

The University of Wisconsin System

Feminist Collections



A
Quarterly of
Women's
Studies
Resources

WOMEN'S
STUDIES



LIBRARIAN

Volume 22, Number 1, Fall 2000

Published by Phyllis Holman Weisbard

Women's Studies Librarian

Feminist Collections

A Quarterly of Women's Studies Resources

Women's Studies Librarian
University of Wisconsin System
430 Memorial Library
728 State St.
Madison, WI 53706
Phone: 608-263-5754
Fax: 608-265-2754
Email: wiswsl@library.wisc.edu
Website: <http://www.library.wisc.edu/libraries/WomensStudies/>

Editors: Phyllis Holman Weisbard, JoAnne Lehman

Drawings: Miriam Greenwald

Staff assistance from: Ingrid Markhardt, Karen Jacob, Jennifer Kitchak, Ann Lauf

Volunteer reader for taping: Carolyn Wilson

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

Volume 22, No. 1, Fall 2000

CONTENTS

	From the Editors	ii
	Letter to the Editors	ii
	Book Reviews	
<i>Lynne Alice</i>	A Cutting Edge: Australian Feminist Writing in Review	1
<i>Kathleen Mulligan-Hansel</i>	Women in International Politics	6
<i>Rima Apple</i>	The Puzzle of Modern Motherhood	9
	Feminist Visions	
<i>Valerie Mannis</i>	Constructing the Mothering Experience: Videos on Motherhood	12
<i>Terry Brown</i>	Women and Economics on the Global Scene: A Review of Films	15
<i>Marianne Boere</i>	Treasures of the Women's Movement	19
<i>Melissa Alsgaard</i>	Digital Feminism: Reaching Women Through Web-Based Courses	22
<i>Compiled by Linda Shult</i>	Computer Talk	25
<i>Reviewed by Phyllis Holman Weisbard and others</i>	New Reference Works in Women's Studies	28
<i>Compiled by Linda Shult</i>	Periodical Notes	33
<i>Compiled by Jennifer Kitchak</i>	Items of Note	37
	Books Recently Received	38

FROM THE EDITORS

Linda Shult, longtime coeditor of this publication, said her official goodbyes in this space a year and a half ago as she anticipated a new career as an elementary school reading specialist. As it turned out, that career move was not completed until this past fall, when she accepted a fulltime position with a nearby school district. Fortunately for us, she continued to spend a few hours a week moving the Fall 2000 issue of *FC* forward while the search for a new coeditor was under way. I came on board in mid-November, and Linda formally ended her employment here on November 30th. I'm grateful to her for staying on until after I was hired, since that eased my transition. Even so, it's challenging to try to fill her shoes!

I come to this job with background in editing and publishing—mostly in academic settings, working with subjects as diverse as law, Chinese studies, and social science research—and personal interest in women's issues and women's studies. Daughter of a fundamentalist Christian minister, I'm also the descendant of many fervent and conservative

religious folk on all sides. I may be making history as the first "out" lesbian ever in my family, and I believe I'm one of just a few self-acknowledged feminists in my generation of this huge group of relatives, in which my first cousins alone number in the dozens.

Yet I recognize some feminist roots even in this family's history. My Great-Great-Aunt Frances, for instance, studied at the graduate level in the late 1800s, when few women or men in her religious community even went to college; she later held a position of leadership in an African mission. And then there's my mother: she has always held very conservative beliefs, but I've heard her admit that when she and my father were preparing for their wedding in 1941, she was bothered by one of the traditional vows. "I didn't *want* to 'obey,'" she says, "so we left that part out!"

Perhaps these roots were already feeding my 15-year-old "Jesus Freak" self in the early 1970s, in the outrage I felt at my gender-based exclusion from a "men's" prayer breakfast.

I'm delighted to join the wonderful staff of this office, in a job that is a bookworm's dream and feels partly like play, and where I'm *supposed* to peruse the *Women's Review of Books*, *Ms.*, and *Publisher's Weekly* on work time. It's wonderful to be putting my writing, editing, and publishing experience to use for something I believe in and to be exposed to so many incredible people and resources every day.

We send this "Fall" issue of *FC* to press in January, as we in Wisconsin dig out from record snowfall and prepare for the Spring semester. We'll be working hard to get our publication schedule back on track over the next months. Meanwhile, the writing in this issue is certainly not limited to any season. We hope you are nourished through the winter by its articles on Australian feminist writing, contemporary motherhood, women and economics, Web-based women's studies instruction, and more.

○ J.L.

LETTER TO THE EDITORS

(via email)

September 15, 2000

Thanks for another great issue of *Feminist Collections*. The book reviews and websites on disability studies are very timely. We are starting a pro-

gram here at Berkeley in disability studies. We have asked the faculty coordinator for a list of books and journals they need for the program. I'm sending her the reviews and websites you listed—the website on academic research in disability studies looks especially promising.

This program has a whole semester of colloquium speakers on this topic.

Beth Sibley
Political Science/ Sociology/
Women's Studies Selector
UC Berkeley Library

BOOK REVIEWS

A CUTTING EDGE: AUSTRALIAN FEMINIST WRITING IN REVIEW

by Lynne Alice

Diane Bell, *NGARRINDJERI WURRUWARRIN: A WORLD THAT IS, WAS, AND WILL BE*. Melbourne: Spinifex, 1999. 688p. AUS\$29.95/US\$27.95, ISBN 1-875559-71-X.

Chilla Bulbeck, *LIVING FEMINISM, THE IMPACT OF THE WOMEN'S MOVEMENT ON THREE GENERATIONS OF AUSTRALIAN WOMEN*. Melbourne: Cambridge University Press, 1997. 303p. £45.00, ISBN 0521460425; pap., £15.95, ISBN 0521465966.

Chilla Bulbeck, *RE-ORIENTING WESTERN FEMINISMS: WOMEN'S DIVERSITY IN A POSTCOLONIAL WORLD*. Cambridge: Cambridge University Press, 1998. 282p. £40.00, ISBN 0521580307; pap., £14.95, ISBN 0521589754.

Barbara Caine, *AUSTRALIAN FEMINISM: AN OXFORD COMPANION*. Melbourne: Oxford University Press, 1999. 607p. bibl. index. ill. £45.00, ISBN 0-19-553818-8.

Joan Eveline and Lorraine Hayden, eds. *CARRYING THE BANNER: WOMEN, LEADERSHIP AND ACTIVISM IN AUSTRALIA*. Perth: University of Western Australia Press, 1999. 237p. photogs. pap., \$24.95, ISBN 1-876268-30-1.

Jannifer Sabbioni, Kay Schaffer and Sidonie Smith, eds., *INDIGENOUS AUSTRALIAN VOICES: A READER*. New Brunswick: Rutgers University Press, 1998. 310p. \$50.00, ISBN 0-8135-2491-1; pap., \$22.00, ISBN 0-8135-2496-2.

The writing of Australian feminists never ceases to be surprising and challenging, both in its variety as well as its creativity. It is inevitable that the writing should gain eager attention when one so often meets up with young graduates and established teachers from Australia at every international conference and gathering. Feminism in Australia has a proud and lengthy history and its published voices are well worth looking out for. In this review I look at only a handful of the books produced in the last several years.

Since Diane Bell's *Ngarrindjeri Wurruwarrin: A World That Is, Was, and Will Be*, was launched in Adelaide on August 27, 1998, and celebrated at the Writers Festival in Melbourne on

August 29, 1998, it has achieved controversial acclaim. A supporter of the applicant women, quoted in the "Extracts" in Diane Bell's book, writes,

If you take a seedling of a gum tree, place it in good respectful soil and good waters of understanding and believe that it will grow, it will grow. It will grow into a tall, healthy, strong gum-tree, with roots that grow deep and it will withstand the winds of disbelief and disrespect.

Professor Diane Bell's *Ngarrindjeri Wurruwarrin: A World That Is, Was and Will Be* is a strong healthy gum-tree with deep roots.

Ngarrindjeri Wurruwarrin is an exposition of the ethnocentrism of the discipline of anthropology, in which frequent masculinist research methods continue to distort Aboriginality. Foremost though, *Ngarrindjeri Wurruwarrin* tells stories of, and with, indigenous women about "women's business" within a study of the Hindmarsh Bridge application to develop housing on an island off the South Australian coast. Diane Bell's research was written over the three years during which the Ngarrindjeri applicants sought, for the second time, a declaration for protection of an area including the waters between Goolwa and Hindmarsh Island.

Employing a postcolonial and post-structuralist approach to the complex transmission of knowledges by the Ngarrindjeri and white anthropologists, Bell's book also exposes wider political and bureaucratic investments in the Hindmarsh Island affair and the resultant silencing of women's stories. *Ngarrindjeri Wurrawarrin* is an indictment of the inadequacy of legal system and media processes to appropriately deal with indigenous epistemologies. Bell tells us that "...the stories which are nourishing this generation draw heavily on a distinctive body of knowledge and practice which is more than the product of resistance to oppressive policies. It is grounded in oral traditions passed from generation to generation, albeit traditions which have accommodated change, absorbed new ideas, and thus survived" (p.14).

The book clarifies just how horrific are the consequences of ignoring "culture-loss." It shows the necessity for critical readings of historical sources about colonial settlement, alongside the need for more culturally sensitive approaches to understanding Aboriginality. In the words of John Toohey, former High Court Judge and former Aboriginal Land Commissioner Canberra Times, Bell's book is "a formidable collection.... It leaves the reader wondering whether the outcome would have been different had the contents of the book been known at the time of the events it describes." The overall importance of Bell's book is more than her deft and ongoing questioning of the construction of masculinist models of knowledge. Bell suggests an alternative research model that

foregrounds the orality and story-telling traditions of Aboriginal culture, "an epistemology in which 'feelings' are central and they detail the 'respect system' which underwrites the authority of the elders" (p.36). For Bell, oral cultures open up spaces in which researchers may see how to better understand the inadequacies of taxonomic and linear knowledge construction. She writes that "Ngarrindjeri, it seems, have always tolerated, perhaps even delighted in, ambiguity and shifting emphases in story-telling" (p.37).

Regardless of where one may position one's standpoint on research methodologies and the politics of their applications, Bell's book is a solid and well-written contribution to a range of complex debates about indigousness, postcolonial identity, and social research and activism.

Australian Feminism: An Oxford Companion is fundamentally a reference book, with all the fascination of a comprehensive, detailed overview and the frustration of inevitable gaps and omissions, so characteristic of the encyclopedic approach. At more than six hundred pages, with lengthy cross-reference and further reading sections, it offers a wealth of essays on aspects of Australian feminisms. Editorial decisions have influenced the content in controversial ways. The reader is advised that contributors were chosen for their identification with feminism and their being publicly known for feminist involvements. Many academic feminists have not fared well, despite being located inside universities and networking beyond, and the contributions of many activists are further obscured by their not being deemed significant

for academic achievements. Yet many of these women are cited and discussed in the volume. The strength of the work is that it attempts to situate the diversity and depth of Australian feminisms within an international context, constantly showing connections and influences, but with less emphasis on how Australian feminisms have developed differently and distinctively. Perhaps this is why issues arising from Aboriginal and ethnic women's experiences and attitudes towards feminism are dealt with somewhat unremarkably. It strikes this reader as curious that in the world's most multicultural country feminism is not dominated by the voices of difference. In the *Companion* they are accorded about 27 pages of the 49 essays which total 370 pages. The interpretive essays offer useful insights into Australian feminisms, and for international readers, the volume is an undoubted resource, including all the topics one would need for a quick but carefully informed overview. The essays on "the body," "cyberfeminism," "rape," "interwar feminists and Aborginal policy," "multicultural feminism," "legal theory," "reproductive rights and representation," and "transnational feminisms" exemplify the development of an Australian feminist voice.

Following the essays are lucidly written, alphabetized entries accompanied by witty cartoons, photographs of historic events and notable women, and reproductions of campaign posters. Three categories of entries are included: biographical, focusing on individual contributions to Australian feminism, organizational entries outlining the contributions of specific groups, and issue entries discussing topics that have been and are important to Australian feminists. The



Miriam Greenwald

entries are organized by editorial imperatives that render such inconsistencies (or surprises) as a twenty-line column on “radical feminism” with no mention of the contributions of Australian notables like Denise Thompson and Renate Klein, while “crime fiction” gets an eighty-line entry focused entirely on Australian authors.

Shortcomings aside, this is a splendid book to dip into and also a volume to be used as the first step in lengthier explorations. However, only a partial sense of the distinctiveness of Australian feminism emerges while reading the *Companion*, although it has an abundance of local detail. Perhaps the “fit” forced by the encyclopedic form hinders a clearer portrayal of the character of Australian feminism. Perhaps it is also obscured by the amount of editorial effort invested in noting international links, as if authorizing feminism in Australia. Certainly *Australian Feminism: An Oxford Companion* is an impressive achievement and likely to require a sequel both soon and more inclusive of a wider range of contributors.

Chilla Bulbeck’s *Living Feminism: The Impact of the Women’s Movement on Three Generations of Australian Women* pays attention to the impact of feminism in ways that many readers of *Australian Feminism: An Oxford Companion* might have hoped to find in that volume’s many pages. *Living Feminism* explores the day-to-day experiences of women who were not “at the helm” of Australian feminism and who mostly do not claim to be feminist, although they have clearly benefited from feminism’s achievements. Elegantly analyzed interviews with sixty women of three generations explore questions such as “Has the world changed as much as feminists like Anne Summers claim?” and “Has the world been changed equally for all women?” Interesting for non-Australian readers is the way Bulbeck views figures such as Anne Summers and Germaine Greer as historical markers of the extent to which feminism has entered public consciousness, rather than their public status authorizing an Australian feminism’s coming of age, as in *Australian Feminism: An Oxford Companion*.

Bulbeck’s achievement is her tightly written deployment of complex feminist theory to elucidate areas in Australian women’s lives where feminist influences have arguably been most significant. Following themes of numerous other collections in Australia, the U.S., and New Zealand, she examines issues arising from “growing up as girls,” education, motherhood and relationships, class, and the focus of feminist activism and theory. Bulbeck finishes the discussion of interviews by assessing “backlash” as indicative of feminism having only partially achieved its aims. Generational rebellion as

well as bonding with feminist mothers emerge as often underrated sites of political potentials, the “demonstration effect” of second-wave feminism being that while it is not represented by the myths captured in popular anti-feminism, it is also not how daughters and sons prefer feminism to be in the new millennium. The sections “Feminism in the Daughters” and “Mothering the Sons: Men and Backlash” develop provocatively into the following chapter where meanings given to “postfeminism” – as feminists deal (or don’t deal) with their increasing generational divide – are discussed alongside the implications for a new millennium of the vexations of negotiating “difference” and “equality.” For Bulbeck the answer is not a Kantian “equal worth” humanism but a renewed determination to expand public opportunities for equity along-side contesting normative “femininity.”

Unlike *Australian Feminism: An Oxford Companion*, whose intentions towards collectivity nevertheless take a surprising canonical and academically respectable path, Bulbeck and her respondents offer a refreshing view of the impact of feminism on ordinary women’s lives. *Living Feminism* provides an astute insight into the effects of feminism on many women’s lives in Australia.

Published the year after *Living Feminism*, *Re-Orienting Western Feminism* turns Bulbeck’s attention to the taxonomizing in social theories, including feminist theory and politics, that produces such conceptual oddities as “East/West” and “Third World/First World.” *Re-Orienting Western Feminism*

was stimulated by Bulbeck's experience of Hester Eisenstein's visit to Griffith University and her "looking beyond Anglo feminisms," as well as by Bulbeck's time teaching and writing in China. Building upon post-colonial writers, Bulbeck examines the mythology of there being a distinguishable East and West. She analyzes Said's lack of attention to gender and Spivak's preoccupations with class, and melds with these a focus on cultural hybridity. Cultural hybridity borrows from both early postcolonial attempts to examine the relationships of historical colonial dispossession and the dynamic of emergent indigenization (of settler cultures) alongside the resistance of indigenous peoples. Thus when Bulbeck examines differences between feminist perspectives within modernist claims on rationalist individualism and universalism, her approach necessarily critiques common prejudices about individualism of westerners and the myth of Asian collectivism. Bulbeck's view is that "race-based oppression has supplanted class-based oppression as the critique of universal sisterhood" and in this she captures the distinctive concerns of feminism in both Australia and New Zealand.

Redolent of her detailed analysis in *Living Feminism* of the ironic effects of feminist achievements for everyday Australian women, and reflecting Spivak's deft analysis of the shifting faces of postcolonialism, Bulbeck discusses how women in India, China, and Japan are differently affected by colonization. Her contention is that

colonization never proceeds smoothly from tradition to modernization, but in many instances provokes tradition into contradictory modernist effects which compound the specific social status of women and differentiation within women's social positioning. For example, women in India's colonial history were inscribed by both Victorian British ideals of gender purity and domesticity and higher-caste Hindu notions about women's spirituality. The result, according to Bulbeck, is that western feminism's liberatory message has been largely unheeded by Indian women, and yet "more women are tenured at Delhi University than at Harvard."

Bulbeck is centrally concerned with the sameness/difference debate, which in Australia owes much to the insightful analysis by Carol Bacchi in her *Same Difference: Feminism and Sexual Difference*.¹ Bulbeck's point is that the effect of cultural hybridity intersecting across the colonial structuring of class and gender positions individuals differently, or even similarly but within different understandings of common issues. While in itself this is an unremarkable view, applied to feminist approaches on issues like clitoridectomy, surrogacy, and eugenics, it is fascinating and challenges residual universalism. With such an analysis, "western" feminists examining the "Third World" are forced to deal with the lack of attention to class dynamics in, for example, Nawal el Sadaawi's criticisms of lower-class women as uninformed, or the racist assumptions embedded in population policies and development programs to monitor mothering. Assumptions about women's access to legal processes, paid and unpaid

employment, parenting and, by consequence, women's social status and human rights, are examined through an analysis of the Universal Declaration of Human Rights. Bulbeck argues the colonizing effect of the Universal Declaration of Human Rights is that it is oriented towards white, western male interests and its use would force many women to choose between citizenship rights, which are insufficiently defined to capture the complexity of women's lives, and their kinship and community identities and responsibilities.

Re-Orienting Western Feminism offers a complex examination of the implications of ideas held to be central to feminism, habits of theorizing, and some of the ways Anglo feminisms remain complicit in colonizing practices. Together with *Living Feminism*, it is a thought-provoking contribution from a distinctive theorist and practitioner.

The eighties and nineties saw a burgeoning of feminist publications recounting particular aspects of women's lives or offering individual life herstories. Their effect was to help redress a paucity of information, especially about women silenced by marginality of various kinds. *Carrying the Banner*, edited by Joan Eveline and Lorraine Hayden, is a book in this genre, with the added dimension that details of the lives of many of the West Australian women featured would not be ordinarily and easily accessible. In this book I was able to catch up on details about many of the notable public feminists I had watched on television or read about in newspapers through the years I spent in Australia, but many of them were unfamiliar. There is an irony in the extent to which even public women who achieve inspiring heights

of leadership, public service, and qualifications remain comparatively unknown beyond their local communities. So it is with the majority of the twenty-two depicted, yet most of them have led campaigns for education, health access and services, minority rights, peace, the environment, and human rights. The book celebrates their leadership and activism and suggests more subtly the gendered structuring of citizenship in which leadership dynamics in public life remain masculinized.

Indigenous Australian Voices: A Reader returns us to some of the themes with which I began this review: self-determination, links between traditional culture and contemporary life in an emerging post-coloniality and indigenous identity.

Jennifer Sabbioni, Kay Schaffer, and Sidonie Smith have edited an impressive collection of the poetry, artwork, and prose of thirty-six contemporary Aboriginal and Torres Strait Islander writers and artists. Many of the twenty-four writers and twelve artists contributing to the book have not been published previously. *Indigenous Australian Voices: A Reader* begins with a preface which usefully introduces key historical events and concepts, outlines contemporary issues in Aboriginal lives, and also includes maps, chronologies, and bibliographies. The collection is divided into nine sections, which ambitiously span “politics and land rights”; “the dreaming and connection”; “family dialogues”; “station life”; “urban life and dislocation”; “hardships and resilience”; “communities”; “encounters with the law”; and “hidden histories.” Such titles suggest an all-inclusive recounting of Aboriginal lives in Australia, across the trajectories of social and ethnic

displacement, rural living, and poverty, and as with all anthologies, this collection is uneven. In some sections there are more excerpts of already published work than original essays, and in other sections the collection juxtaposes a number of different genres or several short pieces by the same writer. Yet the world views and the expression of the contributors are compelling. The editors tell us that the contributions are mostly from “people living in indigenous communities who have little contact with the outside world.... Some emanate from urban-based, western-educated, and globally mobile artists and writers who are rethinking the relationships between traditional cultures, contemporary life, and their connection to the Dreaming.” It is an exploration of “the dreaming” that organizes the text, in the sense that individual and kinship relationships to the origin stories of “dreamtime” inform both a resistance to the genocidal heritage of Australian colonization as well as a unique focus for indigenous identity.

Clearly the recounting of Aboriginal lives remains a significant project in a country where collections such as this one must still, from their outset, explain, “It is a common assumption that all the indigenous people of Australia constitute one group, the Aborigines. However, we do not think of ourselves as ‘Aboriginal’ but rather identify ourselves within our own communities.” Still, *Indigenous Australian Voices: A Reader* is not a tentative or apologetic collection: it is bold, confident, and eloquent in its display of diversity and the harshness of indigenous Australian history, and while it does not explicitly address gender dynamics or the applicability of feminist thinking to Aboriginal

cultures, it is necessary reading alongside non-Aboriginal feminist writing that also fails to adequately address ethnicity.

In all, this brief foray into several years of publishing by Australian authors impresses me with the depth and breadth of scholarship and artistry, and I have only managed a selective look – coming away from this exercise aware of several dozen more books that I could have reviewed. The distinctive feature of Australian feminist writing is its lack of cultural cringe, its self-confidence and international vision. The latter sometimes detracts from sufficient attention to local controversies, as in *Australian Feminism: An Oxford Companion*, but even so, the productivity of Australian feminism lies in its diversity and its building upon and “talking back” to the debates occupying those in feminism’s northern locales.

[Lynne C. Alice is a Senior Lecturer in Sociology and Women’s Studies at Massey University and will soon be starting a new position as Professor of Gender Studies with Kaitiaki University, an online tertiary institution based in the U.S. and New Zealand. Lynne recently coedited *Feminist Thought in Aotearoa/New Zealand: Connections and Differences* (with Rosemary Du Plessis; Oxford University Press, 1998) and *Queer in New Zealand* (with Lynne Star; Dunmore Press, 2001). She is currently working on a book about feminist gender theory, citizenship, and nationalism.]

Notes

1. Carol Bacchi, *Same Difference: Feminism and Sexual Difference* (Sydney: Allen & Unwin, 1990).

WOMEN IN INTERNATIONAL POLITICS

by Kathleen Mulligan-Hansel

Marjorie Agosin, ed., *A MAP OF HOPE: WOMEN'S WRITING ON HUMAN RIGHTS – AN INTERNATIONAL LITERARY ANTHOLOGY*. New Brunswick, NJ: Rutgers University Press, 1999. 371p. \$49.00, ISBN 0-8135-2625-6; pap., \$18.00, ISBN 0-8135-2626-4.

Vivienne Jabri and Eleanor O'Gorman, eds., *WOMEN, CULTURE, AND INTERNATIONAL RELATIONS*. Boulder: Lynne Rienner, 1999. 211p. bibl. index. \$49.95, ISBN 1-55587-701-X.

Mary K. Meyer and Elisabeth Prügl, *GENDER POLITICS IN GLOBAL GOVERNANCE*. New York: Rowman and Littlefield, 1999. 315p. bibl. index. \$69.00, ISBN 0-8476-9160-8; pap., \$26.95, ISBN 0-8476-9161-6.

Nira Yuval-Davis and Pnina Werbner, *WOMEN, CITIZENSHIP AND DIFFERENCE*. London: Zed Books, 1999. 271p. index. \$65.00, ISBN 1-85649-645-7; pap., \$22.50, ISBN 1-85649-646-5.

Despite the capable efforts of many feminist scholars, the relationship between international relations and feminist scholarship remains uneasy and it is not difficult to see why. International relations has historically concerned itself with interaction between states. The difficulty of talking about gender in this body of scholarship is twofold. Not only are women largely absent from the state agencies which are at the core of international relations, but the emphasis on state interactions abstracts agency to the point that even individual men do not appear in sharp focus. Efforts to move beyond the salient observation that women are invisible in international relations have been confounded by the difficulty of discussing gender in such an abstract context.

Developments in scholarship and in the field have eroded some of these barriers to discussing women and international politics. Recently, women's studies and postcolonial

studies have produced a startling array of literature pointing to the impact of international affairs on the character of women's experiences in various localities. These innovations in scholarship have been accompanied by new developments in international affairs. With the decline of the Cold War, new political actors have emerged. Non-governmental organizations have taken on greater importance in defining problems and constructing solutions. Not only have women's organizations become strong participants in international politics, but the politics surrounding women's issues in international fora have become more apparent. These developments provide feminist scholars with new tools, new theories, and new evidence to articulate women's centrality to international relations.

The four books reviewed here contribute, in very different ways, to this ongoing project. *Women, Culture, and International Relations* lodges its critique of international relations in a highly theoretical and abstract niche,

arguing for a rethinking of the masculine subjectivity which has been taken as the foundation of international politics. Nira Yuval-Davis and Pnina Werbner provide a more focused approach, interrogating and reframing notions of citizenship through a varied collection of interesting case studies. Marjorie Agosin's edited volume presents short stories, essays, poems, and excerpts of longer works exploring women's experiences of the uglier side of international politics – war, imprisonment, exile. Finally, Mary K. Meyer and Elisabeth Prügl's edited volume *Gender Politics in Global Governance* historicizes women's influence and participation in United Nations activities. The scope and appeal of these books varies widely. *Gender Politics in Global Governance* offers the best combination of data and theory and the broadest accessibility, while *Women, Culture and International Relations* is likely to capture the attention only of specialized scholars of international relations theory. Taken together, these books point to an exciting future for feminist perspectives on international politics.



Miriam Greenwald

Though much of the work in Meyer and Prügl's edited volume takes the UN as its starting point, the authors explain that the term *global governance* implies a more complex approach to women's participation in international politics than has previously been employed. Subsequent chapters evidence this concern with "women's roles in the United Nations and other intergovernmental organizations but also with the political processes that engage nongovernmental organizations (NGOs) and agents as well as with norms and rules that emerge from global economic practices" (p.4). This book offers something for everyone. The first section historicizes women's participation in the UN with a set of essays focusing on the development of an international women's movement. In the second section, authors focus on the activities and strategies of particular women's groups in international politics. The third section concerns the construction of rules and norms which frame the activities of governmental and non-governmental organizations. Part of the strength of this book is the wonderful introductory essay, which addresses thorny and complicated issues in feminist

scholarship. The authors comment on the significance (and alleged insignificance) of UN conventions and declarations, the difficulty of initiating discussions on women in international affairs at the same time that women's studies scholarship has deconstructed "woman," and the problems of empowering women in the international arena when liberal concepts continue to dominate its vocabulary.

With few exceptions, the supporting chapters are equally strong. I found the first section a bit anticlimactic – the essays establish the vigorous activities of a few women and the sustained absence of most women from international politics. This ground has been covered elsewhere and though the authors make good arguments, their impact is limited by the absence of a stronger conclusion that might sharpen the theoretical point. The second and third sections make more obvious the link between evidence and theory. My favorite chapters included Amy J. Higer's excellent discussion of population policy in "International Women's Activism and the 1994 Cairo Population

Conference," and Jutta Joachim's "Shaping the Human Rights Agenda: The Case of Violence Against Women." Both of these essays provide riveting discussions of how women's organizations were able to transform existing UN language and agenda to address women's concerns. In general, this book provides exciting new evidence and interesting theoretical perspectives that would make a wonderful contribution to *any* international relations course. For IR specialists, this book is a must-read.

A Map of Hope offers a wonderful teaching tool for undergraduate courses in women's studies and international relations. Marjorie Agosin's introduction juxtaposes the affirmation of women's and girls' rights in recent international conferences with the failure of nation-states to implement fully the Universal Declaration of Human Rights. Interestingly, Agosin affirms the universality of human rights (a controversial perspective), suggesting that the problem is "governments that see human rights as secondary to economic and national security" (p.xiv). The

material in this book makes concrete the diversity of women's experiences of international affairs and the problem of trying to fit women's experiences into existing theory and practice. The book includes an entire section on domestic and political violence, implicitly commenting on the untenable division of international and domestic spheres. Women's empowerment, the book suggests, requires rethinking this division. The diversity of authors is commendable, though teachers may find frustrating the failure to contextualize each entry. As a result, use of some entries may require more extensive research, but the classroom dividends are undoubtedly worth the effort.

The final two volumes attract only a very specialized audience. Jabri and O'Gorman's book takes a highly theoretical and abstract approach to women's relationship to international politics. The authors note the difficulty of talking about women's experience in a discipline dominated by the positivist language of liberalism, realism, and structuralism, finding a solution in the most abstract of the postpositivist school of international relations. Though the introductory essay makes the requisite references to the heterogeneity of women's voices and experiences, for the most part these authors fail to take those diverse experiences as the starting point of their work. Jabri and O'Gorman justify this approach:

Rather than pretending to include "other" voices, we

engage with the question of how the theories *we* draw upon – from postcolonial discourses, Foucauldian genealogy, the ethic of care to Habermasian thought and Rortian pragmatism – contribute to the incorporation of difference within a discourse that seeks to transform practices of exclusion. The book is therefore theoretical in orientation and focuses on constructs of culture, the ontologies of "self" and "other," gendered positionality, and difference. (p.2)

While the chapters are almost completely abstracted from women or their experiences, this strategy is not without merit. As the concluding chapter notes, books on women and international relations are easily ghettoized. Rather than publish such a volume, these authors attempt to describe and theorize the marginalization of women from international relations theory at its very core: in the language, concepts, and assumptions that are taken as the foundation of the discipline. Unfortunately, the result is a book with very limited accessibility. The authors appear to be in dialogue with each other, but the broader community they endeavor to speak to may not be equipped to understand the message.

Women, Citizenship and Difference combines a refreshing theoretical perspective with a set of interesting chapters theorizing women's exclusions from different kinds of imagined communities. In this book, the emphasis on subjectivity is grounded in very concrete historical and

political circumstances; chapters on women with disabilities, women's experiences of Afghan politics, women in the post-Yugoslav conflicts, and women of color in Britain and the U.S. chart the processes that construct inclusions and exclusions in definitions of citizenship. The result is a set of essays that animate a very pointed theoretical inquiry. The collection of substantive essays is too uneven to argue for a broad audience. In one notable instance, Birgit Remmepslacher's "Right-Wing 'Feminism': A Challenge to Feminism as an Emancipatory Movement," the connection to discussions of citizenship is not made explicit enough. Similarly, Elaine Unterhalter's title ("Citizenship, Difference and Education: Reflections Inspired by the South African Transition") promises a comment on the South African transition, but does little more than mention South African politics in the course of the essay.

The study of women in international politics is at a very exciting stage. The attention devoted to the 1995 Beijing conference has created momentum for the international women's movement's efforts to bring greater attention to women's empowerment. As these books demonstrate, the theoretical gains enabled by the visible impact of this conference are substantial. The diverse approaches to international relations scholarship employed by the authors reviewed here testify to the maturation and development of the feminist perspective.

[Kathleen Mulligan-Hansel completed her Ph.D. in political science at UW-Madison in 1999 and has been teaching political science and women's studies courses at UW-Madison.]

THE PUZZLE OF MODERN MOTHERHOOD

by Rima Apple

Patrice DeQuinzio, "Mothers and Mothering: An Essay Review" in *THE IMPOSSIBILITY OF MOTHERHOOD: FEMINISM, INDIVIDUALISM, AND THE PROBLEM OF MOTHERING*. New York: Routledge, 1999. 275p. bibl. index. \$70.00, ISBN 0-415-91022-6; pap., \$19.99, ISBN 0-415-91023-4.

Julia E. Hanigsberg and Sara Ruddick, eds., *MOTHER TROUBLES: RETHINKING CONTEMPORARY MATERNAL DILEMMAS*. Boston: Beacon Press, 1999. 363p. bibl. pap., \$26.00, ISBN 0-8070-6787-3.

Sarah Blaffer Hrdy, *MOTHER NATURE: A HISTORY OF MOTHERS, INFANT, AND NATURAL SELECTION*. New York: Pantheon Books, 1999. 723p. bibl. index. \$35.00, ISBN 0-679-44265-0.

Linda L. Layne, ed., *TRANSFORMATIVE MOTHERHOOD: ON GIVING AND GETTING IN A CONSUMER CULTURE*. New York: New York University Press, 1999. 222p. bibl. index. \$55.00, ISBN 0-8147-5154-7; pap., \$18.50, ISBN 0-8147-5155-5.

Typically I begin my history of motherhood class asking students to define "motherhood." They frequently volunteer: nurturer, teacher, friend, warmth, caring, even role-model. As their responses indicate, and as these books under review substantiate, motherhood is a social role that is fluid, flexible, and highly varied and that depends on both the individual's characteristics (i.e., class, race, social position, finances, personality) and the needs and characteristics of the larger society. At any given time, one individual can, and usually does, embody a multiplicity of these aspects.

The books reviewed here take as their starting point the centrality of motherhood to modern society and women's lives. Beyond that they differ markedly. *Transformative Motherhood* and *Mother Troubles* examine particular examples of nontraditional motherhood roles; *The Impossibility of Motherhood* and *Mother Nature* present broader sweeps. Two are edited books, exhibiting the value and problems of this genre; two are well-

structured monographs. The heterogeneity of these books marks the critical importance of the topic.

In *The Impossibility of Motherhood*, philosopher Patrice DiQuinzio dissects "the dilemma of difference" – the tension between individualism and "essential motherhood." She argues, on the one hand, that "feminist theory must deny or disavow women's difference, and differences among women" in order to demand equity and mobilize women as a group. On the other hand, the concept of difference is also important in order "to analyze the specificity of women's situations and experiences and to theorize differences among women" (p.xv). She grapples with this irreconcilable problem in a carefully nuanced analysis of feminist writings.

DiQuinzio begins with the early twentieth-century debate between feminists Charlotte Perkins Gilman and Ellen Key, indicating the impor-

tance of the relationship of feminism and individualism in understanding the development of feminist analyses of mothering. The author then turns to political philosopher Jean Bethke Elshtain, showing how her analysis generates a relatively conservative form of feminist politics, and continues through the writings of Simone de Beauvoir, Sara Ruddick, Julia Kristeva, Nancy Chodorow, Adrienne Rich, and Patricia Hill Collins. DiQuinzio determines that feminist psychoanalytic approaches risk the recuperation of "essential motherhood." Instead, she argues, we must return to mothering experiences to appreciate the complexity, ambivalence, and contradictions in mothering. Yet theorizing in terms of experience can also be dangerous, as she finds difficulties in the works of both Rich and Collins, specifically their naturalizing of maternal heterosexuality. In this densely written

study, DiQuinzio does not resolve the dilemma of difference; rather she concludes that feminist theory must be prepared for ongoing mediation with its contradictions.

We see a very different approach to motherhood in Sarah Blaffer Hrdy's beautifully written exegesis on modern motherhood, *Mother Nature*, which weaves together evidence drawn from evolutionary biology, anthropology, psychology, literature, and even contemporary politics and her own life. The motive force underlying her analysis is a concern for contemporary motherhood, and a fear that our advantages – such as birth control, and women's education and athletics – are historically unique and could be swept away.

Through studies of birds to scenarios of the Pleistocene era, Hrdy notes the constancy over time of the dilemmas mothers confront. Most particularly she uses telling material from primatology. For example, in discussing John Bowlby's attachment theory, a psychological construct she revises with the addition of sociobiology, she comments:

Female primates have always been dual-career mothers, forced to compromise between maternal and infant needs. It is precisely for this reason that primate mothers, including human foragers, have always shared care of offspring with others—when it was feasible. Acknowledging infant needs

does not necessarily enslave mothers. (p.494, stress in the original)

Such speculative leaps of sociobiological and evolutionary analysis are likely to startle the reader. In many sections of the book, Hrdy skips from a close description of primate social behavior, such as monogamy among the titi monkeys, to human behavior. Though such leaps may be confusing, you should read this book for Hrdy's sheer breadth of scholarship, her gripping descriptions of animal behavior, the elegance of her writing, and her passion for science and her warnings.



Miriam Greenwald

Going from the more general to the more particular, the two edited books under review concentrate on non-normative motherhood. *Mother*

Troubles focuses on “bad mothers” in today's society who become involved with the legal system, such as drug-using pregnant women, abusive mothers, adopting mothers, divorcing mothers, and the like. The authors are careful not to demonize such mothers, considering instead mothers' responsibility for protecting their children. The editors and their contributors draw primarily from legal theory and religious studies, some from personal experience, making for an interesting but somewhat uneven volume. Two examples will demonstrate the breadth of analysis in this rich and remarkable book.

Dorothy Roberts, a law professor, writes eloquently of the social and legal duties imposed upon mothers of abused children, in “Mothers Who Fail to Protect their Children.” The courts hold mothers liable for the health and welfare of their children, with little consideration for the battering situations in which many of these women live. The author believes we must take into account the woman's particular political environment, which often includes male violence, racism, and poverty. Yet, she admits, she felt compelled to carefully reexamine her stand on mothers' moral responsibility when an admired feminist scholar identified with the child and upheld the mother's responsibility. Her chapter lays out clearly the steps of her reanalysis, convincingly demonstrating her conclusion that “protecting children depends far more on addressing social inequities by identifying with mothers than on pronouncing mothers' guilt” (p.47).

In “Always Connect: Toward Parental Ethics of Divorce,” Hilde Lindemann Nelson, an ethicist, takes as her starting point the call from both the Right and the Left for

restrictions on divorce as a method for keeping young children out of poverty. Nelson moves away from a discussion of economic consequences to stress the critical importance of safeguarding children's intimate relationships. This leads her to parental obligations and responsibilities and consideration of children as moral agents. Though the chapter is engrossing, it is not clear why it is included in *Mother Troubles*. This reader could see implicit connections between such a philosophical analysis and, say, moral motherhood, but it would have been more useful for the author herself to clarify such connections.

Transformative Motherhood is an integrated volume; it uses the anthropological concept of "gifting" to discuss reproductive lives that do not conform to cultural norms, like surrogacy, adoption, and pregnancy loss. The authors see children as vital elements in a commodification of social relationships. Two examples again indicate the range of issues analyzed in the volume.

Since the early twentieth century in the United States, closed adoption procedures (in which birth parents and adoptive parents remain anonymous) have dominated. Judith S. Modell argues for open adoption in which birth parents and adoptive parents all participate in the child's prenatal and postnatal life. Open adoption resulted from a confluence of several social changes, most significantly the sense that there was a "shortage" of babies in the "market." Thus, the concept of "gifting" distances adoptive parents from a situation they describe with distaste — a baby market. Moreover, "gifting" transforms the birth mother from passive victim into willing participant.

While I applaud the promotion of open adoption, I find "gifting" an interesting concept, but of little utility. As many recent open adoptions have shown, the problems of incorporating birth parents as well as adoptive parents into the family unit go well beyond "gifting."

Linda Layne studies pregnancy loss through the lens of "gifting" as well. Using published material and interviews with members of three pregnancy loss support groups, she concludes that these parents find solace in the concept of "gifting." For example, they report the loss was connected with valuable changes in their lives, changes often described as "gifts."

I was extremely uncomfortable reading *Transformative Motherhood*. After considerable discussion with colleagues who like myself have faced similar situations related to motherhood, I finally identified several reasons for my discomfort. In the book, some of the women attain motherhood through their own agency, through adoption or fostering; some have their mothering experiences thrust upon them, by giving birth to a child with disabilities or miscarrying. Despite the fascinating use of quotations from adoptive mothers, surrogate mothers, and the like, I find the collapse of these very different roles into a single analysis very awkward. Moreover, throughout the book there is an "emotional uniformity," to use the insightful phrase of historian Leslie Reagan, an expectation that women with the experiences analyzed here have a similar outlook. It is interesting that a volume demanding society recognize a wide variety of nonconventional

reproductive encounters should implicitly deny a range of responses from women in those very situations.

Taken together, these books make very clear that motherhood is a significant aspect of contemporary life, an aspect that deserves and benefits from a variety of analyses and perspectives. Some readers may be more interested in the philosophical studies of DiQuinzio, others the biological viewpoint of Hrdy, still others the anthropological standpoint of *Transformative Motherhood*, and yet others the legal and religious examinations of *Mother Troubles*. Nevertheless, each book provides a crucial and useful piece to the puzzle of modern American motherhood.

[Rima Apple is Professor in the School of Human Ecology and the Women's Studies Program, University of Wisconsin-Madison.]

FEMINIST VISIONS

CONSTRUCTING THE MOTHERING EXPERIENCE: VIDEOS ON MOTHERHOOD

by Valerie Mannis

AND BABY MAKES TWO: SINGLE MOTHERHOOD. 29 mins. 1998. Films for the Humanities and Sciences, P.O. Box 2053, Princeton, NJ 08543-2053; phone: 609-275-1400; email: custserv@films.com; website: www.films.com. Sale: \$89.95.

MOMS: A CELEBRATION OF REAL MOTHERS. 56 mins. 1999. Prod./dir: Louis Alvarez and Andrew Kolker. Acorn Media Publishing, Inc., 801 Roeder Rd., Suite 700, Silver Spring, MD 20910; phone: 800-474-2277; email: info@acornmedia.com; website: www.acornmedia.com. Sale: \$19.95.

MOTHER LOVE. 58 mins. 1996. Prod.: Christine Fugate and Eren McGinnis, 1996. Filmmakers Library, 124 East 40th St., New York, NY 10016; phone: 212-808-4980; email: info@filmmakers.com; website: www.filmmakers.com. Rental: \$75.00. Sale: \$295.00.

THE MINISKIRTED DYNAMO: A MOTHER DAUGHTER RELATIONSHIP. 55 mins. 1996. Prod./dir.: Rivka Hartman. Filmmakers Library, 124 East 40th St., New York, NY 10016; phone: 212-808-4980; email: info@filmmakers.com; website: www.filmmakers.com. Rental: \$75.00. Sale: \$350.00.

These four films demonstrate the conflicted meanings of motherhood in society and through time. The most satisfying of the videos are a celebration of motherhood. Although appreciative of discordant discourses, each emphasizes underlying common themes experienced by women. The fourth, a briefer work, is a stereotypic expression of concern about the growing numbers of single mothers. Stated as a social problem seeking a remedy, the emphasis is on the importance of fathers rather than the unique experience of motherhood.

Mother Love and *Moms* are medleys of the mothering experience.

Women of different races, classes, and generations speak, and economic and educational differences are displayed, yet the emphasis is not on differences, but on what is shared. Filmed over a two-year period in the small southern town of Pikesville, Kentucky, *Mother Love* has a strong regional flavor. Laden with southern mores, music, and God, the talk is about the mother/daughter relationship: struggles, expectations, loyalties, fears, and joys. As the women speak from their own settings, we learn about their contexts from what we see as well as the words we hear and the sharp twang of their southern drawls. A former welfare mother is given keys to her new home built by Habitat for Humanity. An affluent mother speaks from her lavish living

room. A divorced lawyer mother, sharing custody with a former husband, is shown in her office and in a courtroom. A financially marginal mother and her daughters prepare dinner in their cramped kitchen and later bow their heads as the father says grace.

While situations differ, all express deep love for their daughters and tell of their fears for them as they grow up and test themselves in the world. They describe efforts to shield the younger generation from unwanted aspects of the culture and talk about their desire for closeness. Daughters leaving home tell of their restiveness and need to push away, to test themselves in the world – become their own persons. A touching moment is a symbolic scene of a mother watching her daughter walk down the path in a wedding

gown. In the distance the younger woman is metamorphosed into a small child. I was reminded how hard it is to look at a daughter without recalling her in much earlier years. Daughters seem to sense this and it makes them pull away, but also brings tears to their eyes.

Moms is a melange of interviews of mothers and daughters across the race, class, and age spectrum. Opening with young mothers recalling their deliveries, ending with elderly women who have seen their children die, this film gives a sense of the extremes of the mothering experience. A mother shows chaotic aspects of bringing up a retarded child. An affluent mother of five children runs a regimented household. Strict, proud, she speaks to us from her elegant kitchen dressed in a crisp white blouse with an armful of gold bracelets. Another mother, tears in her voice, has lost custody of her son and deeply regrets the earlier drinking, drug use, and divorce that have resulted in limited involvement in her child's life.

The mothers don't always sound wise; they sound ordinary. They tell how they punished transgressions, dealt with sex, coped with a child's move out, and how they miss children once they are grown and gone. As mothers sing familiar songs recalled from their children's early days, viewers are invited to recall their own experiences. Music heightens the mood of nostalgia. The film closes with Billie Holiday singing, "I Can't Give You Anything But Love, Baby."

Compared to *Mother Love* and *Moms*, *The Miniskirted Dynamo* is more complex and the rewards are greater. Rivka Hartman, Australian playwright/filmmaker, tells the story of

her mother. Dora was a high-powered career woman, pathologist, and social activist. The story exposes the impact of three generations of women on one another. Rivka's early years were spent with her grandparents, Bubba and Zaide, as primary caretakers. Her mother was beautiful and scary, Rivka says; her Bubba was warm and loving. Her mother was modern, a scientist and social activist. Her Bubba was steeped in ancient traditions, rituals, and superstitions she had brought from the "old country." Rivka grows up between these two with the push and pull of old ways and modern ideas.

A driven social reformer, Dora could relate to other people's pain, fight for other people's needs and against injustice to other people's children. Yet her daughter's main indictment of this mother was her emotional neglect of her own. Rivka's anger at her mother's neglect emerged early and remains with her.

There are interviews of family, friends, colleagues, and footage of old family movies, collages of old photographs, cuttings from newspapers. Dramatizations punctuate the narrative. Dora's high-heeled footsteps march in and out of the house – hurrying, hurrying through her life. A family dinner with Rivka's voice-over describes her mother's nutritional demands and becomes a shower of raw liver falling onto the table until the screen is covered with raw chicken livers. Flashes of humorous excess are a counterpoint to a darker story. For example, Rivka has a period when she suffers from anorexia.

We sense Dora's humanity and social conscience. We also hear how

difficult she was. Most say they would not have wanted to be her daughter, that she was a perfectionist – impossible to please, with standards no one could live up to. Demanding, impatient, imperious, she was also loved by her husband, admired by colleagues. Her own family had no idea how depressed she was – how miserable, vulnerable, and ultimately fragile. They certainly did not expect her suicide. At the close we see Rivka visiting the graveside of her mother and grandmother.

Mother Love and *Moms* will be useful to stimulate a group discussion of issues surrounding mothering. *Miniskirted Dynamo* is a complex and artistic work but also useful to launch a sophisticated discussion. "There is a certain truth about works of art that makes the representations they contain not just depiction but valid expression of human experience."¹ Hartman's film is an example of how the most particular story can take on universal truth in its telling.

And Baby Makes Two: Single Motherhood is less about single mothers than about the absence of fathers and the harsh realities of the statistics the video makers select. It emphasizes negative aspects of the long-standing phenomenon of expanding numbers of single-mother households, with no viable suggestions for modifying this cultural sea change and a very real effort to continue to stigmatize single mothers.

Selected statistics of the past twenty years are delivered: the growth in the number of single mothers; the expansion of never-married motherhood; the numbers of



Miriam Greenwald

“married male – female – children” type family, it necessarily treats all other family types as seriously flawed.

Mothering is a dynamic area for video presentation. As the foregoing discussion suggests, materials can be

uneven and require some planning for use in classroom discussion. I believe *And Baby Makes Two* is flawed by a negative presentation marked by a pessimism that hinders constructive treatment. It oversimplifies a complex subject and perpetuates trite ideas. *Mother Love* and *Moms* are useful, sensitive, and creative vehicles for classroom discussion. *The Miniskirted Dynamo*, in my view the best of this selection, has the greatest depth. It has potential for a sophisticated examination of mothering – a universal yet unique area of human experience.

Notes

1. Sara Lawrence-Lightfoot and Jessica Hoffman Davis, *The Art and Science of Portraiture* (San Francisco: Jossey-Bass, 1997), p.80.
2. Judith Stacey, *In the Name of the Family* (Boston: Beacon Press, 1996).

[Valerie Mannis received her law and Ph.D. degrees from the University of Wisconsin-Madison. She is currently studying public policy issues, diverse families, and mothering.]

children born to single mothers; the large percentage of time children are likely to spend in single-parent homes, ninety percent of which are female-headed. Negative aspects of growing up in a single-mother household include increased incidence of violence, poverty, poor school performance, and likelihood that the cycle will be repeated in the next generation. This familiar litany of woes has dominated the political and public policy discourse for decades.

Scholars’ suggestions of what may account for these family trends is limited: a changing culture with the emphasis on individuation and personal satisfaction; continued high incidence of divorce in diminishing roles of fathers in a child’s life; the earlier role of welfare in ritualizing absent fatherhood in the Black community. A voice-over uses inflammatory commentary – e.g. “deadbeat” dads who refuse to pay child support are balanced with mean and angry moms who make involvement with the father difficult.

The emphasis throughout is on the loss to children and to the community when children grow up fatherless. The film is weak in its solutions for dealing with the dilemmas: “covenant marriage” and efforts to make divorce more difficult – make people stay together; insist that all divorcing couples develop “co-parenting plans”; promote information about the “costs” of deviation from the two-parent family that admittedly stigmatizes certain groups.

I do not think this video is helpful. I expect it could launch a polarized classroom discussion. It provides no positive considerations. It takes a stereotypic response to the last several decades of family trends – then labels the changes “problems” for which it provides no viable solutions except to extol the “traditional family.” It assumes that families of the past were somehow less problematical, though scholars dispute this.² It gives an appearance of even-handedness but by problematizing family structures that do not conform to the traditional

WOMEN AND ECONOMICS ON THE GLOBAL SCENE: A REVIEW OF FILMS

by Terry Brown

LA PETITE VENDEUSE DE SOLEIL. 45 mins. 1999. Director: Djibril Diop Mambety. Rental: Inquire. Sale: \$195.00. California Newsreel, 149 Ninth St., San Francisco, CA 94103; phone: 415-621-6196; email: contact@newsreel.org; website: www.newsreel.org (Subject: Allegory of global economics)

WHO'S COUNTING: MARILYN WARING ON SEX, LIES AND GLOBAL ECONOMICS

94 mins. 1995. Dir.: Terre Nash. Rental: \$75.00 (52-min. version); \$90.00 (94-min. version). Sale: \$250.00 (shorter); \$295.00 (longer). Bullfrog Films, P.O. Box 149, Oley, PA 19547; phone: 800-543-3764; email: video@bullfrogfilms.com; website: www.bullfrogfilms.com (Subject: Global economics and gender)

DAUGHTERS OF IXCHEL: MAYA THREAD OF CHANGE. 29 mins. c1993. Dirs.: Kathryn Lipke Vigasaa and John McKay. Rental: \$50.00. Sale: \$195.00. University of California Extension, Center for Media and Independent Learning, 2000 Center St., Fourth Fl., Berkeley, CA 94704; phone: 510-642-0460; email: cmil@uclink.berkeley.edu; website: www-cmil.unex.berkeley.edu/media/ (Subject: Maya women change ancient weaving practices to meet new economic demands)

WOMEN OF CHANGE. 54 mins. 1999. Dir.: Joan Prowse. Rental: \$75.00. Sale: \$295.00. Filmmakers Library, 124 East 40th St., New York, NY 10016; phone: 212-808-4980; email: info@filmmakers.com; website: www.filmmakers.com (Subject: Feminist activists in Canada and Mexico)

WORKING SISTER. 27 mins. c1998. Dir.: Jennifer Stephens. Sale: \$175.00. UC Extension (See *Daughters* above.) (Subject: Chinese girl leaves farm and family to work in city factory)

BEHIND THE SMILE. 46 mins. 1998. Dir.: Alan Handel Productions. Rental: \$75.00. Sale: \$295.00. Filmmakers Library (see *Women of Change* above). (Subject: Women factory workers in Thailand)

MODERN HEROES, MODERN SLAVES. 45 mins. 1999. Dir.: Multimonde. Rental: \$65.00. Sale: \$295.00. Filmmakers Library (see *Women of Change* above). (Subject: Overseas contract workers from the Philippines)

SISTERS AND DAUGHTERS BETRAYED. 28 mins. 1996. Prod.: Chela Blitt. Rental: \$50.00. Sale: \$150.00. UC Extension (see *Daughters* above). (Subject: Sex trafficking)

PERFORMING THE BORDER. 42 mins. 1999. Dir.: Ursula Biemann. Rental: \$60.00. Sale: \$250.00. Women Make Movies, 462 Broadway, Suite 500, New York, NY 10013; phone: 212-925-0606; email: info@wmm.com; website: www.wmm.com (Subject: U.S. industry on border with Mexico)

"*Soleil* Buy the *Soleil*!" sings a little girl, holding herself up on crutches as she hawks her papers by the highway while cars speed by. In Djibril Diop Mambety's moving short film, *La Petite Vendeuse de Soleil* (The

Little Girl Who Sold the Sun) (1999), a young paraplegic girl named Sali Laam drags her legs on crutches as she sells newspapers in the streets of

Dakar, Senegal. The newspaper boys in this boys-only occupation intimi-

date and threaten her, throwing her to the ground. "Those newspaper sellers are savages," a man says after watching them attack someone in a wheelchair. The marketplace is ruthless; the able-bodied compete and succeed through intimidation and threats. Sali Laam's story is allegorical: we can see her as a symbol of a developing country's struggle to compete in a global marketplace and as a story of the women whose bodies are broken under the crushing weight of global economics. As the headline of her newspaper announces the devaluation of the Senegalese currency, one of the deleterious consequences of a global economy for a developing country, it is difficult to read *La Petite Vendeuse* outside the context of globalization.

The vicious economic competition that Mambety dramatizes in his narrative film *La Petite Vendeuse de Soleil* is documented in a number of excellent videos available for use in the classroom. A documentary one might start with is Terre Nash's *Who's Counting?: Marilyn Waring on Sex, Lies and Global Economics* (1995), which serves as a primer on gender and global economics. The film focuses on Marilyn Waring, a feminist economist and former Minister of Parliament in New Zealand, who lucidly explains complicated theories of macroeconomics as she reveals the lie at the heart of global economics: "Economics has pretensions of being concerned with notions of value," she says. "The word value is defined from the Latin *valere*. It's a beautiful word. It means to be strong or to be

worthy. *It has nothing to do with capital or material gain*" (emphasis added).

With brilliant juxtapositions of text and images, *Who's Counting?* exposes the perverse logic of macroeconomic theories that cannot account for the value of anything that does not generate revenue, including women's unpaid work, peace, and environmental preservation. Yet these economic formulas count war, pollution, and the sexual trafficking in children and women's bodies as "valuable" insofar as they generate revenue. Waring attacks the short-sighted approach of the United Nations, the IMF, and World Bank for their insistence on measuring the wealth of a country by its Gross Domestic Product. "GDP is utterly unrelated to the well-being of a community. It tells you nothing about levels of poverty. It tells you nothing about the distribution of poverty. It tells you nothing about primary health care, educational standards, environmental cleanliness, and folks have realized that this unidimensional economic fabrication just doesn't bear any relation to their lives."

Who's Counting? (which comes with an "action guide," to stimulate discussions of the film beyond the classroom in the living rooms, churches, and community centers) is an excellent example of why the documentary genre has served as an important tool for feminism in motivating political resistance and instigating social change. There are now scores of feminist documentaries available from several sources – Filmmakers Library and Women Make Movies, among the best. Designed for use in the classroom and running

less than an hour, many of these documentaries focus on the world's most oppressed, Third World women and children caught in the gears of a grinding global market.

Daughters of Ixcchel: Maya Thread of Change (1993) explores how modern forces of globalization have forced Guatemalan Maya women to alter ancient weaving practices to accommodate the tastes of international tourists. The video exposes the dilemma the Mayan weavers face, poised between protecting the integrity of their weaving and succumbing to commercial necessity. "I have to change in order to sell," says one weaver, so she alters the colors of her threads to weave potholders, placemats, and backpacks attractive to tourists. The video succeeds in presenting a problem that nearly every developing nation confronts in drawing the line between self-preservation and exploitation.

Designed to celebrate the activism of women working across borders, *Women of Change* (1999) has a less complicated, more straightforward message than most of the videos reviewed here. It is the story of two activists, Josephine Gray in Toronto and Bertha Lujan in Mexico City, who work together to improve conditions in a Canadian-owned factory in Mexico where labor conditions have worsened under NAFTA. Through cross-border alliances between activists, ironically made necessary and possible by NAFTA, Mexican women travel to Canada for a course on activism, while a former GM factory worker – a Canadian expert on union organizing – is sent to Mexico to train activists there. One of the effects of globalization, the video implies, is

that the trajectory of local activism must move outward toward a global target. Solutions to local problems must be sought in an international arena, as globalization increases the cross-border communication among workers who have a common cause.

As activist documentaries with a cause, *Daughters of Ixchel* and *Women of Change* both employ documentary techniques that undermine their claims to objective truth, particularly with use of the didactic narrator. *Working Sister* (1998), however, foregoes the intrusive narrator to let the subject speak for herself. Seventeen-year-old Xu Li Li is a *da gong mei* or “working sister,” one of the millions of young Chinese girls who leave their homes, farms, and schools to travel over a thousand miles to earn money for their families by working in city factories. The video allows us to see Xu Li Li’s dilemma for ourselves – how she gains emotional and financial independence by leaving her family at the same time that she misses them desperately.

Like *Working Sister*, *Behind the Smile: The Human Cost of Thailand’s Prosperity* (1998) documents the migration of girls from the country to the city, where they work as “conscripts” in textile factories. In this case, families from poor regions of Northern Thailand send their daughters to Bangkok to “work hard and bring honor to their parents.” As good Buddhist daughters, they accept their fate in this life and make merit for the next by working in the factories. Their working conditions are “like living in hell,” says one girl. As the documentary states, the girls are like water buffalo carrying the Thai economic miracle on their



Miriam Greenwald

backs. Perhaps the most shocking moment of the video is the brutal response of a Canadian diplomat who advises foreign investors in Thailand’s economy: “Go back to the farm, if you have a problem. Someone has to pay the price of economic growth.”

As *Modern Heroes, Modern Slaves* (1999) tells us, four to six Filipino women a day are returned home from the Middle East and Southeast Asia in coffins. They are Overseas Contract Workers (OCWs) who for all intents and purposes relinquish their basic human rights when they leave their country to work abroad. Because the money they send back to the Philippines is the largest contribution to the country’s wealth, the government hesitates to insist on reforms that might jeopardize the financial success of the arrangement. Like all of the films reviewed here, *Modern Heroes, Modern Slaves* moves us with its images and interviews of the women themselves, women who have fled abusive employers and now wait, penniless, in a shelter in the Filipino embassy in the United Arab Emirates. The OCW, the film shows us, has helped build “the gleaming modern cities of the Middle East and Asia,” while she helps her country pay off its debt to the IMF and

World Bank. The video ends with a critique of globalization in general: “Globalization will increase difficulties for countries. Why? Because only those countries which are host to such large multinational corporations are going to profit from it. But countries like the Philippines, and to some degree Canada, are countries that will be controlled more by foreign corporations and foreign countries. We’re going to have more unemployment as our companies close because they can’t compete. More and more people will be unemployed. More and more will go abroad.”

Sisters and Daughters Betrayed: The Trafficking of Women and Girls and the Fight to End It (1996) documents the trafficking in women’s labor across national borders. We are told that hundreds of thousands of girls and women are forced into prostitution in Africa, Latin America, Asia, and Eastern Europe, often with the tacit approval of their governments. This short video focuses on sexual trafficking from three countries – Thailand, Nepal, and the Philippines – and the efforts of various international feminist groups to end the practice. Interviews with prostitutes

and activists detail how women and girls are lured not just from the country to the city, but from their own countries to foreign countries. The video shows how the efforts of the World Bank and IMF to encourage development have left some families landless and in debt. They have no choice but to send their daughters into the city as prostitutes. In Thailand, which is marketed as a sexual paradise, a three-billion-dollar international tourism industry brings in far more revenue than any export, including rice and textiles. The video shows how national feminist programs such as EMPOWER in Thailand have helped protect women in prostitution, while international activist groups such as Asia Watch have tried to prevent the trafficking in women.



Miriam Greenwald

These documentaries illustrate one of the consequences of a global economy, the migration of women whose labor has become a commodity. This migration is both national –

girls and women leaving their homes in the country to work in the city (e.g. *Working Sister* and *Behind the Smile*) – and transnational – girls and women leaving their homeland to work in foreign countries (e.g., *Modern Heroes*, *Modern Slaves* and *Sisters and Daughters Betrayed*). The effect of that movement on the girl or woman is often devastating: her identity, her rights, and, too often, her life evaporate under the sign of “commodity.” In all these films, the border is a significant, if unexamined, entity.

Performing the Border (1999) takes as its subject the border itself. Directed by Ursula Biemann, this video analyzes both the literal and figurative meanings of *la frontera* or “the border” in an age of globalization, in this instance, by focusing on the border where El Paso, Texas, meets Ciudad Juarez, Mexico. Where there once was nothing, there are now maquiladoras, or foreign-owned factories with an infrastructure built to support the transnationals – whites – who own the maquiladoras, while workers create shacks out of the plants’ waste, pallets on which materials are stored. *Performing the Border* is a video essay, not a documentary; a thoughtful voiceover explores the subject of the border as if it were as much a philosophical question as a political question, an approach that preserves the complexity of the problem. The video beautifully weaves the voices of activists, intellectuals, and workers. We are treated to the highly intellectual riffs of Berta Jotar: “There is nothing natural about [the border],” she tells us. “In fact, it’s a highly

constructed place that gets reconstituted and reproduced by the crossing of people. Because without the crossing, there is no border, right? It’s just an imaginary line, or it’s just a river, or it’s a wall. So you need a crossing of bodies to produce a space of the nation state.” We are given lyrical musings by an unnamed narrator who tells us, “The border is a metaphor for the artificial division between the productive and the reproductive, between the machine and the organic body, between the natural and the collective body, between the sexual and economic, between concepts of masculinity and femininity.” Theory and practice converge in this compelling documentary, which gives us a theory through which we can interpret the realities of women’s lives as they are represented.

Yet perhaps the most compelling genre remains the narrative film, which invites us to see ourselves as “the other,” something a documentary cannot do. At the end of Mambety’s *La Petite Vendéuse de Soleil*, Sili Laam’s crutches have been stolen by the newspaper boys. Her friend asks her, “What shall we do?” Her answer is simple yet inspiring, “We continue.” He lifts her onto his back and carries her into the sun as the film whites out. These documentaries record the indefatigable efforts of women to survive – women who carry the burdens of their families (and their countries) at great risk, all the while saying, “We continue.”

[Terry Brown is Professor of English and Assistant Dean of Arts and Sciences at the University of Wisconsin-River Falls where she teaches women’s literature and film.]

TREASURES OF THE WOMEN'S MOVEMENT

by Marianne Boere

History

In 1935 Dutch feminists Rosa Manus, Johanna Naber, and Willemijn Posthumus-van der Goot founded the International Archives for the Women's Movement (IAV) in Amsterdam. They wanted to preserve the cultural heritage of women and information about the women's movement because after women in the Netherlands got the right to vote in 1919, interest in the women's movement seemed to decline. The start of the library was made by a gift from Rosa Manus: three hundred books from Aletta Jacobs, the first female doctor in the Netherlands.

In 1940 the library of the IAV, still housed in the International Institute of Social History, was cleared out by the Germans. After the war, only a small part of the collection was found again, until in 1992 a part of it was rediscovered in Moscow. The IIAV is still trying to get these books, photos, and files back, but the rest of the material is now available on microfilm. In 1947, the IAV was reopened. Starting in the seventies, the IAV grew enormously as a result of the second feminist movement. In 1988 the IAV merged with the Information and Documentation Centre (IDC) of the Dutch Women's Council and the periodical *LOVER* (Literature Review of the Women's Movement), becoming the IIAV.

The International Information-centre and Archives for the Women's Movement (IIAV), housed in a former church, is now the national center of expertise in the Nether-

lands, providing information on the position of women and women's studies. Many women visit the IIAV in its church quarters, but more and more users find the IIAV on the Internet, search in the online catalogue, or ask questions via email.

Databases and Women's Thesaurus

On the homepage (www.iiav.nl), visitors can find the databases of the IIAV: Catalogue, Archives, Mapping the World, and Database Research Women's Studies. Access to this site and use of the databases are free. The IIAV collects information on the position of women and women's studies, and in both its indexing and acquisition, emphasizes literature on the position of Black, migrant, and refugee women. The catalogue of the IIAV offers the real-life and virtual visitor more than 70,000 titles of books, reports, and articles. The IIAV has subscriptions to more than six hundred periodicals. About fifty percent of the periodicals collection is in Dutch – we subscribe to all Dutch women's (studies) magazines. The other half consists of foreign language women's (studies) periodicals – all important British and American women's studies periodicals, but also, for instance, the *Journal of Asian Women's Studies*, *Men and Masculinities*, *Feminist Theory*, *Australian Women's Studies*, and *Journal of Black Studies*. The articles in these journals are not indexed by subject in the catalogue, but on cd-roms, which are searchable only at the IIAV.

The catalogue offers access to women's studies literature and books about the position and history of women in the Netherlands and from different European nations, but also from the United States and many other countries. The visitor will find literature mainly in Dutch and English, but also in German, French, and several other languages.

The IIAV has a nice collection of historical and often unique books from the sixteenth to the nineteenth centuries. The oldest book in the IIAV dates from 1578.¹ In this translation from German, the writer tells about "the good and bad qualities of women." The biggest part of the collection consists, of course, of contemporary titles. Focal points in the collection are women's studies and Black women's studies, literature on migrant and refugee women, and the position and history of women in the Netherlands. The collection is truly international in scope. Titles on the position of women in countries all over the world can be found, as can all important women's studies theory titles, but there are also Madonna's book *Sex*, the *Who's Who of Women*, *Notable Black American Women*, *Women in the Antarctic*, *Women@Internet*, and the *Lesbian Film Guide*.

Searching in the databases

The catalogue can be searched with Boolean operators, free text

searching, or searching on, among other things, author, title, or publisher. The catalogue is indexed by subject with the help of a special indexing system: the Dutch *Women's Thesaurus*, a standardized list of about 2200 semantically and generically related terms, constructed as a professional tool for indexers and users of the library. Other women's libraries and documentation centres in the Netherlands and in Belgium also use the Dutch Women's Thesaurus, which has been constantly evaluated and updated since its origin in 1992.

One of the main characteristics of the thesaurus is the so-called “-w principle” (pronounced “minus w principle”). This means that we assume all keywords refer to women. If a publication is about men, -w (not “woman”) is added. In Dutch, for example, there is a specific suffix to indicate female and male occupations. In general, we have chosen the male word because the female word often sounds like a form of disqualification. In the thesaurus, a dentist, the general term, indicates a female dentist. A dentist -w is a male dentist. The -w suffix is also used with other terms. A general term like “ethnic minorities” refers to the position of women, so when a document deals with men, -w is added. This contradicts the mainstream practice, where the generic term equals the male term. At the IIAV, a library with literature mainly about women, we are used to this principle (which is always good for a laugh when explained to colleagues), and it works out very well.

Positive experience with use of the women's thesaurus fueled the plan to have a standardized European Women's Indexing system. An international team of women's studies librarians and information specialists developed a basic English-language European Women's Thesaurus, which the IIAV now uses as well. The catalogues of the IIAV can therefore also be searched with English terms. In the future, the European Thesaurus will also be translated into French, Spanish, German, and Greek. With the help of a multilingual women's thesaurus, we will start to establish a virtual women's library. Women's libraries in Europe specializing in processing information on gender equality and women's studies will cooperate in linking their websites and those of archives. The groundwork for the

Archives

Not just books and articles in the IIAV catalogue are indexed with the women's thesaurus, but also archival records of women's organizations and personal papers of individual women who have played an important role in the women's movement or in Dutch society. The collection contains 360 archives dating from 1870 to the present, and reflects the history and character of the Dutch women's movement. Since the women's movement has always been an international one as well, the archives also contain letters and documents from women of other countries. The IIAV has, for instance, documents from the International Conference on Women's History,² and a photo album and letters from American suffragist Carrie Chapman Catt, who corresponded with Dutch feminists. The collection of unpublished egodocuments (personal papers) is an interesting gathering of diaries, memoirs, and letters. In addition to our own collection, the catalogue also contains an inventory of women's archives belonging to other libraries and organizations in the Netherlands.

The picture department of the IIAV is another of our treasures, with 6000 posters and more than 15,000 photographs, slides, postcards, and banners. Part of this material is older, but the IIAV also has extensive visual materials from the start of the second feminist movement. Most



Miriam Greenwald

creation of the virtual library is the availability of a multilingual indexing system.

15,000 photographs, slides, postcards, and banners. Part of this material is older, but the IIAV also has extensive visual materials from the start of the second feminist movement. Most

Dutch posters have been photographed and reproduced as slides. This year the IIAV started digitizing part of the picture collection, beginning with photos from 1890-1950: beautiful photos from the women's movement, the struggle for the right to vote, and the peace movement.

International Activities

In 1998 the IIAV organized the Know How Conference on the World of Women's Information. The Conference was attended by 300 men and women, representing 83 countries and 7 continents. The Know How Conference mission was to improve the accessibility and availability of women's information services around the world, at the local and global levels. One of the exciting outcomes of the Conference is the Mapping the World Database (www.iiav.nl/mapping-the-world/index.html), a database of women's information services available throughout the world. At present, there are approximately 250 records, representing 100 countries. The

information on each center includes mailing address, website address, and description of the collection and services.

The database can be searched by name, country, subject, type of organization, and other keywords. The (English-language) European Women's Thesaurus is used for indexing. On an ongoing basis, Mapping the World aims to be a website providing access to women's information centers in all countries and all communities. It is the basis on which the Knowledge Sharing Program, the IIAV's follow-up to the Know How Conference, is based. Part of this program is the European WomenAction 2000 Network, an information and communication network hosted by the IIAV for advocates of women's rights in Europe, North America, and Israel.

If the founders of the IIAV could visit the library again, what would Rosa, Willemijn, and Johanna say when they saw the international center that has grown out of the little library they started?

Notes

1. *Der Vrouwen Lof Ende Lasteringe: Begrijpende Alle de Goetheyt, Deucht Ende Weerdicheyt der Goeder: Ende Wederom Alle de Quaetheyt Gebrec en Valscheytr der Quader Vrouwen*; Ouergheset in Duytsch deur J.L.M. van Hapert/ Jan van Marconville. (Antwerpen: Frank van Raelenghien, 1578). This is a very old form of Dutch, of course, meaning something like: *On the Good and Bad Qualities of Women: Understanding the Goodness and Dignity of the Good Women; and also the Badness, Faults and Meanness of Bad Women*, translated by J.L.M. Hapert.

2. The International Conference on Women's History was held March 23-27, 1986, in Amsterdam. More than seven hundred participants discussed the state of the art in women's history. In 1989 some of the lectures were published in a book, *Current Issues in Women's History*, ed. Arina Angerman et al. (Routledge, 1989).

[Marianne Boere is the Academic Documentalist and Project Leader for the European Women's Thesaurus.]

DIGITAL FEMINISM: REACHING WOMEN THROUGH WEB-BASED COURSES

by Melissa Alsgaard

I wanted to let you know that I enjoyed the Online discussion because it took away twenty-five pairs of eyes watching as I stutter out my point while trying not to lose track of the argument.” (excerpted student’s response to the first Chat Class)

“This is my first class in almost fourteen years. I am recently divorced, raising my daughter, and working. Do you have any pointers to help me succeed?” (excerpted introduction email from student in Online Section)

Online courses and Web-enhanced live courses work; they reach people who need to be reached. Both types of courses offer students numerous benefits, including flexibility, increased access to the material, several within these two particular groups of students – both nontraditional and traditional students – are my target audience for online and Web-enhanced live courses.

In 1998 when I began shifting to evening classes, I also began making use of the Internet as a complement to my live class meetings. In January of 1998, I posted the syllabi online

and added discussion forums and chat room sessions. The next semester I started adding hyperlinks to articles, e-texts, and reference sites as additional resources. By the Spring 1999 Semester, I had everything except lectures notes online for four separate courses. I was holding chat room discussion periods, and using a forum discussion extensively.

In both my online and live courses, the syllabi are now online. The readings are mostly available as e-texts, but I order hard copies for the students who prefer to have a bound copy of the readings. There are two separate options for discussion – the discussion forum and the chat room. The forum is not dependent upon time; students can sit down whenever it is convenient and post their replies and queries. The second option, chat, is in real time. We have two to four sign-up times and students select the time most convenient for them. Then we all sign on and “chat” together. Online resources – databases, articles, and relevant online “exhibits” – are linked to assignments and to the syllabi themselves. Student papers are submitted as attachments to emails; I then insert the comments and grade into the text (in a different color of type using the highlight function of Word software) and mail them back. I keep copies on file in case I should need them. Students in live courses can opt to submit their essays in hard copy or to not participate as fully in the forum or chat if they compensate for that in class-

room discussions. I try to ensure that my reliance on technology does not impede the success of those who are uncomfortable with the technology.

In my *entirely* online courses, students have a set schedule of readings, two lectures (within which are hyperlinks to outside reference materials for further clarification) per week, and discussion topics for each week. Each assignment must be completed within the assigned week unless there are unusual circumstances. My lecture notes are transcribed from the same notes I use for live sections of the class – approximately one hour and fifteen minutes when presented in class. After completing the assigned reading for each day, students proceed to the lecture. To receive full credit for class participation, students must also attend chat discussions and post to the forum at least twice weekly, just as they would attend and discuss in a twice-weekly class. I read their postings daily and reply periodically. For the remainder of their grade, students have traditional essays and exams. Their essays are submitted electronically, and exams require either attendance on campus or administration by an approved proctor. Lastly, if they need to speak with me directly, students may email, call, or come to office hours. Due to distance and time factors, I have both traditional office hours in my actual office and online office hours in our chat room.

In both entirely online and Web-enhanced live courses, the students’ responses to the assign-

ments are remarkably similar. Typically, I find the same replies to the discussion prompts and the same level of dedication in comparable members of both groups. However, two significant differences do exist between the two formats of the course. The first results from the higher number of nontraditional students in the online courses, including mothers and women who work fulltime. These nontraditional students often possess real-world experiences and a greater drive for academic success, which regularly leads to more in-depth discussions. The second notable difference is the number of female students who speak frequently and assertively. This phenomenon occurs almost instantly in the online courses, while it takes until at least mid-semester for even a close facsimile to be present in the live classroom. Female students enrolled in a live section tend to opt to participate more fully in the online discussion than in the classroom discussion.

the statements of others. I spoke to several of these students, who simply suggested that they were “more comfortable” online than in the classroom. When pressed, they stated further that they had more time to compose their replies, and even to rephrase them before posting. The majority of the women in my classes began to thrive in these virtual spaces. By mid-semester, in many cases, I have seen these students transition to speaking out in the physical classroom as well as our virtual class space.

It was my interest in this pattern among my female students and a natural increase of my use of Web components that led me to offer the first Women and Gender Studies online course on our campus, a class in the development of and a basic introduction to Women’s Fiction. I had some reservations about an entirely online course. I *like* seeing my students fact-to-face; I was intimidated by the amount of effort

have imagined. By the second week of class, several students had begun email and chat contact with their classmates without any direction from me. By the third week, twenty-one out of twenty-five enrolled students were actively participating in the discussions. Of those twenty-one, six were exceeding the required postings per week on the forum. They were all women. To contrast this, I have a live section of the same course, with the same syllabus and resources, but in class meetings, the discussion requires much more prodding on my part. In an average class meeting, there are three students who speak without my directing the question to them. Two of these are male. Two women in the class do participate actively in the discussion, but only by using the online forum and not by speaking in the actual class.

By week eight in the Women’s Fiction course, of the enrolled students, seventeen of the twenty-six are still actively participating, and five students are still regularly exceeding the requirements. All five are women. In the live section of the same class, one of the women speaks regularly, five of the enrolled men speak daily, and four to six women speak in the course when prompted by direct questions or eye contact.

Of course, I have to acknowledge the natural objection to online courses – are they to replace traditional physical class offerings? How do we make them “as good as” the live courses? Also, as several of my colleagues have worried, “What does this mean for me?” Simply stated, it



Miriam Greenwald

As I was gradually moving toward more online resources and discussion, what struck me was that in forum and chat room discussions, I heard the voices of students who had never voluntarily spoken in class. In both formats, the discussion was led primarily by the women. Further, the female students also began to question and disagree with

that seemed necessary to insure that it would be as informative as a live class, and honestly, I was a little daunted by typing and hyperlinking an entire semester of lectures before the semester even began.

The whole process has been more successful than I could ever

is my belief that these types of classes are another alternative; they should not replace the live meeting classes, but offer another option. They can be done in such a way as to represent a close facsimile of live classes, and most importantly, can help nontraditional students like Stacie, Trina, Greta, and Claire.

Stacie is a divorced mother of a teenaged daughter. This is her first college class after almost two decades out of school. Trina is a critical care nurse in her forties who works amazing numbers of hours, but still gets her classwork done promptly and efficiently. A career marine in the midst of a divorce, Claire is carrying twenty-one hours. Greta moved to New York this semester to be with her partner, but is still pursuing her degree. She participated in the course for the first three-plus weeks without being enrolled because she couldn't pay

the tuition – she simply hoped that her efforts would convince me to let her add the course late.

The traditional students are no less remarkable. Just this past week I received a letter from a young woman in my class who missed several weeks of participation because she is manic-depressive and needed hospitalization. Another young woman has moved out of state to stay with her family because she's pregnant, but still wants to finish her degree.

These women are the most important reason I believe in the necessity of Web-based courses. The virtual space seems to offer a comfort zone enabling them to flourish and often speak more

assertively than in a live section of the same course. Being able to access class materials on a flexible schedule lets them work their education in around the edges of busy real-world lives. These are the women I think about when I ask myself why I teach these courses.

[Melissa Alsgaard is a Lecturer in English at North Carolina State University, as well as affiliated faculty with the NCSU Women and Gender Studies Program. She is currently one of two members of the English Department who offer entirely digital courses. Melissa's main page for all of her coursewebs is available at <http://www4.ncsu.edu/~malsgaa>]



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

AFRICAN AMERICAN WOMEN WRITERS: PORTRAYALS AND COUNTER PORTRAYALS

examines the work of three African American women writers of the 19th century: Harriet Jacobs, Frances E. W. Harper, and Pauline Hopkins. The author's interest is "the way these three authors were trying to refute or redefine the roles black women had been cast to play in 19th century literature." Website may be found at: <http://www.stud.hum.ku.dk/rikkebj/afro.htm>

THE AMERICAN JOURNAL OF PUBLIC HEALTH, v.90, no.9 (September 2000) includes a listing of a host of websites related to women's health. For those with access to such databases as Academic Search, ProQuest Research Library, Social Sciences Index/ Abstracts, and the like, which include articles from *AJPH* in full text, accessing the listing through the database might be very useful because the links will be live. Among the many websites listed: Domestic Violence Hotlines & Resources (<http://www.feminist.org/911/crisis.html>), United Nations Gender and AIDS Links (<http://unaidsapict.inet.co.th/gend.htm>), and OBGYN Net Resources for Women (<http://www.obgyn.net/women/women.asp>)

The **CANADIAN SOCIAL RESEARCH LINKS** Web page on women includes more than 200 websites of interest to researchers, teachers, activists, and others. A wealth of information on women's poverty, health care, political participation, statistics, development, domestic violence, and more is available through this privately maintained site. Address: <http://www.canadiansocialresearch.net/women.htm>

A COMMUNITY CHECKLIST: IMPORTANT STEPS TO END VIOLENCE AGAINST WOMEN

is a Web page from the U.S. Violence Against Women Office with suggestions on how specific groups can help protect women and work toward ending violence against women. Among the community groups targetted are religious groups, health care professionals, law enforcement, sports organizations, and colleges and universities. The website address: <http://www.ojp.usdoj.gov/vawo/speeches/cheklist.htm>

FABULA MAGAZINE has an online presence that includes their current issue (features, plus regular sections on Music, Books, Film, Bodies), an archive of past issues, contact info, and other tidbits. Website address is: <http://www.fabulamag.com/>

FEMINISM/ WOMEN IN PHILOSOPHY website (in cooperation with amazon.com) "integrates text resources with the best online resources in Feminist Theory and Women's Studies." Both website links and listings of available books by or about nineteen feminist authors/women in philosophy are provided. Web address: <http://www.erraticimpact.com/~feminism/>

FEMINIST HERITAGE GREETING CARDS are a new project of Womenspace Association. The group's website offers e-cards in ten categories including Artists, Events, Herstory, Organizations, and Symbols. See and/or send a card at: <http://www.womenspace.ca/cards/>

EL GENERO EN HISTORIA by Anne Perotin-Dumon of Santiago, Chile, is an electronic book in Spanish offering an "overview of the development of gender approaches over the last quarter century" as well as forty scholarly works, a bibliography, syllabi, and other tools for development of gender history courses. Web address: <http://www.hist.puc.cl/historia/genero.html>

GIRLS PIPELINE TO POWER is a political education/development tool to help girls get involved in the political process. The website includes success stories of girls "flexing their political muscle," resources for getting involved, a bulletin board for discussion, and a multitude of related links. Web address is: <http://www.girlspipeline.org/>

HISTORY OF RAPE: A BIBLIOGRAPHY by Stefan Blaschke is an extensive collection of citations to print and electronic articles, books, and other sources. Among the section titles are Ancient History, Greek History, Medieval History, Early Modern Times, and 19th and 20th Centuries. The website may be found at: <http://www.crosswinds.net/~blaschke/horb/horb.html>

HIV POSITIVE: WOMEN AND CHILDREN is a section of the HIV Positive website with links to information specifically for women and their children, including updates from the Centers for Disease Control, discussion on prenatal HIV testing, pediatric AIDS, HIV and teens, and more. The website is found at: <http://www.hivpositive.com/f-Women/WoChildMenu.html>

(INTER)DISCIPLINING CHINESE WOMEN by Patricia Arend is an online bibliography available from our office website. Subtitled "An Introduction to the English Language Literature on Women's Studies in China," the extensively annotated resource lists some forty articles and lists some key dates in the history of women's studies in China. Website address: <http://www.library.wisc.edu/libraries/WomensStudies/bibliogs/chinaws.html>

NETGUIDE'S WOMEN'S GUIDE is a collection of tidbits and Web links on topics such as art and culture, business and money, family and community, and "tech & net." On the business side of things, but some interesting links. Web address: <http://www.netguide.com/Women>

PROJECT 10, founded by Dr. Virginia Uribe for a Los Angeles high school, is "dedicated to providing on-site educational support services to gay, lesbian, bisexual, transgender and questioning youth." On the website are a brief history of the program, a model program, a model staff workshop, tips for administrators, and other resources. Website is at: <http://www.project10.org/>

WELFARE IN WISCONSIN: A BIBLIOGRAPHY OF SOURCES is a searchable online product of the Center for Urban Initiatives and Research at the University of Wisconsin-Milwaukee. Each entry includes an abstract, and the bibliography is updated regularly. Website may be found at: <http://www.uwm.edu/cgi-bin/Dept/CUIR/welfare/index.pl>

WOMEN AND FILM IN EUROPE, website of the Working Group of the European Coordination of Film Festivals E.E.I.G., offers links and email connection to a variety of feminist film festivals across Europe and beyond, plus links to libraries, distributors, production companies, and sources of financial support for women filmmakers. Web address: <http://www.womenfilmnet.org/index.htm>

The **WOMEN IN BIOLOGY INTERNET LAUNCH PAGE** divides its listing of links into the categories History, Organizations, Career, Chilly Climate, Education, Written Word, and Miscellaneous. Subgroupings under each category further organize the links (for example, Education includes: General education issues, Leaky pipeline, Ph.D. and post-docs, and Encouraging girls and young women in science). Website address: <http://pingu.salk.edu/~forsburg/bio.html>

WOMEN'S CAUCUS FOR GENDER JUSTICE grew out of concern for a voice for women's human rights in the establishment of the International Criminal Court at the United Nations. Links to ICC documents, related developments on women's human rights around the world, a resource kit, and more are available on the website: <http://www.iccwomen.org/>

WOMEN'S ISSUES links on the University of Wales Swansea Department of German "external links" Web page are divided into a host of Web addresses for Austria, Germany, Switzerland, rest of Europe and North America, women writers projects, and search engines and directories focused on women. Most are not in English. Web address: <http://www.swan.ac.uk/german/links/women.htm>

WOMEN'S E-NEWS, a project of the National Organization for Women's Legal Defense and Education Fund, carries "What news looks like when women matter." The goal is to provide a "professional news

service” to women, the media, policymakers, and anyone interested in a different take on current events.

Subscription is free. Web address: <http://www.womensenews.org/>

WOMEN’S VOICES 2000 is a national poll by Center for Policy Alternatives and Lifetime Television that lists “10 Key Points to Understand about Women in the 2000 Elections.” Among the concerns of women: “Equal pay and benefits and juggling family and work are critical concerns for all groups of women.” See the key points of the entire report, starting at: <http://www.stateaction.org/cpa/pressroom/archives/prcomplete.cfm?ID=131>

The **WORLDWIDE ORGANIZATION OF WOMEN’S STUDIES (WOWS)**, based in Utrecht, the Netherlands, exists to promote and encourage development of women’s studies programs, networking, exchange of teaching materials, and collaboration and exchange among faculty and other practitioners in the field. Website address is: <http://www.fss.uu.nl/wows>

YOUTH RESOURCE website is a project of Advocates for Youth that offers resources to lesbian, gay, bisexual, and transgender young people, including suggested email lists, a library of online resources, links to local youth groups across the U.S. and around the world, info on HIV and sexually transmitted diseases, plus more. Web address: <http://www.youthresource.com/> Another site with links for young LGBT people is: <http://www.debtaylor.com/debstuff/education.html>

EMAIL LISTS

[Below is a tiny sampling of new email discussion lists, only those that have come specifically to our attention over the last few months. For a much more complete listing, try Joan Korenman’s Web page at: <http://www.umbc.edu/wmst/forums.html>]

A **FEMINIST CONSCIOUSNESS-RAISING** list is up and running, with the idea of using “the internet for an ongoing feminist consciousness raising project that takes on the politics of gender and identity.” To subscribe, go to the website <http://www.egroups.com/group/FemCR>.

A new **GENDER AND RELIGION** email list is now available through the Gender and Religion Research Centre in the Department of the Study of Religions, School of Oriental and African Studies, University of London. To subscribe, send the message *join gender-religion yourname* to jiscmail@jiscmail.ac.uk. List owner is Sian Hawthorne at University of London.

A **NEW ZEALAND FEMINISM** list (formerly ws-l@massey.ac.nz, which was closed down due to severe cutbacks in Massey’s Women’s Studies program) has been started up “to continue the exchange of information about, by and for feminists and their supporters in Aotearoa and beyond.” To subscribe, send a message requesting subscription to nzfeminism-subscribe@egroups.com or go to the website: <http://www.egroups.com/group/nzfeminism>

○ Compiled by Linda Shult

NEW REFERENCE WORKS IN WOMEN'S STUDIES

HISTORY

Angela M. Howard and Frances M. Kavenik, eds., *HANDBOOK OF AMERICAN WOMEN'S HISTORY*. 2nd ed. Thousand Oaks, CA: Sage Publications, 2000. 724p. index. \$50.00, ISBN 082407445.

The most difficult part of reviewing this book is putting it down long enough to write. One can't read it straight through, of course, so one dips in here, browses there, follows a cross-reference or two* or three – every page opening to some new enticement – until one feels more like a butterfly moving from blossom to blossom than a steely-eyed critic weighing assets and liabilities. If you must have nothing but the facts, however, this new edition of the classic handbook contains 922 entries by more than 300 authors, dozens of photographs, and literally thousands of bibliographical citations. The shortest articles are about half the length of this review and the longest more than 1,700 words, with the average falling just under 500.

This is far more than a re-issue of the first (1990) edition. It has twenty percent more entries, for example, and older ones have been expanded, their bibliographies

updated, and, due to its substantially larger physical format (don't drop it on your foot), the sheer number of words has risen by fifty percent. Women's history research of the last decade is well-reflected in contributions by ninety-three new authors, many of them young scholars whose work has broken ground that was largely uncultivated ten years ago. Some new entries are due to recent events ("Persian Gulf War"), new theoretical directions ("Pornography"), or attempts to synthesize subjects for a wider audience ("Women Writers"), while others fill obvious gaps in the first edition ("Sacagawea," "Anne Sexton"). The lists of fundamental secondary sources, basic reference tools, and collections of documents with which the new Introduction concludes will be especially useful for many teachers and librarians.

Any institution where American history is seriously studied should have this resource. Small libraries that can have only a handful of reference sources in women's history should make it a top priority. Faculty needing to check a fact, students searching for paper topics, librarians seeking standard scholarly sources on obscure topics, and curious lay-readers looking for serendipitous connections will all find it not just useful but pleasurable.

Now where was I . . . ? Jazz; Jewett, Sarah Orne; Jewish Women. See also Friedan, Betty. Hmm-m-m.

[Michael Edmonds, Librarian at the State Historical Society of Wisconsin Library, Madison, wrote the above review.]

MEDIEVAL AND RENAISSANCE WOMEN

Carole Levin et al., *EXTRAORDINARY WOMEN OF THE MEDIEVAL AND RENAISSANCE WORLD: A BIOGRAPHICAL DICTIONARY*. Westport, CT: Greenwood, 2000. 327p. bibl. index. \$65.00, ISBN 0-313-30659-1.

When Carole Levin began teaching European women's history twenty years ago, her first-day exercise was to have students come up with names of famous European women of the medieval and Renaissance periods. Her students were often hard-pressed to come up with *any*, but thanks to the restoration work of numerous dedicated scholars, several women have become much more widely known and studied, most notably Julian of Norwich, Christine de Pizan, and Hildegard of Bingen. In fact, historian Levin and her five coauthors from the disciplines of History and

English have chosen not to include these three in their biographical dictionary since information about them is readily available elsewhere. Their goal is to shed light on seventy unsung women who deserve more attention and to stimulate further research on their lives and the lives of other such women. One can understand the logic of this decision, and yet excluding such major figures from a biographical work on extraordinary women of the period may lessen the book's usefulness from a library reference standpoint.

Be that as it may, there are many interesting figures represented. I was taken with Anne Halkett, a seventeenth-century British royalist who helped rescue James, Duke of York, from house arrest in 1648. She had several romances, children, and adventures, all recounted in her diary, first published in 1701. Even more amazing is the story of Raziya, an actual Muslim sultan in northern India. She was chosen as heir by her father over her brothers because he thought her the most able of his descendants. When she took over for him in 1236 she dressed as a man and rode into battle on an elephant. Unfortunately, it seems that having a female ruler was too much for the subjects; after four years she was overthrown, imprisoned, and killed. Political intrigue and rule is only one of the endeavors in which the women profiled in the dictionary engaged. The Appendix by Title, Occupation, or Main Area of Interest reveals many artists, patrons, poets, and religious activists as well.

Each entry runs from three to five pages, sometimes with a portrait of the individual. There are also

bibliographic citations for everyone, and the entries are signed by one of the five co-authors. *Extraordinary Women of the Medieval and Renaissance World*, though not an essential acquisition, would enhance collections in large libraries.

NATIVE AMERICAN WOMEN

Joan Nordquist, *THE NATIVE AMERICAN WOMAN: SOCIAL, ECONOMIC AND POLITICAL ASPECTS: A BIBLIOGRAPHY*. Santa Cruz, CA: Reference and Research Services, 1999. 67p. (Contemporary social issues: a bibliographic series, no.56). \$20.00, ISBN 1-892068-10-9.

The general public may not have absorbed much about Ralph Nader's vice-presidential running mate Winona LaDuke during the campaign, but users of *The Native American Woman* will find citations to several articles she's written and interviews she granted before she ran for high office. These are included in the "Political Activity," "Social and Economic Conditions," and "Violence Against Women and Children" sections of *The Native American Woman*, three of sixteen divisions in the bibliography. Researchers interested in cross-cultural comparisons of the meaning of gender will find the section "Gender Roles" helpful, and all readers who want to understand the experiences of Native

American women through reading their own words need only consult the "Testimonials" section to find autobiographies, memoirs, and other life stories. The final three pages in the bibliography list important internet resources available to anyone with internet access.

The Native American Woman will be especially useful to people who have little or no access to the many databases and other sources Nordquist used -- and even those who have many or all of them available on their campus will find the compilation a timesaver.

PORNOGRAPHY

Joseph W. Slade, *PORNOGRAPHY IN AMERICA: A REFERENCE HANDBOOK*. Santa Barbara, CA: ABC-CLIO, 2000. 349p. index. \$65.00, ISBN 1-57607-085-9.

The term "pornography" is poised somewhere between two slippery concepts, the erotic and the obscene, says telecommunications professor Slade. When something once considered obscene "becomes so widespread that taboos against it weaken, it moves first into the category of the pornographic, and then of the erotic" (p.4). Perhaps presciently foreshadowing the passionate kiss Al Gore gave Tipper at the Democratic Convention, he goes on to state "From the domain of

the erotic, the representation (a public kiss, for example) can pass into the realm of the common place." Slade has his work cut out for him in trying to define and explain such an ever-changing target. It helps that he's an excellent writer. Witness his comment in the Preface: "... as the new millennium drifts in on a sea of messages, I am conscious that the controversies once spawned by pornography seem to be losing their force. The Information Era has domesticated sexual representation as it has almost every other kind of expression" (p.xiii); or his invoking what he dubs "Slade's Law:" "Whenever one person invents a technology, another person will invent a sexual use for it" (p.9).

Slade claims dispassion, but sides with the anti-censorship/free speech camp over those who worry about the evils of pornography. Anti-porn feminists may be unhappy that such a handbook exists at all, and even moderates may disagree with his analogy in a section on "The Feminist Critique." There he paraphrases Ann Garry's view that even though pornography may humiliate women, that is not its purpose, which is to arouse the audience. From this Slade concludes, "That distinction explains why males do not *experience* porn as humiliating to women, any more than women experience romances and soap operas as pornographic" (p.25). Does he really believe that the sexual arousal of men through hardcore (or even soft!) porn is equivalent to the yearnings in women for

love stimulated by romances? At least he credits his sources in his overview of the various feminist viewpoints, the history of laws concerning pornography, the criminal aspects of the subject, and various genres of erotic and pornographic material, all found in the first two chapters, with a total of 444 footnotes. Oddly, the section on "Research on Pornography" in chapter one has none. His main point in this section is that neither of two national commissions on pornography was able to prove a causal relationship between pornography and antisocial behavior ("Reports to the contrary, including compendia assembled by conservatives and radical feminists, are a species of folklore..." [p.31]). He does list several areas for which research is inconclusive, including the possible harm to children from inappropriate exposure and to individuals performing in pornographic media.

Whether or not one agrees with Slade's characterizations, it is possible to put the *Handbook* to good use. An annotated bibliography of significant books, articles, and videos; a descriptive directory of organizations; a chronology that begins with Native American ceramics and petroglyphs with explicit illustrations; biographical sketches of figures from Anthony Comstock to Annie Sprinkle; summaries of major court decisions; and a glossary constitute the bulk of the book. If all that is insufficient, watch for Slade's three-volume *Pornography and Sexual Representation: A Reference Guide* due out soon from Greenwood.

TECHNOLOGY

Linda Zierdt-Warshaw, Alan Winkler, and Leonard Bernstein, *AMERICAN WOMEN IN TECHNOLOGY: AN ENCYCLOPEDIA*. Santa Barbara, CA: ABC-CLIO, 2000. 384p. bibl. index. \$75.00, ISBN 1-57607-072-7.

This summer I visited the National Women's Hall of Fame in Seneca Falls, New York. While it lives somewhat in the shadow of its better known sister, the Women's Rights National Historical Park, and its exhibits don't have the national park's flash, the NWHF is a great place to ponder the contributions of women to all aspects of American life. Biographies of the inductees are arrayed on the walls in the order in which they were selected from the founding of the NWHF in 1969. I was struck by how few women in science, health or technology were inducted during the first two decades of the NWHF, but the '90s saw many more joining the ranks, with names that do not come to mind as readily as those of the early honorees (Clara Barton, Amelia Earhart, and Margaret Sanger among them). No doubt increased attention to attracting women to scientific and technological careers plus the many fine reference works and websites describing the accomplishments of women scientists and inventors have brought information about them to a wider audience and led to more of them being nominated for inclusion in the Hall of Fame. *American Women in Technology*, the newest reference work on the topic, includes entries

for most of the honorees and has a table in the Appendix fully listing "Women's Hall of Fame Inductees Who Work in Science/Technology."

NWHF recipients in *American Women in Technology* include astronauts Sally Ride, Mae Jemison, and Shannon Lucid; physicists Chien-Shiung Wu and Shirley Ann Jackson; and biologist Nettie Maria Stevens, who demonstrated that gender is determined by the sex chromosome contributed by the father. While the *scientific* value of Steven's discovery is unquestionable, readers might ask why she merits inclusion in a book about *technology*? The short answer is that her discovery had great implications for the technology of animal breeding. A longer one, justifying the inclusion of numerous women in medicine, pharmacology, space exploration, and agriculture as well as those whose actions advanced industry, commerce, and the household, is given in the introduction. The authors decided to include women whose contributions "clearly required an application of scientific ideas and principles and that in many cases resulted in great individual and societal benefits" (Introduction, p.xi). Besides the biographies of individuals, there are also thematic entries on fields (Agriculture, Architecture, Astronomy), agencies (Atomic Energy Commission, National Aeronautics and Space Administration, National Science Foundation), organizations (Institute of Electrical and Electronics Engineers, American Society of Heating, Refrigerating and Air-Conditioning Engineers), areas of endeavor (genetic engineering, radioimmunoassay, railroads, computers/computer technology), events

(Centennial Exposition) and other concepts crucial to understanding the contexts for the individual and collective achievements (patent, invention/inventors).

Entries range from a paragraph for Sarah E. Goode, the first African American woman granted a U.S. patent (in 1885, for a folding cabinet bed) and about whom little else is known, to three pages and a photograph for Grace Murray Hopper, the person most credited with developing COBOL computer language. Purists take note: *American Women in Technology* says she developed it, but other reference works give a more nuanced picture and include proto-developments upon which she based her work. The references cited at the end of each entry mainly consist of other biographical reference books and many web-based articles and sites.

SHORT TAKES

Penelope Hetherington; Helen Merrick, ed., ***HERSTORIES – OUR HISTORY: A BIBLIOGRAPHY OF RESOURCES ON WESTERN AUSTRALIAN WOMEN'S HISTORY: BOOKS, ARTICLES AND DISSERTATIONS ON THE HISTORY OF WESTERN AUSTRALIAN WOMEN AND CHILDREN FROM 1900 TO 1998***. Churchlands, Perth, Western Australia: Edith Cowan University, Women in Leadership, 1998. 49p. Aust \$8.00, ISBN 0-7298-0432-1. (Available c/o

Natalie Soldat, Women in Leadership Project, Edith Cowan University, Pearson Street, Churchlands, Perth, Western Australia, AUSTRALIA, 6018).

The subtitle states most of what needs to be said about this bibliography, except to mention that the same citations are arranged alphabetically and again chronologically (through 1989 only) for ease in studying the historiography of the subject. In addition, there are listings of articles published in seven West Australian journals, arranged by journal and date, and a separate listing of dissertations and theses. The bibliography is a companion to a video, *Herstories - Our History: A Celebration of Western Australian Women's Achievements* (Aust. \$50.00) on the occasion of the centenary of woman suffrage in Western Australia. For a more general bibliography on women in Australia, see *Spectrum: A Bibliography of Women in Australia, 1945 to the Present*, by Gisela Kaplan (Broadway, New South Wales: Women's Redress Press, 1995) with citations through 1991.

Kim Holston, ***STARLET: 54 FAMOUS AND NOT SO FAMOUS LEADING LADIES OF THE SIXTIES***. Jefferson, NC: McFarland, 2000. 299p. index. \$20.00, ISBN 0-7864-0935-5.

Having just admired Angie Dickinson's performance as an

elderly alcoholic who lives in her car in *Pay It Forward*, I immediately turned to the entry for her hoping for a tour through her career and life since her starlet days. Instead I found a biography that ended in 1969 and a filmography and list of television credits whose last date was 1986. My disappointment would have been tempered had I first read the note on the verso of the title page: "The present work is a reprint of the library bound edition of *Starlet* ... first published in 1988. McFarland Classics is an imprint of McFarland & Company ... who also published the original edition." But I would still have been disappointed. Why reissue such a book without any updating? It is true that many of the women faded from view by the 1970s or 1980s, but it would still be interesting to read what they did with their lives subsequently -- and Angie Dickinson is

not the only starlet of the 1960s with an active career today. Fans of Diana Rigg's witty introductions to episodes of *Mystery* and occasional performances on *Masterpiece Theatre* may not know that she was James Bond's love interest in *On Her Majesty's Secret Service* (1969). If they thought to look her up in *Starlet*, they would still only read a narrative about her career through 1973 or see a listing of her films and television appearances through 1986. Because it is so out-of-date, this book is not recommended.

Joan Nordquist, *GAY AND LESBIAN FAMILIES: A BIBLIOGRAPHY*. Santa Cruz, CA: Reference and Research Services, 2000. 68p. (Contemporary social issues: a bibliographic series, no.57). \$20.00, ISBN 1-892068-12-5.

The citations gathered and arranged in this bibliography will be useful both for academic research and personal interest in issues confronting gay and lesbian families. Topics covered include parenthood, relationships between gays and lesbians and their parents, domestic partnerships and marriages, and violence within gay and lesbian families. In addition to the sections listing books and articles on these matters, Nordquist also provides a listing of handbooks and guides, such as *A Legal Guide for Lesbian and Gay Couples*, and helpful websites.

○ Reviews by Phyllis Holman Weisbard, except as noted

WISCONSIN BIBLIOGRAPHIES IN WOMEN'S STUDIES

A new title is available in our ongoing series of Wisconsin Bibliographies in Women's Studies: **(INTER)DISCIPLINING CHINESE WOMEN: AN INTRODUCTION TO THE ENGLISH-LANGUAGE LITERATURE ON WOMEN'S STUDIES IN CHINA**, by Patricia Arend, who is a Ph.D. student in the Department of Sociology and Anthropology at Northeastern University. The bibliography's forty citations are extensively annotated, and Arend has provided an introduction and, as a reference, a time line of "Important Dates in the History of the Women's Studies Movement in China."

Unlike our older bibliographies, **(INTER)DISCIPLINING CHINESE WOMEN** is not available in print but *only* online at: <http://www.library.wisc.edu/libraries/WomensStudies/bibliogs/chinaws.html>

(NOTE: The bibliographies have all been placed within a subdirectory, so should your website have a link to any of the bibliographies, please make sure the link includes the Web subdirectory /**bibliogs/**)

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

GENUS 1999- . Ed.: Lena Olson. 4/yr. (English version published free once/year.) Swedish Secretariat for Gender Research, Göteborgs Universitet, Box 200, SE 405 31 Göteborg, Sweden; email: sekretariat@genus.gu.se; website: www.genus.gu.se (Issue examined: No.1, 2000)

The annual English version of this journal on Swedish gender research includes a selection of articles from the four Swedish issues. Among the topics in the first English issue: how fear limits women's movement at night, differences between the lives of gays and lesbians from 1950-1980, male love of machines, a challenge to masculine theology, myths about gender and language, and two Swedish databases for gender research. A news section and special report on distribution of funding for women academics are other highlights.

THE HARRINGTON LESBIAN FICTION QUARTERLY 2000- . Ed.: Judith P. Stelboun. \$28 (indiv.); \$48 (inst.); \$60 (library). ISSN 1522-8894.

Haworth Press, 10 Alice St., Binghamton, NY 13904-1580; email: getinfo@haworthpressinc.com; website: http://www.HaworthPress.com (Issue examined: v.1, no.1, 2000)

As part of "one of the most under-represented minorities in the world," the editor hopes this quarterly will provide "a voice for lesbian fiction, poetry, essays, drama, and art," welcoming "the opportunity to present controversial views, explore multicultural venues, encourage debate" (p.2). Among the writers in the inaugural issue are Sarah Schulman, Chrystos, Lesléa Newman, Gerry Gomez Pearlberg, and Ruthann Robson. Paintings by Lorraine Inzalaco and photographs by Happy/L.A. Hyder are included.

JOURNAL OF BISEXUALITY 2001- . Ed.: Fritz Klein, MD. 4/yr. \$36.00 (indiv.); \$65 (inst.); \$95 (libraries). ISSN 1529-9716. Harrington Park Press, 10 Alice St., Binghamton, NY 13904-1580; email: getinfo@haworthpressinc.com; website: http://www.HaworthPress.com (Issue examined: v.1, no.1, 2001)

"Intended for more than the academic audience" (ad), this new quarterly includes both peer-reviewed research articles and sections in a "more popular and nonacademic style." Among topics in the premiere issue: developing a bisexual identity amid a monosexual culture, the stories of a number of bisexuals from San Francisco in the 1960s and 1970s (by Andrea Sharon Dworkin), issues of bisexuality in sex therapy, media visibility for bisexuality, and a three-way partnership going on ten years.

THE JOURNAL OF WOMEN'S STUDIES 1996- . Ed.: Bharati Ray. 2/yr. Rs. 150.00/\$20.00 (indiv.); Rs. 250.00/\$35.00 (inst.). K.P. Bagchi & Co., 286 B.B. Ganguli Street, Calcutta-700 012, India. (Issue examined: v.2, no.1, April-September 1997)

"Envisaged as a forum for analysis and debate on the cutting edge of the dynamic and developing discipline of Women's Studies" (contents, p.ii), this journal from the Women's Studies Research Centre at Calcutta University offers a variety of articles and book reviews. Some of the topics: historical research on women's education in France; second-generation Indo-Canadian women; reflections on the empowerment of women; prostitution in Thailand; and Indian women protecting the environment. A workshop report, an extensive interview with a member of the National Council of the Communist Party, and four book reviews complete the 184-page sample publication.

KOVALEVSKAIA FUND NEWSLETTER 1986- . Ed.: Neal Koblitz. 1/yr. No charge. Dr. Ann Hibner Koblitz, Director, Kovalevskaia Fund, 6547 17th Ave. N.E., Seattle, WA 98115; email: koblitz@asu.edu (Issue examined: v.15, no.1, July 2000)

The eight-page sample we received tracks the work of the Kovalevskaia Fund, which "aims to encourage women in science and technology in developing countries" (p.1). In this issue are: articles on prizes awarded in Vietnam and Peru, an autobiographical essay by an early Fund recipient from Colombia who is now a professor in the U.S., a listing of Internet websites on women and science, plus brief letters and notes.

LATINA MAGAZINE 1996- . Ed.-in-chief: Sylvia Martinez. 12/yr. \$14.97 (U.S.); \$29.97 (outside U.S.). Single copy: \$2.50. Latina Magazine, 1500 Broadway, Suite 600, New York, NY 10036; email: info@latina.com; website: <http://www.latina.com/new/magazine/books/00/oct/index.html> (Issue contents examined online: October 2000)

Feature topics in this lively monthly include a family of tae kwon do titleholders, Puerto Rican singer Chayanne, Laura Galindo Black on her years growing up, the modern "guy" look for Latinos, and answers about the Presidential candidates. Departments cover fashion and beauty, popular culture, travel, food, health notes, parenting, advice, career and money news, and there's a shopping guide. Articles are written in English and translated into Spanish.

MERIDIANS 2000- . Ed.: Kum-Kum Bhavnani. 2/yr. \$30 (indiv.); \$85 (inst.); \$20 (students). Outside U.S. add \$10 (surface) or \$30 (air mail). Wesleyan University Press, 110 Mr. Vernon St., Middletown, CT 06459; email: Meridians@smith.edu; website: www.smith.edu/meridians (Issue information examined online: Fall 2000)

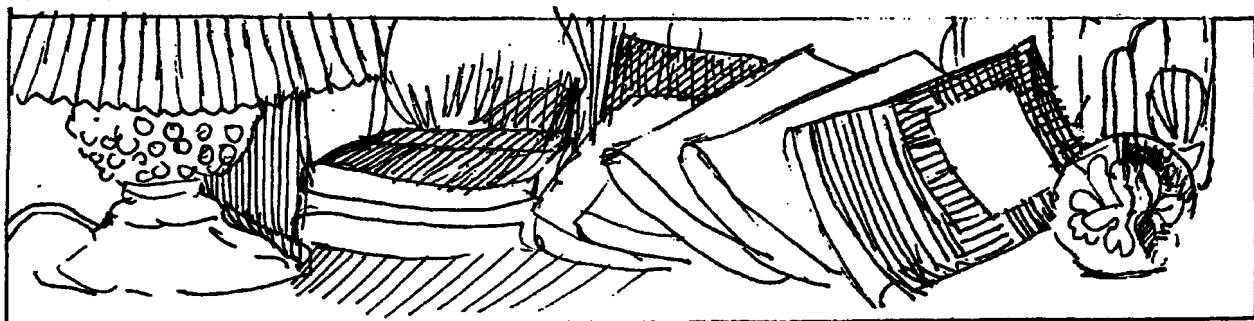
This new interdisciplinary journal, a joint project of the Women's Studies Program at Smith College and Wesleyan University, is intended as a forum for work by and about women of color in the U.S. and internationally. Topics of the first issue include local and transnational feminist alliances (Sonia Alvarez); the impact of global networks on local movements in India (Amrita Basu); Dominican beauty culture and identity (Ginetta Candelario); and teaching and theorizing women of color in the university (Rachel Lee). There are also interviews with Ama Ata Aidoo, Maryse Condé, Nawal El Saadawi, and others; poetry, reviews, and a memoir by Meena Alexander.

PSYCHOLOGY, EVOLUTION & GENDER 1999- . Ed.: Paula Nicolson. 3/yr. \$72/£44 (indiv.); \$288/£174 (inst.). ISSN 1461-6661. Taylor & Francis Group, Routledge, Inc., 29 West 35th Street, New York, NY 10001; website: <http://www.tandf.co.uk/journals/> (Issue information examined online: v.2, no.1, April 2000)

Partial contents of the sample issue: "Same-sex Preference in Infancy" (Louisa J. Shirley, Anne Campbell); "Depression as a Counter for Women Against Men who Renege on the Sex Contract" (Wade C. MacKey, Ronald S. Immerman); special feature on the glass ceiling, including "Glass Ceilings in Evolutionary Psychology" (John J.D. Turner); "Position Statement on Gender Relations and Gender Differences" (Angie Burns); and "Barriers to Women's Success: Are they Natural or Man-made?" (Paula Nicolson).

SISTERS IN CRIME NEWSLETTER 19???. Ed.: Sunnye Tiedemann. 4/yr. \$35 (membership). Beth Wasson, Sisters in Crime Executive Secretary, P.O. Box 442124, Lawrence, KS 66044-8933; email: sistersincrime@juno.com; website: www.sistersincrime.org/ (Issue examined: v.11, no.4, December 1999)

This quarterly newsletter caters to writers in the mystery field, seeking to "combat discrimination..., educate publishers and the general public..., raise the level of awareness of their contributions to the field, and promote the professional advancement of women who write mysteries" (p.2). Within fifteen pages, the sample issue offers announcement of new publications by members, traveling tips, chapter news, thoughts on publicity and public relations, ideas on forensic scenes from a coroner, and more.



Miriam Greenwald

TODAY'S CHRISTIAN WOMAN 1978- . Ed.: Jane Johnson Struck. 6/yr. \$17.95; outside U.S., \$22.95. Single copy: \$3.95. ISSN 0163-1799. P.O. Box 37060, Boone, IA 50037-0060. (Issue examined: v.22, no.5, September/October 2000)

This substantial (136 pages) publication includes a great variety of information and inspiration for its Christian readers, from "I Chose Mastectomy" and "Guarding Your Child" (from an occult-filled popular culture) to "When a Date Turns to Rape," "The Power of Forgiveness," "The Real Reason Men Don't Ask for Directions," "Girlfriend's Guide to Credit," and an interview with soccer star Michelle Akers about her struggle with Chronic Fatigue Syndrome. There are plenty of ads to wade through, but many tidbits tucked in between the longer articles as well.

WOMEN'S PHILANTHROPY INSTITUTE NEWS 1997- . Ed.: Kristin Jackson. 4/yr. \$50.00; outside U.S., \$55.00. ISSN 1522-144X. Women's Philanthropy Institute, 6314 Odana Rd., Suite 1, Madison, WI 53719; email: andrea@women-philanthropy.org; website: <http://www.women-philanthropy.org> (Issues examined: November, 1999; February 2000, May 2000)

The newsletter highlights particular philanthropic trends, such as giving by women of color, philanthropy toward environmental concerns, political giving, and philanthropy by successful businesswomen. There are also tips on how to develop a giving plan, book and Web reviews, notice of particular gifts and the projects/concerns to which they go, a calendar of Institute presentations, and other tips, profiles, and resources.

SPECIAL ISSUES OF PERIODICALS

AMERICAN JOURNAL OF COMMUNITY PSYCHOLOGY v.28, no.5, October 2000 and v.28, no.6, December 2000: "Feminist Theory, Research, and Methodology." Guest eds.: Meg A. Bond, Jean Hill, Anne Mulvey, Marion Terenzio. Subscription: \$116 (indiv., print or online); \$136 (indiv., outside U.S.); \$540 (inst., print or online); \$630 (inst., outside U.S.). ISSN 0091-0562. Kluwer Academic Publishers, Customer Service Department, P.O. Box 358, Accord Station, Hingham, MA 02018-0358; email: kluwer@wkap.com; website: <http://www.wkap.nl/journalhome.htm/0091-0562>

Partial contents, October issue: "A History of Women and Feminist Perspectives in Community Psychology" (Meg A. Bond, Anne Mulvey); "The Impact of Welfare Reform on Men's Violence against Women" (Stephanie Riger, Maryann Krieglstein); "Self-determination and Empowerment: A Feminist Standpoint Analysis of Talk about Disability" (Joey Sprague, Jeanne Hayes); and "Where the Girls (and Women) Are" (Corrine Bertram et al.). In the December issue: "Feminist Approaches to Social Science: Epistemological and Methodological Tenets" (Rebecca Campbell, Sharon M. Wasco); "Speaking for Ourselves: Feminist Methods and Community Psychology" (Lisa Cosgrove, Maureen C. McHugh); "Feminist and Community Psychology Ethics in Research with Homeless Women" (Emily K. Paradis); and "Subverting Culture: Promoting HIV/AIDS Prevention Among Puerto Rican and Dominican Women" (Blanca Ortiz-Torres et al.).

CYBERPSYCHOLOGY & BEHAVIOR v.3, no.5, October 2000: "Women and the Internet." Guest ed.: Janet Morahan-Martin. Subscription: \$89 (indiv., print or online); \$135 (indiv. outside U.S.); \$165 (inst., print or online); \$212 (outside U.S.). ISSN 1094-9313. Mary Ann Liebert, Inc., website: <http://www.liebertpub.com/CPB/default1.asp>

Partial contents: "Women and the Internet: Promise and Perils" (Janet Morahan-Martin); "The Personal and the Political: Women Using the Internet" (W. Harcourt); "Online Activism for Women's Rights" (Jo Sutton and Scarlet Pollock); "Women, Women, Everywhere: Looking for a Link" (Joan Korenman); "Victimization Online: The Downside of Seeking Human Services for Women on the Internet" (J. Finn and M. Banach); "Computer Mediated Communication: Gender and Group Composition" (V. Savicki and M. Kelley); "Mistresses of Their Domain: How Female Entrepreneurs in Cyberporn Are Initiating a Gender Power Shift" (K. Podlas).

L'HISTOIRE no.245, July-August 2000: "Les Femmes: 5 000 ans Pour l'égalité/ Women: 5,000 Years for Equality." Ed.-in-chief: Valérie Hannin. Subscription: 338 F; 413 F (outside France). 57 Rue de Seine, 75006 Paris CEDEX 06; website: www.histoire.presse.fr

Partial contents: "La véritable histoire des geishas/ [The True Story of Geishas]" (Pierre-François Souyri);

"Suicidée, sorcière, infanticide: trois femmes devant leurs juges/ [*Suicide, Witch, Child-killer: Three Women in the Dock*]" (Joël Cornette); "Guerre des sexes et lutte des classes/ [*The Battle of the Sexes and Class Struggle*]" (Michelle Perrot); "Madame ou Mademoiselle?/ [*Mrs. or Miss?*]" (Yanick Ripa); "La fin des bastions/ [*The End of the Bastions*]" (Florence Rochefort); and "Du kolkhoze au goulag: être femme en URSS/ [*From the Collective Farm to the Gulag: Everyday Life of Soviet Women*]" (Nicolas Werth).

THE PUBLIC EYE v.9, no.1, Spring 2000: "Reproducing Patriarchy." Eds.: Judith Glaubman, Surina Khan. Subscription: \$29.00 (indiv./nonprofits); \$39.00 (inst.); \$19 (students/low-income). Outside U.S., add \$9 (surface) or \$14.00 (air mail). ISSN 0275-9322. Political Research Associates, 120 Beacon St., Suite 202, Somerville, MA 02143-4304; website: <http://www.publiceye.org>

This special issue centers on a lengthy piece by Pam Chamberlain and Jean Hardisty subtitled "Reproductive Rights Under Siege," in which the authors detail the various efforts of the Right to undermine and ultimately take away women's right to reproductive freedom. It's a sobering look at the history of the anti-abortion movement, how its forces have "framed" the struggle, and the

issue concludes with a listing of resource organizations and suggestions for further reading.

CEASED PUBLICATION

STORYLETTERS ceases with publication of its October 2000 issue. Having published women's stories since 1993, editor Kittu Riddle has decided to close the periodical partly because "there are many more stories of, by and about women to be found in newspapers, magazines and in other media forms." The publication's address: Doté Foundation, 121 West Woodlawn, San Antonio, TX 78212.

TRANSITIONS

JOURNAL OF INTERNATIONAL WOMEN'S STUDIES, announced in the Spring 2000 issue of *Feminist Collections* (v.21, no.3), has a new Web address: www.bridgew.edu

○ Compiled by Linda Shult

Feminist Collections on tape

Feminist Collections has been available on AUDIOCASSETTE for more than ten years. Each issue is available in its entirety on tape, arriving four times a year - along with a print copy of the issue. A subscription also includes our other two resource periodicals: *Feminist Periodicals: A Current Listing of Contents* (a quarterly that carries the tables of contents of more than 120 periodicals of interest to feminists) and *New Books on Women & Feminism* (a twice-yearly listing of most of the books on women's/feminist topics recently published in English). There has not been enough demand to put these two periodicals on tape.

All of these publications, including the cassette version of *Feminist Collections*, are available on a single subscription for: \$30.00 (individuals or women's programs); \$55 (libraries and other institutions). **Or, as a special offer to individuals, you may choose only the tape copies of *Feminist Collections* for \$15.**

Send check payable to *University of Wisconsin-Madison* to: Women's Studies Librarian, University of Wisconsin System, 430 Memorial Library, 728 State St., Madison, WI 53706. Our email address: wiswsl@library.wisc.edu; our website: <http://www.library.wisc.edu/libraries/WomensStudies/>

ITEMS OF NOTE

The **NATIONAL WOMEN'S HEALTH INFORMATION CENTER**, sponsored by the U.S. Department of Health and Human Services Office on Women's Health, provides information on health-related topics of interest to women. With the goal of providing fast, reliable, and accessible health information, the Center provides two services: a toll-free telephone number to speak with a health information specialist and a comprehensive website with no ads or commercials. Telephone information specialists speak both English and Spanish, and are available 9 a.m. to 6 p.m. EST, Monday through Friday (excluding federal holidays) at 800-994-WOMAN (9662), and TDD at 888-220-5446. Information specialists will order materials from federal agencies and private-sector organizations upon request, and will refer callers to other resources if necessary. The searchable website at <http://www.4woman.gov> serves as a gateway to federal agencies and private sector organizations, provides access to thousands of full-text publications and factsheets, highlights federal legislative activities, and has the answers to frequently asked questions (FAQs) on over 150 topics.

New Moon Publishing and the White House Project Education Fund are jointly distributing **WELCOME TO THE WHITE HOUSE, MS. PRESIDENT!**, an eight-page curriculum "designed to bolster the leadership aspirations of girls." It appears as a special section in the September/October issue of *New Moon: The Magazine for Girls and Their Dreams*. A discount price is available for orders of ten or more single copies. To order the special issue or to subscribe, call New Moon Publishing at 800-381-4743 or visit <http://www.newmoon.org>. For more information on the White House Project Education Fund, visit <http://www.womensleadershipfund.org>. For more on the White House Project, visit <http://www.thewhitehouseproject.org>.

Primary Source Microfilm has recently made available **ARCHIVAL WOMEN'S HISTORY MATERIALS FOR RESEARCH IN THE HUMANITIES**, three microfilm titles based on the company's *History of Women* collection from Smith College's Sophia Smith Collection, the Schlesinger Library, and other sources. Title one, "The Social and Cultural Construction of Girls," is a unique resource on the cultural history of girls and young women (seventeen reels). Title two, "The History of

Science, Health and Women," contains a variety of texts and resources from nineteenth- and early twentieth-century materials in the field (twenty-three reels). Title three, "Women and World War I," explores more than 175 rare titles on women during wartime (thirty-one reels). For information on these or other related titles, telephone Primary Source Microfilm at 800-444-0799. For international orders, email sales@psmedia.co.uk.

The World Health Organization (WHO) has published the **WHO REPRODUCTIVE HEALTH LIBRARY**. Available on computer diskette, the library contains a database on reproductive health, a bibliography, and information on fifty-five agencies supporting projects in this area. Request a free copy of the English version by email to khannaj@who.ch. Request the free Spanish version from Harolodo Capurro by fax at (598-2) 487-2593, or by email to capurroh@clap.ops-oms.org.

CHOICE ACTION KITS from the National Abortion and Reproductive Rights Action League (NARAL) Foundation for Reproductive Freedom & Choice are new resources available for \$3 each (ask about bulk discounts). Two kits are offered currently: "A Step-by-Step Guide to Expanding Health Insurance Coverage for Contraceptives," and "A Step-by-Step Guide: Achieving Comprehensive Sexuality Education in Your Community's Schools." A third kit addressing the "deceptive practices of Crisis Pregnancy Centers" should be available soon. Each kit provides tools to help local activists and students develop and implement grassroots organizing campaigns. To order Choice Action Kits, call toll-free 877-YOU-DECIDE or visit <http://www.naral.org>.

According to the U.S. Department of Labor, women earned approximately seventy-seven percent as much as men did in 1999. **HIGHLIGHTS OF WOMEN'S EARNINGS IN 1999**, U.S. Department of Labor Statistics Report #943, published in May 2000, has all the details in chart and table form. The report is available on the web at <http://stats.bls.gov.pdf/cpswom99.pdf>. For a hard copy, ask your local librarian for Bureau of Labor Statistics (BLS) Publications.

○ Compiled by Jennifer Kitchak

BOOKS RECENTLY RECEIVED

ABC OF WOMEN WORKERS' RIGHTS AND GENDER EQUALITY. International Labour Office, Geneva. ILO Publications Center, 2000.

BABY PRECIOUS ALWAYS SHINES: SELECTED LOVE NOTES BETWEEN GERTRUDE STEIN AND ALICE B. TOKLAS. Stein, Gertrude and Toklas, Alice B. Turner, Kay, ed. St. Martin's, 1999.

BATTERED WOMEN & FEMINIST LAWMAKING. Schneider, Elizabeth M. Yale University Press, 2000.

CAULDRON OF CHANGES: FEMINIST SPIRITUALITY IN FANTASTIC FICTION. Crosby, Janice C. McFarland, 2000.

DEAR ELIZABETH: FIVE POEMS & THREE LETTERS TO ELIZABETH BISHOP. Swenson, May. Utah State University Press, 2000.

FEMINISM IS FOR EVERYBODY: PASSIONATE POLITICS. hooks, bell. South End, 2000.

FEMINIST THEORY: THE INTELLECTUAL TRADITIONS. Donovan, Josephine. Continuum, 2000.

THE FIRST LOOK. Davis, Amelia
Foreword by Nancy Snyderman, M. D.
University of Illinois Press, 2000.

THE GENDER AND CONSUMER CULTURE READER. Scanlon, Jennifer, ed. NYU Press, 2000.

GENDER AND LIFECYCLES. Sweetman, Caroline, ed. Oxfam, 1999.

HANDBOOK OF AMERICAN WOMEN'S HISTORY. Howard, Angela M. and Kavenik, Frances M., eds. Sage Publications, 2000. 2nd. ed.

MAKING WOMEN'S HISTORY: THE ESSENTIAL MARY RITTER

BEARD. Beard, Mary Ritter Lane, Ann J., ed. The Feminist Press at the City University of New York, 2000.

MOONBEAMS: A HADASSAH ROSH HODESH GUIDE. Tanenbaum, Leora and Diamant, Carol, ed. Jewish Lights Publishing, 2000.

MOTHERHOOD IN BLACK AND WHITE: RACE AND SEX IN AMERICAN LIBERALISM, 1930-1965. Feldstein, Ruth. Cornell University Press, 2000.

THE NATIVE AMERICAN WOMAN: SOCIAL, ECONOMIC AND POLITICAL ASPECTS: A BIBLIOGRAPHY. Nordquist, Joan, ed. Reference and Research Services, 1999.

PROGRESS OF THE WORLD'S WOMEN 2000: UNIFEM BIENNIAL REPORT. United Nations Development Fund for Women, 2000.

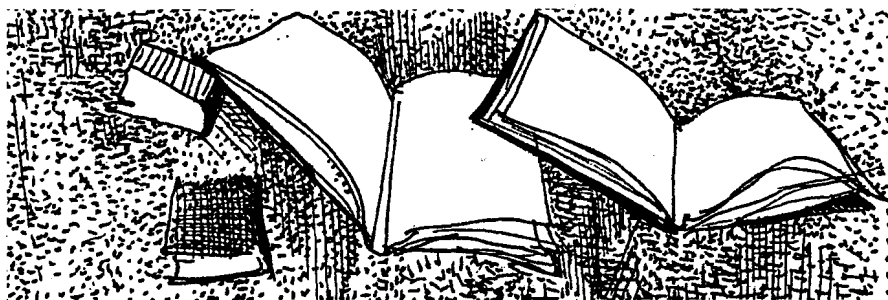
RAPE ON THE PUBLIC AGENDA: FEMINISM AND THE POLITICS OF SEXUAL ASSAULT. Bevacqua, Maria. Northeastern University Press, 2000.

SCARLETT DOESN'T LIVE HERE ANYMORE: SOUTHERN WOMEN IN THE CIVIL WAR ERA. Edwards, Laura F. University of Illinois Press, 2000.

THREE MOTHERS, THREE DAUGHTERS: PALESTINIAN WOMEN'S STORIES. Gorkin, Michael and Othman, Rafiq. Other Press, 2000.

WHAT KIND OF WORLD DO WE WANT?: AMERICAN WOMEN PLAN FOR PEACE. Llitoff, Judy Barrett & David C. Smith, ed. Scholarly Resources, 2000.

WHAT MAKES WOMEN SICK?: MODERNITY, MODESTY, AND MILITARISM IN ISRAELI SOCIETY. Sered, Susan. University Press of New England, 2000.



Miriam Greenwald

THE WOMAN OF TOO MANY DAYS: POETRY BY MARY I. CUFFE. Cuffe, Mary I. CALYX, 1999.

WOMAN, YOUR HOUR IS SOUNDING: CONTINUITY AND CHANGE IN FRENCH WOMEN'S GREAT WAR FICTION, 1914-1919. Goldberg, Nancy Sloan. St. Martin's, 2000.

WOMEN IN WORLD HISTORY: A BIOGRAPHICAL ENCYCLOPEDIA, VOL. 9 LAA-LYUD. Commire, Anne and Klezmer, Deborah, eds. Yorkin, 2000.

THE WOMEN'S TORAH COMMENTARY: NEW INSIGHTS FROM WOMEN RABBIS ON THE 54 WEEKLY TORAH PORTIONS. Goldstein, Elyse, ed. Jewish Lights, 2000.

Women's Resources International

General Information

Available Formats: CD-ROM, WWW

Dates of Coverage: 1972 to present

Databases: 11

Update Frequency: Semiannual

Number of Records: 198,000+

Records Added Annually: 16,000

Subject Category: Humanities, Social Sciences

Product Overview

Introduced in 1996, *Women's Resources International* is the ultimate bibliographic/abstract resource for the field of Women's Studies. *Women's Resources International* includes nearly 200,000 records drawn from a variety of important women's studies databases. Enjoy unprecedented access to this unique anthology of databases, available exclusively from NISC.

Database Content

- *Women Studies Abstracts* (1984-present) is compiled and edited by Sara Stauffer Whaley.
- *Women's Studies Database* (1972-present) is compiled by Jeanne Guillaume, Women's Studies Collection Librarian of New College, University of Toronto.
- *New Books on Women & Feminism* (1987-present) is the complete guide to feminist publishing, compiled by the Women Studies Librarian, University of Wisconsin.
- *WAVE: Women's Audiovisuals in English: A Guide to Nonprint Resources in Women's Studies* (1985-90) is a guide to feminist films, videos, audio cassettes, and filmstrips, compiled by the Women Studies Librarian, University of Wisconsin.
- *Women, Race, and Ethnicity: A Bibliography* (1970-90) is an annotated, selective bibliography of books, journals, anthology chapters, and non-print materials, compiled by the Women Studies Librarian, University of Wisconsin.
- *The History of Women and Science, Health, and Technology: A Bibliographic Guide to the Professions and the Disciplines* (1970-95 selective coverage), compiled by the Women Studies Librarian, University of Wisconsin.
- *Indexes to Women's Studies Anthologies* (1980-84, 1985-89) is a keyword index to the chapters in edited women's studies anthologies, compiled by Sara Brownmiller and Ruth Dickstein (2 volume set published in print).
- *European Women from the Renaissance to Yesterday: A Bibliography* (1610-present) is compiled by Judith P. Zimmerman.
- *POPLINE Subset on Women* (1964 and earlier-present) This subset is part of the well-respected POPLINE database produced by the National Library of Medicine.
- *Women of Color and Southern Women: A Bibliography of Social Science Research* (1975-1995) was produced by the Research Clearinghouse on Women of Color and Southern Women at the University of Memphis in Tennessee.

National Information Services Corporation, 3100 Saint Paul Street, Baltimore, Maryland 21218 USA

Tel. 410-243-0797 Fax 410-243-0982 Email: sales@nisc.com

www.nisc.com

Speaking Out:

Women, Poverty, and Public Policy



Edited by Anne Statham
and Katherine A. Rhoades

This 265-page collection of papers from the conference **Speaking Out: Women, Poverty, and Public Policy**, the twenty-third annual conference of the University of Wisconsin System Women's Studies Consortium, offers a variety of viewpoints on the topic of "welfare reform." The authors provide historical perspectives and policy critiques, examine how welfare reform is being worked out in other U.S. states, and report on what the idea of welfare means in other countries. Some studies offer resources and strategies for teaching about poverty in the classroom, while others discuss the experience of welfare recipients, and some analyze literary explorations of poverty. Several scholars speak from the viewpoint of having themselves been poor and/or on welfare at some point.

For a free copy of Speaking Out: Women, Poverty, and Public Policy (while supplies last), send this tear-off sheet to: Women's Studies Librarian, 430 Memorial Library, 728 State St., Madison, WI 53706, or email: wiswsl@library.wisc.edu

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Visit the World Wide Website for the

UNIVERSITY OF WISCONSIN SYSTEM
WOMEN'S STUDIES LIBRARIAN'S OFFICE

URL: <http://www.library.wisc.edu/libraries/WomensStudies/>

What you'll find there:

- Descriptions of our publications and services and databases on women and gender
- Tables of contents and articles from *Feminist Collections: A Quarterly of Women's Studies Resources*
<http://www.library.wisc.edu/libraries/WomensStudies/fcmain.htm>
- Full-length bibliographies, including "The Glass Ceiling," "The History of Women and Science, Health, and Technology," "Information Technology and Women's Lives," "Mentoring Women in Higher Education," "Sterilization of Puerto Rican Women," and a **NEW** title: "(Inter)Disciplining Chinese Women: An Introduction to the English-Language Literature on Women's Studies in China"
- Core lists of women's studies books on such topics as "Feminist Pedagogy," "Health," "Language," "Lesbian Studies," "Science," and "Women of Color in the U.S."
- Links to selected other websites on women and gender, including
 - Online newsletters, journals, and 'zines
 - Full-texts of books and book chapters
 - Syllabi and other course-related materials
 - Subject-arranged list of sites on art, business, history, music, science, international concerns, women's organizations, women's studies research centers, women writers, and more
 - Archives of electronic discussion lists
- Links to search engines and general databases

Phyllis Holman Weisbard
University of Wisconsin System Women's Studies Librarian
430 Memorial Library, 728 State Street, Madison, WI 53706
(608) 263-5754; email: wiswsl@library.wisc.edu