble?

Also in the volume are Debbi Fields (Mrs. Fields Cookies), choreographer and dance troupe leader Martha Graham; television personality and CEO of her own production company Linda Ellerbee, Girls Scouts of the U.S. founder Juliette Low, beauty products head Elizabeth Arden (born Florence Graham), Stinson Aviation's mother-daughters dynamos Emma, Katherine, and Marjorie Stinson, and religious leaders Mary Baker Eddy, Ann Lee, and Aimee McPherson. Each biography runs from two to four pages and is accompanied by a listing of sources that include books, articles, and websites.

Notes

1. House Small Business Committee, *Press Release* (Washington, D.C.: Feb. 11, 1999), <http://www.house.gov/smbiz/press/106th/1999/990211.htm>
2. J. McClain, "Women-Owned Firms Grow," *Times Union* (Apr. 12, 1995), p.C16.

FEMINISM

Jennifer A. Hurley, **FEMINISM: OPPOSING VIEWPOINTS**. San Diego, CA: Greenhaven Press, 2001. (Opposing viewpoints.) index. \$18.70, ISBN 0-7377-0507-8.

Do you think feminism is debatable? Are you teaching high-schoolers or others for whom stark contrast sparks interest in ways that nuanced material can't? Then you might want to try *Feminism: Opposing Viewpoints*. Even if the concept that feminism could be up for grabs is abhorrent to you, this book is a convenient way to find excerpts from critics of feminist tenets, including Christina Hoff Sommers ("Women are Not the Victims of Sexism"), Elizabeth Fox-Genovese ("Claims That Women Face Discrimination in the Workplace Are Exaggerated") and Karen Lehrman ("Women are Not Harmed by Society Standards"), paired with texts by defenders.

The chapters are organized around central questions: "What is the Status of Women in America?" "How Has Feminism Affected Society?" "Is Feminism Obsolete?" and "What Should the Goals of Feminism Be?" This last

chapter covers abortion, pornography, the need for an Equal Rights Amendment to the U.S. Constitution, and the issue of whether American feminists should be active in seeking rights for women in other countries. In addition to the point/counterpoint pairings, each chapter has a bibliography of additional articles on the topic and a list of suggested questions for discussion.

This volume is part of a large series on societal issues, all set up in the same format. Since these books and others like them are the way issue-oriented information trickles down to schools, academics concerned with women's issues ought to take a look at them. Other related titles and their questions (according to the Greenhaven Press website) are *Abortion* ("Is Abortion Immoral?" "Should Abortion Rights Be Restricted?" "Can Abortion Be Justified?" "Is Abortion Safe for Women?" "Is Research Using Aborted Fetal Tissue Ethical?"), *Domestic Violence* ("Is Domestic Violence a Serious Problem?" "What Factors Contribute to Domestic Violence?" "Are Legal Remedies Against Domestic Violence Just and Effective?" "How Can Society Help Victims of Domestic Violence?"), *Eating Disorders* ("How Serious Is the Problem of Eating Disorders?" "Who Is at Risk of Eating Disorders?" "What Causes Eating Disorders?" "How Should Eating Disorders Be Treated?" "How Can Eating Disorders Be Prevented?"), *Homosexuality* ("What Causes Homosexuality?" "Do Homosexuals Face Serious Discrimination?" "Should Society Encourage Increased Acceptance of Homosexuality?" "Should Society Sanction Gay and Lesbian Families?"), *Human Sexuality* ("What Is the Purpose of Sex?" "What

Sexual Norms Should Society Uphold?" "How are Gender and Sexual Orientation Determined?" "What Constitutes Normal Sexual Behavior?" "How is Society's View of Human Sexuality Changing?"), *Male/Female Roles* ("How Are Gender Roles Established?" "Have Women's Roles Changed for the Better?" "Have Men's Roles Changed for the Better?" "What Will Improve Male/Female Relationships?"), *Pornography* ("Is Pornography Harmful?" "Should Pornography Be Censored?" "Should Pornography on the Internet Be Regulated?" "What Should Be the Feminist Stance on Pornography?"), *Teenage Pregnancy* ("Is Teenage Pregnancy a Serious Problem?" "What Factors Contribute to Teenage Pregnancy?" "How Can Teenage Pregnancy Be Prevented?" "What New Initiatives Would Reduce Teen Pregnancy?"), and *Working Women* ("What Are the Effects of Women's Increased Participation in the Workforce?" "How Serious is Discrimination Against Female Workers?" "How Serious a Problem is Sexual Harassment in the Workplace?" "Should Women Serve in the Military?")

FILM BIOGRAPHIES

Roy Liebman, ***THE WAMPAS BABY STARS: A BIOGRAPHICAL DICTIONARY, 1922-1934***

Jefferson, N.C.: McFarland, 2000. illus. index. \$45.00, ISBN 0-7864-0756-5.

Before there were Oscars doled out by the Motion Picture Association (which was organized in 1927), and continuing for awhile thereafter, some promising young actresses each year hoped to be selected as Wampas Baby

Stars. "Wampas" or, alternatively rendered, WAMPAS is the acronym for Western Associated Motion Picture Advertisers, itself founded just a few years earlier, in 1920, by professional publicists in the film industry. Initially wanting mainly to heighten the visibility of their organization, these promoters came up with the idea of selecting and showing off thirteen young women with "potential star power." They were dubbed "baby stars" in the sense of "junior." As the idea caught on, "Wampas Baby Star" became a coveted designation and publicity vehicle for the actresses. Unlike recipients of the later Oscars, most baby stars had yet to make their mark in films, and the majority never achieved greatness.

In the introduction, Roy Liebman outlines the rise of the awards throughout the twenties and their hard times and eventual demise during the Depression years. He next provides year-by-year rosters of the baby stars, accompanied by group photographs from 1928 and 1932. According to Liebman (identified as a librarian and author of two other reference works of film biography), the first year's "babies" were older, more experienced actresses than those chosen in subsequent years, and all but one had successful careers. Colleen Moore, Bessie Love, and Lois Wilson were three of them. Some of the best-known names that appeared on the rosters over the years were Mary Astor, Fay Wray (King Kong's original love), Dolores Del Rio, Janet Gaynor, and Joan Crawford, all in 1926; Sally Rand (1927); Jean Arthur and Loretta Young (1929); Joan Blondell (1931); and Ginger Rogers and Gloria (Rose of *Titanic*) Stuart (1932).

The bulk of the book consists of biographies of the more than 140 women. For each, Liebman provides a filmography and information focusing

on their film careers, with comments about their marriage(s) and subsequent lives. Appendices include biographies of Baby Star drop-outs, miscellaneous facts about the stars (who had the most children, which wrote autobiographies, which were nominated for or won Academy Awards, etc.), information about winners of rival awards (e.g., “Fox Debutantes”), and a listing of Wampas presidents.

In Liebman’s “Sources” section, it becomes clearer why the biographies are often sketchy. He used contemporaneous newspaper accounts and fan magazines, film journals, and both contemporaneous and subsequent biographical books. Research pickings are slim for women who dropped from sight not long after their Wampas designation. Perhaps he will hear from families of the Baby Stars now that the book is out and will be able to incorporate in a second edition more about the lives of those who did not make it in Hollywood.

LATIN AMERICAN WOMEN

Cynthia Margarita Tompkins & David William Foster, eds., **NOTABLE TWENTIETH-CENTURY LATIN AMERICAN WOMEN: A BIOGRAPHICAL DICTIONARY**. Westport, CT: Greenwood Press, 2001. 352p. index. \$59.95, ISBN 0-313-31112-9.

How satisfying to open a book about notable Latin American women and to be immersed in excellent—for the most part—biographical notations about women who deserve to be noted—some very well known and some happily discovered in this volume. The work recovers information about seventy-two Latin American women, living and dead. It is a truly

groundbreaking publication because some of these women have received no previous scholarly treatment.

The women were selected for inclusion by their common struggle against discrimination and because “[they] have challenged the status quo, have given voice to others, have fought for human dignity, and have reconfigured the social imaginary” (p.ix). The entries provide information about family and background, education, influences faced and overcome, and achievements. Many of the listings include photographs that give an extra dimension to the text.

The editors tried to present entries of about equal length, each followed by references for further reading. The notations were written by different collaborators who appear in alphabetical order at the end of the book. Because these contributors come from different fields and possess various levels of qualification, the quality of the entries varies widely. Readers should be wary of misinformation in the literary analyses presented in some of the biographies. A few of the biographies, especially of the political and ideological activists, may also be deemed a bit too partisan by readers.

Arrangement of biographies is alphabetical by last name. After the entries, Appendix A presents the women by fields of endeavor (from actress to translator), and Appendix B divides the notables by country of origin. The editors also give a brief bibliography of books about Latin America in general and women’s fields of work in particular. Jane Jaquette provides a good introduction to women in Latin America, highlighting women’s achievements in education, politics and culture (p.xiii-xxiii).

As the editors note, “the women featured in this volume are merely the tip of the iceberg” (p.xi). I was delighted to read about Chiquinha Gonzaga, a very important but almost unknown Brazilian composer, and Mãe Menininha do Gantois, a revered Brazilian spiritual leader whom I have never seen noted anywhere else. It was another pleasant surprise to find Mercedes Sosa and Patria, Minerva, and María Teresa Mirabal among these women. But I sadly missed some notables who were conspicuous in their absence: Griselda Gambaro, Nérida Piñón, Luisa Valenzuela, and Edla Van Steen, to name a few.

All in all, *Notable Twentieth-Century Latin American Women* is a strong testimony to the contributions that seventy-two of the most remarkable women have made to their chosen field and society. The mixture of different backgrounds and experiences makes for an indispensable work if one wants to know about Latin American women who have advanced their cause during the twentieth century. Because of the wide extent of sources and indexes provided, this book will be very useful for both scholars and students in need of information about preeminent women from Latin America.

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LESBIAN AND GAY YOUTH

Frances Ann Day, **LESBIAN AND GAY VOICES: AN ANNOTATED BIBLIOGRAPHY AND GUIDE TO LITERATURE FOR CHILDREN AND YOUNG ADULTS**. Westport, CT: Greenwood, 2000. 268p. bibl. index. \$35.00, ISBN 0-313-31162-5.

When Nancy Garden was a teenager in the 1950s, feeling the first stirrings of love for her girlfriend Sandy, there were no young adult novels that mirrored the experience the two girls were having or that could help them deal with the scorn and prejudice they endured and the separation their parents enforced. According to Garden, none would appear until 1969 (John Donovan's *I'll Get There: It Better Be Worth the Trip*, from Harper & Row), followed by a few in the 1970s. Even in the 1980s, when Garden published *Annie On My Mind*—and, as she says in the foreword, when “homosexuality in books for the young, though still controversial, had emerged firmly from its own closet”—and in the 1990s, which saw a greater number of publications, finding the books has not been easy. Occasional articles in the professional literature of librarianship and education (e.g., “Young Adult Novels With Gay/Lesbian Characters and Themes 1969–1992,” by Christine Jenkins in *Journal of Youth Services in Libraries* 7, Fall 1993) have pointed librarians and teachers to the titles, and various bibliographies on gay and lesbian literature have included some citations to material written for children

and young adults. But there's nothing like having a whole book devoted to the subject. This is especially the case when the work adheres to a set of guidelines for evaluating lesbian/gay themed books and describes the entries in appropriate detail. *Lesbian and Gay Voices* does both, and considerably more.

The author formulated her own guidelines, which she spells out in a separate section, “Suggested Guidelines for Evaluating Books With Lesbian and Gay Content.” They include good selection criteria for evaluating a work on any subject (literary quality, authenticity, and absence of racism, sexism, and other negative -isms), promotion of self-esteem, and attention to blatant or subtle homophobic and heterosexist messages. She elaborates on the last category by asking a series of questions of each text. If the work is an overview of children's literature or another topic, does it omit gay and lesbian titles? For works of fiction, are lesbian and gay characters portrayed as “complex, multidimensional individuals?” Are they involved in healthy, loving relationships? “Is the emphasis always on coming out?” Does the work or collection reflect diversity, or are all the gay and lesbian characters “young, white, middle-class and able-bodied?” “Is the language used respectful of gays and lesbians?” Are stereotypes perpetuated? In biographies of gays and lesbians, do the biographers mention their own sexual identity? All these are excellent criteria.

The scope of the volume is broad, with more than 275 annotated book entries in chapters devoted to picture books, fiction, short stories, nonfiction, biography/autobiography, and books for librarians, educators, parents, and

other adults. Two appendices list resources and a calendar of commemorative events throughout the year. Sixteen authors, including Nancy Garden, M.E. Kerr, Lesléa Newman, and Sandra Scoppettone, receive full author profiles, complete with photographs, biographical sketch, list of lesbian/gay themed books, and references to further biographical or analytical material.

I'll end this review with a sampling of the books I'm glad I learned about through *Voices*. Due to all the demands for removal of *Heather Has Two Mommies* from libraries, I was well-aware of that one, but not of Lesléa Newman's other thoughtful picture books, such as *Belinda's Bouquet* (1991), about fat oppression and also including lesbian mother characters, and *Too Far Away to Touch* (1995), in which an uncle dying of AIDS finds a way to explain to his young niece how he can always remain in her heart. *Annie on My Mind* caused as much of a stir as *Heather*, but I hadn't known that that had stimulated Nancy Garden to write a fictionalized account of the reaction in *The Year They Burned the Books* (1999). From the descriptions, I plan to recommend both Robert Bernstein's *Straight Parents, Gay Children: Keeping Families Together* (1995) and Carolyn Welch Griffin, Marian J. Wirth, and Arthur G. Wirth's *Beyond Acceptance: Parents of Lesbians and Gays Talk About Their Experiences* (1996) to a friend whose daughter recently announced she is a lesbian.

Librarians, teachers, parents, counselors, and gay and lesbian youth will all find *Lesbian and Gay Voices* helpful in finding well-written books. And let's not forget that all children will relate better to gays and lesbians around them when they have read works such as those featured in this bibliography.

QUOTATIONS

Elaine T. Partnow, ***THE QUOTABLE WOMAN: THE FIRST 5,000 YEARS***. New York: Checkmark Books, Facts on File, 2001. 974p. indexes. \$75.00, ISBN 0-8160-4012-5.

Though collecting quotations could be considered as merely an ironic mimetism—victimless collecting, as it were...in a world that is well on its way to becoming one vast quarry, the collector becomes someone engaged in a pious work of salvage.

Susan Sontag, "Melancholy Objects," in *On Photography*, 1977; Partnow, p.588

Anyone who spends any time on the World Wide Web will appreciate the "vast quarry" imagery and the "pious work of salvage"—and organization—that Partnow's books provide. *The Quotable Woman: The First 5,000 Years* is her latest and biggest effort, a revised and updated edition of *The New Quotable Woman* (1992), which was itself a revised, combined edition of *The Quotable Woman, from Eve to 1799* (1985) and *The Quotable Woman, 1800–1981* (1982). This edition adds more than 6,000 new quotations, is more international in scope, and gathers more words from historians and scientists.

What makes Partnow's works especially appealing as reference works is that she provides source information for every single one of the 19,000 quotations, which are from 3,657 women. There is nothing quite as maddening to a librarian than being asked the source of a particular quotation, finding it in a quotation book, but not gleaning more there than to whom to attribute the words. The chronological order by year

of birth of the women takes some getting used to—one can't simply open the main section and riffle pages until coming to the woman's name or the broad subject, the other two methods by which such books are arranged. One or more of the several indexes (biographical, career/occupation, ethnicity/nationality, and subject) must be consulted first. But there's a significant intellectual benefit to Partnow's arrangement. One can follow the shifts over time in attitudes toward gender relations, politics, writing, and so many more topics. If Facts on File ever turns *The Quotable Woman* into a database, let's hope this browseability is preserved.

TRAVEL

Patricia D. Netzley, ***ENCYCLOPEDIA OF WOMEN'S TRAVEL AND EXPLORATION***. Westport, CT: Oryx, 2001. 259p. bibl. index. photogs. \$65.00, ISBN 1-57356-238-6.

One statement in the *Encyclopedia's* Preface particularly tantalized me: "Whereas men have historically traveled for adventure, enjoyment, physical challenge, financial reward, and perhaps fame, women have primarily traveled for self-discovery, enlightenment, and education" (p.ix). I was quite prepared to accept the statement as true, but wanted to read more analysis. Where would it be in this interesting new volume? Would I have to tease the proof out myself by reading numerous biographical entries, or would there be a topical entry on the subject?

I tried the latter approach first, looking in the subject index for the

most obvious choice, "reasons for travel." I was rewarded with that exact index term, except that it only pointed to the page itself in the preface. Next I tried, in turn, "self-discovery," "enlightenment," and "education," surmising that perhaps the women for whom that reason was most salient would be listed. But none of these terms appeared at all in the subject index. Last, and with little hope for success, I tried "explorers" and "travel," hoping that the various reasons would be listed as subtopics. Though there were no subtopics, I decided to read the entries for "explorers" and "travel writers" (the only index term with travel as an element other than when used in book titles). The entry for "exploration" seems to belie the theory in the preface, since it opens with a statement that applies to both women and men explorers—"Explorers travel for discovery, generally to visit geographical regions never before seen by people of their own culture"—and the only qualification mentioned with respect to women explorers is that there haven't been many because of "behavioral restrictions place[d] upon women throughout history" (p.78). The rest of this entry is divided by region, recounting which women explored each one.

"Travel writers" provided some of the analysis I sought, however. This is where Netzley reviews the socially acceptable reasons for women's travel up until the mid-twentieth century, when both women and men began to travel for various reasons unconfined by gender. In former years women had to justify their travel by some worthwhile pursuit, such as learning about a place (its flora, fauna, human society, etc.), by drawing inspiration for visual depic-

tions, and by writing an account of the trip. British article writer Gwendolyn Dorrien Smith painted watercolors and collected plant specimens for botanical gardens. Louise Stuart Costello, also British, supported her family by writing travel books. While men might write of danger and surviving harrowing experiences, women like American Ann Wharton and Austrian Ida Pfeiffer concentrated mostly on their observations. Making political comments was added to the genre toward the end of the nineteenth century and increased in the twentieth.

According to Netzley, modern women's travel writing is also characterized by quite personal comments and memories. She cites Leila Hadley's *A Journey With Elsa Cloud* (1997), in which the author travels to India to reconnect with her estranged daughter, and Barbara Grizzuti Harrison's exploration of her Italian American family roots in *Italian Days* (1989) among her examples. One could quibble that some men also write about their personal journeys, but I think Netzley makes a sufficient case in this entry, buttressed by the biographical entries themselves.

Having just written a review of *Gay and Lesbian Voices*, in which the author provides a checklist by which to evaluate books, I decided to apply relevant criteria to the *Encyclopedia*. Is lesbian travel a category in the work? And for the entries that are biographical (the majority), is the sexual identity of the travelers mentioned? The *Encyclopedia* is rather weak on both scores. There is no separate entry covering lesbian travel, though there is mention in the entry for Thalia Zepatos' 1994 *Adventures in Good Company* (subtitled

The Complete Guide to Women's Tours and Outdoor Trips) that that guide provides information on "tourism opportunities for lesbians" among other things (p.6); and "Guidebooks, Travel" hales *Damron Women's Traveler*, edited by Gina M. Gatta (1998), as a source of information specifically for lesbian travelers. The only other listing in the subject index under the term "lesbians" points to the entry for Vita Sackville-West, even though, undoubtedly, there were others among the nearly 300 women in this book who led active lesbian lives.

Each of the entries includes suggestions for further reading and cross-references to related topics. The biographical entries summarize the lives and accomplishments of the women, highlighting their travels and explorations. Topical entries cover means of transportation ("air," "sea," "bicycles," etc.); professions with travel components ("anthropologists and archaeologists," "photographers and artists," "missionaries," "scientists," etc.); countries and regions; and subjects such as "grand tours," "disguises," "migration," and "military service." While all the persons may be found in other reference works, no other reference work zeroes in on the travel aspect of their lives. This fact, together with the useful topical entries, make the *Encyclopedia of Women's Travel and Exploration* a unique volume covering a subject of scholarly and personal interest.

WORKERS' RIGHTS DICTIONARIES

ABC OF WOMEN WORKERS' RIGHTS AND GENDER EQUALITY. Geneva, Switzerland: Interna-

tional Labour Organization, 2000. 108p. \$12.95, ISBN 92-2-110844-9.

This is a revised and expanded edition of *ABC of Women Workers' Rights: Practical Guide* (1994). It is a dictionary-style source of information on gender equity issues in work settings, written for the general public. The guidebook is part of the International Labour Organization's (ILO's) efforts to bridge the gap between legal rights and enforcement mechanisms on the one hand and actual work situations on the other. The book describes the obligations of nation-states and employers and the gender-related rights of workers under ILO standards and other international instruments. It also defines a number of terms, such as "gender mainstreaming," "glass ceiling," and "export processing zones," relevant to women workers and gender equality, as well as legal mechanisms like "burden of proof." Here are some examples of gender-related workers rights according to ILO conventions:

- A breastfeeding worker is entitled to half an hour's break twice a day to nurse her child. She may interrupt her work to do so, and the interruptions should count as work time. (p. 15)
- There should be no emotional abuse, persecution, or victimization at work. (p.55)
- Victims of harassment and pressure should be protected from retaliatory or disciplinary action by adequate preventative measures and means of redress. (p.55)

The ILO also makes proscriptive recommendations, such as this:

In the area of home work, national policies should be designed, imple-

mented and periodically reviewed to promote, as far as possible, equality of treatment between homeworkers and other wage earners.... (p.56)

And in the section on "girl child labourers," there is a list of methods for taking into account the special situation of girls, including placing explicit emphasis on girls as a target group in any action plans or direct action programmes aimed at eliminating child labour; [concentrating] on those economic sectors where many girls are found (i.e. prostitution, domestic work, agriculture, and manufacturing)...[and linking] up with efforts to promote education for girls. (p.51)

Each entry includes citations to the particular international document from which the rule or recommendation is drawn. Although knowledge alone will not change conditions for women workers around the world, their situation cannot advance without it. For them and for those who advocate on their behalf, *ABC of Women Workers' Rights and Gender Equality* provides a convenient compendium. It will be equally useful to students intimidated by reading actual international conventions in their entirety. They can use this guide as a painless entry into the whirl of international agreements.

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

NWSA Journal

Margaret McFadden, Editor

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PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

GOOD GIRL 2001–. Ed. in chief: Nikko Snyder. 4/yr? Can\$9.95 for 2 issues within Canada; Can\$14.95 elsewhere. Box 202, 2738 Dundas Street West, Toronto, Ontario, Canada M6P 1Y3; website: www.goodgirl.ca (Issue examined: v.1, Spring 2001)

Started by “one girl and her computer” with the help of “many brilliant minds,” this new magazine seeks to represent “young Canadian feminists with some pretty frickin’ unique takes on the world.” The inaugural issue, available in full text on the magazine’s website as well as in print, includes a piece about the history of the word *girl*, some philosophy about sewing, reflections on the corporate world’s often-mind-numbing “professional development” training, a critique of the birth control pill, a rant about the manipulation of young women by tobacco companies, and an essay on Canadianness by the daughter of an English father and American mother. The website also lists the contents of the newest issue and provides links to other feminist ‘zines and resources.

JOURNAL OF THREAT ASSESSMENT 2001–. Ed.: Joseph T. McCann. 4/yr. \$45.00 (individuals); \$75.00 (institutions); \$90.00 (libraries). ISSN: 1533-2608. The Haworth Press, Inc., 10 Alice Street, Binghamton, NY 13904-1580; phone: (800) 429-6784; fax: (800) 895-0582; email: getinfo@haworthpressinc.com; website: <http://www.HaworthPress.com> (Issue examined: v.1, no.1, 2001)

Included here because many of its articles deal with issues that affect women and girls (stalking, self-mutilation, sexual violence), this new journal is meant to be “an outlet for research and scholarly articles that provide practical information on ways in which threatening and violent behavior can be assessed and managed effectively in a variety of settings. Among the topics that fall within the domain of the journal are violence in schools, workplace violence, domestic violence, child sexual abuse, targeted violence against public figures, stalking, harassment, homicide, domestic and international terrorism, suicide, self-destructive behavior, and other forms of violence” (from the Introduction).

THIRDSPACE 2001–. Eds.: Jenea Tallentire, Kim Snowden, Alisa Harrison, & Norma Oshynko. 2/yr at present (with potential for more). Free; online. Website: <http://www.thirdspace.ca/journal.htm> (Issue examined: v.1, no.1, July 2001)

The editors of this new peer-reviewed journal for “emerging” feminist scholars were all graduate students at the University of British Columbia when they started this venture, which includes on its website not only the journal itself but also a section called “chora,” a space “for resources, news, and networking,” which includes information about subscribing to the listserv *chora-l*. They write in their introductory essay, “We named this project ‘thirdspace’ in order to evoke Homi Bhaba’s work on hybridity, a model which is often played out in emerging feminists’ lives and academic pursuits. We often are poised between the potential of this liminal state created by our feminist work and action, and a certain isolation that we frequently experience in our academic units and amongst our peers. As editors of this new endeavor we wanted to provide a space for feminist scholarship that could be shared and enjoyed by other academics engaged in feminist research, and experienced by those less familiar with feminist thinking. It was also important for us to create a forum where ideas and resources can be shared, read and discussed, with the hope that those who visit the site will come away with a stronger understanding of the diverse and fascinating areas of feminist research from around the world.”

The inaugural issue features such intriguing titles as “Female Desire in Prose Poetry: Susan Holbrook’s ‘as thirsty as’ and Hilary Clark’s ‘Tomato,’” by Joy Fehr; “The Experience of Mothers in Stepfather Families,” by Erika Horwitz; and “‘Oh! Dogma (Up Yours!),’” by Maria-Elena Buszek. Downloadable PDF versions of the articles are promised.

Emerging scholar is defined as “graduate student, post-doctoral fellow, new independent scholar, or a similar status”; manuscript submissions from such contributors are encouraged.

WOMEN’S POLICY JOURNAL OF HARVARD, John F. Kennedy School of Government. 2001–. 1/yr (each on a specific topic). \$20.00 (individuals); \$40.00 (libraries and institutions); \$10.00 (students). 79 John F. Kennedy Street, Cambridge, MA 02138; phone: (617) 496-5192; fax: (617) 495-5500; email: wpjh@ksg.harvard.edu; website: <http://www.ksg.harvard.edu/wpjh/> (Issue examined: v.1, Summer 2001).

The inaugural issue of this new, “non-partisan, scholarly review dedicated to publishing interdisciplinary work on policymaking and politics affecting women in the United States” is titled “Work, Money, and Power: Challenges and Opportunities for Women in the 21st Century.” The journal was created by a committee—established by the Kennedy School’s Women Students’ Association—of students, faculty, and groups interested in women and public policy. The peer-journal accepts unsolicited articles year-round, and is currently calling for papers for Volume 2, to be published in May 2002.

SPECIAL ISSUES OF PERIODICALS

ACADEMIC MEDICINE v.75, no.1: “Women’s Health as a Catalyst for Reform of Medical Education.” Ed.: Addeane S. Caelleigh. Subscription: 12/yr., includes print edition and online access, \$120.00 (in U.S.); \$180.00 (elsewhere); \$60.00 (student, U.S. only). Single issue: \$10.00 + shipping, if available, print only. Association of American Medical Colleges, 2450 N Street, NW, Washington, DC 20037; website: <http://www.academicmedicine.org/>

Archived full-text articles from special issue currently available free on website at <http://www.academicmedicine.org/content/vol75/issue11/>

Partial contents: “Integration of Women’s Health into an Internal Medicine Core Curriculum for Medical Students” (JoDean Nicolette and Michael B. Jacobs); “Weaving Women’s Health Across Clinical Clerkships” (Diane Magrane et al.); “Transforming Cultural Competence into Cross-Cultural Efficacy in Women’s Health Education” (Ana E. Núñez); “Tools for Integrating Women’s Health into Medical Education: Clinical Cases and Concept Mapping” (Lucia Beck Weiss and Sandra P. Levison); “Resources for Teaching About Women’s Health” (Margo J. Krasnoff); “A Systematic Approach to Faculty Development in Women’s Health: Lessons from Education, Feminism, and Conflict Theory” (Katherine L. Patterson Neely et al.); “Women’s Health and Complexity Science” (Eileen Hoffman); “The Trends in Health Care Delivery for Women: Challenges for Medical Education” (Carol S. Weisman).

PACIFIC HISTORICAL REVIEW v.69, no.4, November 2000: “Woman Suffrage: The View from the Pacific.” Guest eds.: Ellen DuBois and Robert W. Cherny. ISSN: 0030-8684. Subscription: 4/yr., \$29.00 (individuals); \$81.00 (institutions); \$19.00 (retired/students), add \$20.00 outside North America. Single issue: \$9.00 (individuals); \$21.00 (institutions). University of California Press, 2000 Center Street, Suite 303, Berkeley, CA 94704-1223.

Partial contents: “Settler Anxieties, Indigenous Peoples, and Women’s Suffrage in the Colonies of Australia, New Zealand, and Hawai’i, 1888 to 1902” (Patricia Grimshaw); “Constructing the Woman Citizen and Struggling for the Vote in California, 1896–1911” (Gayle Gullett); “A ‘Test of Chiffon Politics’: Gender Politics in Seattle, 1897–1917” (John Putman); “Women’s Suffrage in China: Challenging Scholarly Conventions” (Louise Edwards); “Women’s Rights, Feminism, and Suffragism in Japan, 1870–1925” (Barbara Molony); “Chilean Feminists, the International Women’s Movement, and Suffrage, 1915–1950” (Corinne A. Pernet); “Agitating for Their Rights: The Columbian Women’s Movement, 1930–1957” (Charity Coker Gonzalez).

PEAK RUNNING PERFORMANCE v.10, no.4, July/August 2001. Managing ed.: Claudia Piepenburg. Subscription: 6/yr., \$19.95 (in U.S.); \$29.95 (outside U.S.). Single issue: \$5.00. Road Runner Sports, 5549 Copley Drive, San Diego, CA 92111; phone: (888) PEAKRUN; email: contact@peakrun.com; website: www.peakrun.com

Not special issue on women per se, but does focus on women runners’ health in its lead article: “The Female Triad: Old Bones in Young Women—Too Fit to Quit or Too Thin to Win?” (Carol L. Otis).

THE SALT JOURNAL v.3, no.1, Winter 2001: “The Feminist Issue.” Ed.-in-chief: David Barton. Subscription: 4/yr., \$26.00. Single issue: \$6.95. P.O. Box N, Santa Fe, NM 87504; phone: (505) 954-4404; email: saltinstitute@aol.com

Partial contents: “Revising the Feminist Myths” (Frederick Turner); “She Who Shrieks Holy Mother” (Chellis Glendinning); “A Feminist Reading of Feminist History” (Teresa Hobby); “Leather and Lace Meets Women’s Lib” (Caroline Knapp).

TRANSITIONS

FEMINIST LEGAL STUDIES, introduced in this column in *FC* 15(4), Summer 1994, is now available from Kluwer Academic Publishers in either a paper version or online, or a combined subscription. Website: <http://www.wkap.nl/journalhome.htm/0966-3622>

FEMINIST STUDIES IN AOTEAROA JOURNAL, subtitled "feminism with attitude," left the Web pages of Massey University during the struggle over that institution's women's studies program, and now has a new home at: <http://www.wave3.net.nz/fmst/>

NORA: NORDIC JOURNAL OF WOMEN'S STUDIES, last noted in this column in 1996 when its editorial offices moved from Norway to Finland, is now under Danish editorship. New editor Susanne Knudsen can be

contacted at Institut for Paedagogisk Antropologi, Danmarks Paedagogiske Universitet, Emdrupvej 101, DK-2400 Kobenhavn, Denmark.

STANDPOINT is the new name for the former **CENTER NEWS**, the newsletter of the Center for Research on Women at the University of Memphis. The Center's address is 39 Clement Hall, University of Memphis, Memphis, TN 38152-3530; phone: (901) 678-2770. The newsletter is also available online at <http://cas.memphis.edu/isc/crow>

ANNIVERSARIES

LILITH, "the independent Jewish women's magazine," celebrates 25 years of publication this year. Address is: 250 W. 57th St., Suite 2432, New York, NY 10107; website: www.lilithmag.com

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ITEMS OF NOTE

The **WOMEN IN FOCUS PROJECT of FOREIGN POLICY IN FOCUS** (FPIF) aims “to promote a more enlightened and gender-inclusive U.S. foreign policy.” To that end, FPIF offers a number of informational “policy briefs.” One of the most recent, entitled “GATS and Women,” by Marceline White, investigates the effect the General Agreement on Trade and Service will have on women, especially those in developing countries. This and other women-related documents from the project are available free online at: <http://www.fpif.org/indices/topics/women.html>

The well-received radio show series **VOICES OF PUBLIC INTELLECTUALS: FEMINISMS AND SCIENCE IN CIVIL SOCIETY** is now available on CD. To order, visit <http://www.radcliffe.edu/feminisms/>

The **INSTITUTE FOR WOMEN AND TECHNOLOGY** (IWT) in Palo Alto is offering a series of “Exploration and Innovation” workshops. The workshops are meant to give women “an opportunity to define areas in which technologies could have a positive impact on their lives, communities, or businesses and to impact the design of technologies. For more information on these workshops, visit this page on IWT’s website: <http://www.iwt.org/projectareas.html#Workshops>

In September 2000, Amnesty International released **SAUDI ARABIA: GROSS HUMAN RIGHTS ABUSES AGAINST WOMEN**, a 28-page report about Saudi Arabian women. This report can be viewed online at: <http://web.amnesty.org/802568F7005C4453/0/D2C1FC0DC59EC51C802569610071BFEC!Open>

Also available from Amnesty International is the 21-page report **RESPECT, PROTECT, FULFIL—WOMEN’S HUMAN RIGHTS: STATE RESPONSIBILITY FOR ABUSES BY “NON-STATE ACTORS”**: <http://web.amnesty.org/802568F7005C4453/0/09C325F624441B2F802569580071FE8A!Open>

A number of the original texts listed in Barbara Penny Kanner’s **WOMEN IN CONTEXT: TWO HUNDRED YEARS OF BRITISH WOMEN AUTOBIOGRAPHERS: A REFERENCE GUIDE AND READER** (GK Hall, 1997) are now available on 35mm microfilm from Adam Matthew Publications. Part 1, “Rare printed autobi-

ographies covering 33 women’s lives, 1713-1859,” holds 54 rare autobiographies. Part 2, “Rare printed autobiographies covering 22 women’s lives, 1780-1889,” covers the time from George III to “the rise of the New Woman.” Part Two of **MEDIEVAL AND EARLY MODERN WOMEN** is also now offered on 35mm microfilm; titled “Household Books, Correspondence and Manuscripts owned by Women, from the British Library, London,” it concentrates on women’s material prevalent during medieval and early modern times. To order either of these collections, contact Adam Matthew Publications, 8 Oxford Street, Marlborough, Wiltshire, England SN8 1AP; phone: +44 (1672) 511921; fax: +44 (1672) 511663; email: amp_orders@msn.com; website: www.adam-matthew-publications.co.uk/index.htm

WOMEN AND ACTIVISM is the title of the collected presentations from the Women Writer’s Conference at the 1999 Zimbabwe International Book Fair. The book, which features women’s literature from all over the world, is meant to spread the voice of women everywhere. It can be ordered for \$16.95 from the African Books Collective: The Jam Factory, 27 Park End Street, Oxford, England OX 1HU; phone: +44(0)-1865-726686; email: abc@dial.pipex.com

ENGENDERING THE UNDERGRADUATE AGRICULTURAL CURRICULUM: A RESOURCE GUIDE focuses on incorporating gender related topics into university agricultural curricula. Published by GENDEAVOUR, Uttara Devi Resource Center for Gender and Development, M.S. Swaminathan Research Foundation, Third Cross Road, Taramani Institutional Area, CPT Campus, Chennai (Madras) 600 113, India; phone: 91-44-235-1698; fax: 91-44-235-1319; email: general@mssrf.org; website: www.mssrg.org

WOMEN IN CONTEMPORARY DEMOCRATIZATION is a 45-page report by Shahrashhoub Razavi that discusses gender differences in political participation in newly democratic countries. Emphasis is placed on methods to reform democratic institutions. Available (as OPG 4) for \$5.00 from the United Nations Research Institute for Social Development (UNRISD), Palais des Nations, 1211 Geneva 10, Switzerland; phone: (4122) 9173020; fax: (4122)

9170650; email: info@unrisd.org; or download for free from UNRISD's website at: <http://www.unrisd.org/cgi-bin/dnld1.pl?filename=opg/opg4.doc:337k&thispage=engindex/publ/cat/p330.htm>

The AFL-CIO's Department for Professional Employees (DPE) new release, **SALARIED AND PROFESSIONAL WOMEN: RELEVANT STATISTICS**, provides information for women in the working world. Call (202) 638-5670 or write to DPE at 815 16th Street NW, Washington, DC 20006.

WHOLE PERSON ASSOCIATES ("the stress and wellness specialists") offer guides by Louise Yolton Eberhardt for women in the workplace and in the world today. **CONFRONTING SEXUAL HARASSMENT** deals with sexual harassment by raising awareness and providing exercises on how to keep it from happening. **BRIDGING THE GENDER GAP** can help men and women communicate effectively at work. **WORKING WITH WOMEN'S GROUPS**, Vols. 1-2, provides valuable information for group leaders: Volume 1 is designed for beginning groups of any kind, while Volume 2 focuses on the needs of specific kinds of groups. Each book costs \$24.94; an optional worksheet master for each book sells for \$9.95. Order from Whole Person Associates, 210 West Michigan, Duluth, MN 55802-1908; phone: (800) 247-6789; fax: (218) 727-0505.

Historian Birgitta Jordansson has written **THE POLITICS OF GENDER EQUALITY: THE ENCOUNTER BETWEEN POLITICAL INTENTIONS AND THE ACADEMY IN THE "THAM PROFESSORSHIPS"** for the Swedish Secretariat for Gender Research. This report investigates the longterm effects of thirty-one professorships that were set up "for the underrepresented sex" during the tenure of Carl Tham as Sweden's Minister of Education and Science. For more information, contact the Swedish Secretariat for Gender Research, Box 200, SE-405 30 Göteborg, Sweden; email: sekretariat@genus.gu.se; website: www.genus.sc

Partners in Public Education of Memphis, Tennessee, teamed up with the Center for Research on Women at the University of Memphis as "town criers for the needs of girls" and put together **ADVOCATES FOR GIRLS: PRO-**

MOTING SUCCESS IN EARLY ADOLESCENCE, a report that looks at the issues facing girls in the Memphis public middle schools and encourages advocacy and interventions to help girls succeed academically and develop a healthy sexuality. To obtain a copy of this report, write to the Center for Research on Women, University of Memphis, Clement Hall 339, Memphis, TN 38152; phone: (901) 678-2770.

Joint efforts between the Center for Research on Women at the University of Memphis and the Women's Foundation of Greater Memphis produced **PROFILES: A REPORT ON THE WOMEN AND GIRLS OF GREATER MEMPHIS**. This report makes known the disadvantages women face, but also sheds light on new resources becoming available in the Memphis area. Single copies can be purchased for \$10.00 from the Center for Research on Women, University of Memphis, Campus Box 56105, Memphis, TN 38152-6105; phone: (901) 678-2770; fax: (901) 678-3652. Discounts are given for bulk orders.

Several new publications are available through the **WELLESLEY CENTERS FOR WOMEN** "New Works 2001" Catalog. **PROTECTIVE EFFECTS OF SPORTS PARTICIPATION ON GIRLS' SEXUAL BEHAVIOR, 2000**, by Samru Erkut and Allison Tracy (33p., \$10.00, Paper No. 301), is about the impact sports have on high school girls' sexual activity. **"WHAT ABOUT THE BOYS?" WHAT THE CURRENT DEBATES TELL US, AND DON'T TELL US ABOUT BOYS IN SCHOOL**, by Michael Kimmel (17p., \$10.00, Special Report No. CRW 27), looks at males and their place in gender issues. **RAISING CONFIDENT AND COMPETENT GIRLS: HOW MIDDLE SCHOOLS CAN SUPPORT GIRLS**, by Fern Marx et al. (126p., \$25.00, Special Report No. CRW 26), is a guide to running workshops for middle school teachers and parents. Professor Mary Grimley Mason narrates her life with polio in **LIFE PRINTS: A MEMOIR OF HEALING AND DISCOVERY** (223p., \$19.95, Book No. 1003). **THE NEW DON'T BLAME MOTHER: MENDING THE MOTHER-DAUGHTER RELATIONSHIP, 2000**, by Paula J. Caplan, Ph.D. (\$15.95, Book No. 18), examines why mothers and daughters struggle and suggests methods for reconciling differences. Stephanie S. Covington, Ph.D., LICSW, and Janet Surrey, Ph.D., put together **THE RELATIONAL MODEL OF WOMEN'S PSYCHOLOGICAL DEVELOPMENT: IMPLICATIONS FOR SUBSTANCE ABUSE, 2000** (\$10.00, Paper No. WP91),

which discusses using the Stone Center's relational model to deal with substance abuse in women. **WOMEN PHYSICIANS: RELATIONAL DILEMMAS**, by Julia McMurray and Judith Jordan (\$10.00, Paper No. 89) covers problems facing professional women today. All of these publications can be ordered online at www.wcwonline.org; by phone: (781) 283-2510; or by mail: Wellesley Centers for Women, Wellesley College, 106 Center St., Wellesley, MA 02481-8203.

CATALYST RESEARCH, known as "the unbiased source of timely, accurate information that can't be found anywhere else," has been tracking the status of women at work and in leadership for more than twenty years. Catalyst shares the results of these studies in a number of reports that are described on the Internet and available for purchase in print (as full reports or executive summaries). Short reports of interest to our readers include the following:

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To order these or other Catalyst reports, visit the website: www.catalystwomen.org; or inquire by phone: (212) 514-7600; email: info@catalystwomen.org; fax: (212) 514-8470; or mail: Catalyst, 120 Wall St., New York, NY 10005-3904.

○ compiled by Teresa Fernandez



Miriam Greenwald

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