



FEMINIST COLLECTIONS

A QUARTERLY OF WOMEN'S STUDIES RESOURCES

Volume 13, Number 4

Summer 1992

TABLE OF CONTENTS

FROM THE EDITORS	3
BOOK REVIEWS	4
■ THE PERSPECTIVES OF FOUR NATIVE AMERICAN WOMEN WRITERS, by Chris Jendrisak. <i>From the River's Edge</i> , by Elizabeth Cook-Lynn; <i>Mean Spirit</i> , by Linda Hogan; <i>Almanac of the Dead</i> , by Leslie Marmon Silko; and <i>Grandmothers of the Light: A Medicine Woman's Sourcebook</i> , by Paula Gunn Allen.	
■ ACROBATS ON THE TIGHTROPE BETWEEN PHILOSOPHY AND FEMINISM: NOMADIC FEMALE FEMINISTS AND/OR FEISTY FEMINISTS? by Sharon Scherwitz. <i>Patterns of Dissonance: A Study of Women in Contemporary Philosophy</i> , by Rosi Braidotti; and <i>Feminist Ethics</i> , ed. by Claudia Card.	
■ SOUTHERN WOMEN WRITERS AND THE LITERARY CANON, by Michele Alperin. <i>Homeplaces: Stories of the South by Women Writers</i> , ed. by Mary Ellis Gibson; <i>Female Pastoral: Women Writers Re-Visioning the American South</i> , by Elizabeth Jane Harrison; <i>Southern Women Writers: The New Generation</i> , ed. by Tonnette Bond Inge; and <i>Friendship and Sympathy: Communities of Southern Women Writers</i> , ed. by Rosemary M. Magee.	
ARCHIVES	12
FEMINIST VISIONS	13
THE PRINCESS AND THE SQUAW: IMAGES OF AMERICAN INDIAN WOMEN IN CINEMA ROUGE, by Judith Logsdon	
THE INDEXING OF WOMEN'S STUDIES JOURNALS	17
By Judith Hudson	
RESEARCH EXCHANGE	20
FEMINIST PUBLISHING	20
A publishing handbook for the Caribbean area and a new lesbian and gay publisher in Canada.	

Continued on next page

COMPUTER TALK 21

WISCONSIN BIBLIOGRAPHIES IN WOMEN'S STUDIES 22

NEW REFERENCE WORKS IN WOMEN'S STUDIES 22

Three directories – of nontraditional employment and training programs, of women's media, and of national women's organizations; bibliographies on feminist research methods, Victorian American women, contemporary women in politics, and women in agriculture; a biographical dictionary of women of the Revolutionary period; several resources on inclusive language; a guide to women's films; and a research tool on women, welfare, and higher education.

(Reviewed by Phyllis Holman Weisbard)

PERIODICAL NOTES 29

*New periodicals on women working in film and video, women artists of African descent, British Black women, gender studies in central and eastern Europe, Charlotte Perkins Gilman, crones, Emily Dickinson, economic equality for women, Taiwanese women writers, indigenous North American and Pacific women, Australian lesbian feminist studies, lesbians, Arkansas women, Third World women in science, women's history, and women's studies in the UK.

*Special issues on lesbian art, the Clarence Thomas nomination, women's absence from the media, African American women artists, gender and technology, women in contemporary writing, women in the planning professions, feminist pedagogy, Eastern European Jewish women immigrants, and economic equity for women in the European Economic Community.

*Transitions: *Feminist Voices* halts publication temporarily; *Herizons* resumes after a long hiatus; and *Wavelength* looks for others to take over the publication.

*Ceased publication: *INAVAW News*.

(Compiled by Linda Shult)

ITEMS OF NOTE 34

Social Security information; vocational education resources for midlife and older women; a pamphlet on gender violence; several resources on violence against women and children; a directory of women in environmental work; two sources for hard-to-find books; a resource kit on working with immigrant women; health care resources; a periodicals guide; a Canadian women's directory; a bibliography of research on girls from K-12; a booklet on media outreach; a resource on women artists of color; a listing of film reviews; pamphlets on getting girls into science and math; and a new archival collection.

(Compiled by Lisa Kaiser)

BOOKS RECENTLY RECEIVED 36

SUPPLEMENT: INDEX TO FEMINIST COLLECTIONS, VOL.13 39

Graphics on pp. 5 and 15 are by Rini Templeton, from *EL ARTE DE RINI TEMPLETON/ THE ART OF RINI TEMPLETON: WHERE THERE IS LIFE AND STRUGGLE*, ed. Alejandra Alvarez et al. (Real Comet Press, 1988). Graphics on pp.9 and 24 are by Tracy L. Honn of Madison. We welcome submission of appropriate graphics for use in *FEMINIST COLLECTIONS*.

Feminist Collections is published by Phyllis Holman Weisbard, Acting UW System Women's Studies Librarian, 430 Memorial Library, 728 State Street, Madison, Wisconsin 53706. Phone: (608) 263-5754. Editors: Phyllis Holman Weisbard, Linda Shult. Graphics: Daniel Joe. ISSN 0742-7441. Subscriptions are \$6.50 to individuals and \$12.00 to organizations affiliated with the UW System; \$12.60/year for individuals and nonprofit women's programs in Wisconsin (\$23.00 outside Wisconsin); and \$12.85/year for libraries and other organizations in Wisconsin (\$43.00 outside Wisconsin). Add \$5.00 for surface mail or \$15.00 for airmail outside the U.S. Subscriptions cover most of the publications issued by the Women's Studies Librarian, including *Feminist Collections*, *Feminist Periodicals*, and *New Books on Women & Feminism*.

FROM THE EDITORS

This Spring we sent questionnaires to all our 1991 subscribers concerning *New Books on Women & Feminism*. We thought you might like to read about some of the results and implications.

First, some background. Beginning in 1978 as a current awareness service, staff selected Library of Congress cards matching a women's studies profile, arranged them in broad subject order, reproduced them on colored 8-1/2" x 11" paper, and circulated this list to interested faculty, students, and staff. From that simple beginning, the process of compiling *New Books* evolved into scanning publishers' flyers and catalogs and hundreds of newsletters and periodicals from a wide range of sources, in an attempt to provide a rather comprehensive record of English-language publishing on women and feminism. For several years annotations were included, but as the volume of books escalated, currency suffered, and the annotations were dropped. Given the volume of publishing today and the development of numerous other sources of new book information, we were interested in seeing what our subscribers thought about *New Books* as it appears at present, and in particular, whether any elements are little used and could be eliminated. This assessment is also part of a thoughtful, comprehensive study of the functions of our office as they relate to our primary mission -- supporting women's studies on all campuses of the University of Wisconsin System.

We sent out 978 questionnaires and have received 183 (or 18.7%) as of this writing. While this percentage would not satisfy formal research requirements, all segments of our subscriber base were represented in the responses: faculty members (51.4%), librarians (30%), graduate students (6.6%) and other individuals, as well as institutions within Wisconsin and throughout North America and a sprinkling from abroad. In half the settings where it is received, *New Books* is routed to others. Some of the responses were so overwhelming as to give us a clear indication of subscriber preferences. We thank all of you who took the time to fill out the form and return it to us. We also found many of the comments useful in understanding both the nature and intensity of subscriber views.

Over half the respondents scan titles in their own field (55.7%) and 44.8% go on to scan related fields. While four persons said they do not scan any categories, a whopping third scan them all. Three-fifths of respondents would find *New Books* of little use without those broad subject categories and another third would find it *only* somewhat useful. Without the detailed subject index at the end of each issue, 48% would find it of little use, 39.8% only somewhat useful, and 12.3% still very useful.

An index of publishers would be very useful to only 15.6%, or somewhat useful to another 16.2%. Since 68.3% are content without one, we have learned that we need not add such an index.

Our last issue of *New Books* listed 429 fiction books, just about one-fourth of the total 1759 titles. The prior issue devoted 344 of the 1416 entries, the same percentage, to fiction. Yet only 7.4% of the respondents find it a very useful section (25% somewhat and 67.6% little). The comments here were especially helpful in pointing out that, given the number of entries, the lack of annotations creates a list with little practical use. Since we are not in a position to add further description, we are now planning to recommend to our Advisory Panel that we drop the fiction section after the issues already in progress are completed. There are also many fine journals today providing reviews of feminist fiction (for example *Belles Lettres*, *Women's Review of Books*, and *Tulsa Studies in Women's Literature*).

We asked subscribers to rate the usefulness of providing prices, ISBNs, Library of Congress card numbers, and citations for the sources of our book information. The most consensus was reached on LC numbers. Only 7.6% find them very useful, while 73.7% report they are of little use and 18.7% use them somewhat. Providing prices is very useful to 46.5% and somewhat useful to another 30.6%; only 22.9% find price information in *New Books* of little use. For 56.1% ISBNs are very or somewhat useful (29.8% very and 26.3% somewhat), and 47.7% use the source information (15.9% and 31.8% respectively). Accordingly, we are planning to drop only the provision of Library of Congress card numbers.

Because the related bookkeeping could become a nightmare for our small office, we don't plan to abandon our current practice of including three publications in one subscription. We were gratified to learn, however, that 58.7% would continue to subscribe to *New Books* separately at approximately half the current joint subscription rate (we estimate more than half the office publication energies go into *New Books*).

Our subscriber respondents use *New Books* about evenly for work-related research (136) and personal interest (131). Ninety-one use it for developing library collections and eighty-five to advise students. In addition to *New Books*, multiple means help readers learn of new titles by and about women. Checking off all categories that apply,

readers indicate that 171 consult book reviews in journals and magazines, 162 examine publishers' flyers and catalogs, 131 hear of new books from friends and colleagues, 122 browse bookstores, 119 rely on discipline-based newsletters, and 20 have thought of other methods. Respondents commented that they find *New Books* their most comprehensive, reliable, and convenient source of information on women's studies books, but they would love to see it more timely, more annotated, and available on CD-ROM.

We'd like to see improved access to new book information, too. We'll explore the CD-ROM option more pointedly this year. Thanks for the input!

-- L.S. and P.W.

BOOK REVIEWS

THE PERSPECTIVES OF FOUR NATIVE AMERICAN WOMEN WRITERS

by Chris Jendrisak

Elizabeth Cook-Lynn, *FROM THE RIVER'S EDGE*. New York: Arcade/Little Brown, 1991. 147p. \$17.95, ISBN 1-55970-051-3. LC 90-47258.

Linda Hogan, *MEAN SPIRIT*. New York: Atheneum, 1990. 374p. \$19.95, ISBN 0-689-12101-6. LC 90-134.

Leslie Marmon Silko, *ALMANAC OF THE DEAD*. New York: Simon & Schuster, 1991. 763p. \$25, ISBN 0-671-66608-8. LC 91-19978.

Paula Gunn Allen, *GRANDMOTHERS OF THE LIGHT: A MEDICINE WOMAN'S SOURCEBOOK*. Boston: Beacon Press, 1991. 246p. bibl. \$19.95, ISBN 0-8070-8102-7. LC 91-11367.

Only in the past decade have Native American women writers been able to tell their version of what it is like to live in a society that has historically suppressed their people. The four writers featured here provide an insight into the significant role that women have traditionally played in their tribal communities. The fictional women characters the writers have created are not the stereotypical mute, squaw drudges that have heretofore been presented to the American public by the Hollywood film factory and non-Indian writers. The stories are

peopled instead by colorful, vibrant, humorous, sexy, and strong-willed Native American men and women.

Elizabeth Cook-Lynn, the author of *From the River's Edge*, is a member of the Crow Creek Sioux Tribe in South Dakota. She is a visiting professor of Native American Studies at University of California, Davis and is also editor of the bi-annual journal, *Wacazo Sa Review*. Her latest book, *From the River's Edge*, is the story of a middle-aged Dakota cattleman who tries to seek justice and fairness in the white man's court of law. Though he does not find it, in the process he discovers that the traditional bonds of kinship of his people are breaking down. The main female character, Aurelia, who is the young lover of the protagonist, is also attempting to understand the changes her people are undergoing. "The significance of the traditional past, she knew now, was only a personal and individual matter, not consanguineous as she supposed. Thus her mother's abandonment of tradition was her own business, and the effect such an action might have on family and tribe was worth examining only if it could make a difference. With this cynical and pragmatic recognition suddenly and profoundly thrust upon her, she knew, finally, what it meant to be alone" (p. 141).

The two Dakotah characters in this story are fortified by their recognition of cultural change and both accept the challenge presented to them, to maintain the rituals and ceremonies of their people.

Linda Hogan, a Chickasaw poet, essayist, and novelist, presents in her new book, *Mean Spirit*, a story of racism, thievery, and treachery committed against the oil-rich Indians of Oklahoma in the 1920's. Hogan, an associate professor at the University of Colorado, has extensively researched this dark period of Oklahoma history. The greed and chicanery of the white businessmen in the fictional town of Watona is especially egregious, but it is an all-too-truthful telling of what happened to some of the Osage, Chickasaw, Creek, and Seminole families whose homesteads were located on top of oil pools.

Belle Graycloud, a main character in *Mean Spirit*, is a very powerful, mysterious matriarchal figure. She and her husband, Moses, refuse to be victims and use whatever means available to fight the criminal elements in their town. This story, as Cook-Lynn's, also deals with the contrast between the old ways and the new. This cultural conflict is evident in the relationship between Belle and her daughter Louise. "Louise still didn't understand, but Belle was tired of her daughter's arguments, and of how she rejected everything Indian, and as she herself had said, I love everything European" (p.34).

Linda Hogan has given the characters who hold on to the "old ways" an almost ethereal quality. There are a water diviner, a sacred firekeeper and dreamer, a sacred pipe carrier, telepathic twins, and the omnipresent, silent "watchers," as well as a special meteorite pendant, crystals, and bat medicine. All of these mysterious and sacred entities are called upon to battle the mean spirit.

Leslie Marmon Silko's long-awaited new book, *Almanac of the Dead*, is a magnum opus. The author is from the Laguna Pueblo, resides in Tucson, Arizona, and is a professor at the University of Arizona. Her book is an incredibly ambitious novel covering five hundred years of history of the indigenous people of this continent and their attempt to take back the Americas during the last days of the twentieth century. Silko spent ten years writing this novel and credits the five-year writing fellowship she received in 1981 from the John D. and Catherine T. MacArthur Foundation for allowing her to work on this tale of two cultures. She has written about the conquest of the New World from the point of view of the temporarily conquered peoples.



The numerous characters in this novel range from the psychic Yaqui twin sisters, Lecha and Zeta, to the mafioso family from New Jersey, the Blues, the twin Mexican Indian brothers, Tacho and El Feo and Seese, the mother looking for her lost son, and the barefoot Hopi. Yet these are only a fraction of the characters who appear in this book. Silko also transports the reader back and forth through time. Intricately interwoven into this tale of drug and arms dealing is the mysterious story of the lost Almanac of the Dead, which foretells the future of the Indian world. "Europeans called it coincidence, but the almanacs had prophesied the appearance of Cortes to the day. All Native American tribes had similar prophesies about the appearance, conflict with, and eventual disappearance of things European. The almanacs had warned the people hundreds of years before the Europeans arrived. The people living in large towns were told to scatter, to disperse to make the murderous work of the invaders more difficult. Without the almanacs, the people would not be able to recognize the days and months to come, days and months that would see the people retake the land" (p.570).

The fourth and last book in this grouping is Paula Gunn Allen's latest work, *Grandmothers of the Light: A Medicine Woman's Sourcebook*. Allen is also from Laguna Pueblo and is also of Sioux descent. She is a professor of English at the University of California, Los Angeles. *Grandmothers of the Light* is a collection of twenty-one stories which she has gathered from the oral traditions of several civilizations. These include the stories of the Navajo, Cherokee, Aztec, Mayan, Lummi/Nootsac, Karak, Lakota, Chippewa/Ojibwa, Flathead and Okanogan, Iroquois, and the Keres. Paula Gunn Allen subtitles her book *A Medicine Woman's Sourcebook* because she is providing access to stories that she uses as guides for her own life. She mentions that she is a channeler and has acquired her own spiritual power

through an understanding of these ancient myths and rituals. "Medicine people are truly citizens of two worlds, and those who continue to walk the path of medicine power learn to keep their balance in both the ordinary and the non-ordinary worlds, giving to each what is necessary and sufficient. Great medicine people perform their tasks in each elegantly" (p.21).

These four women writers all provide, in their own unique ways, their stories of what it means to be a Native American woman in the last decade of the twentieth century. It's about time.

[Chris Jendrisak is a Winnebago and an alumna of the University of Wisconsin-Madison.]

ACROBATS ON THE TIGHTROPE BETWEEN PHILOSOPHY AND FEMINISM: NOMADIC FEMALE FEMINISTS AND/OR FEISTY FEMINISTS?

by Sharon Scherwitz

Rosi Braidotti, *PATTERNS OF DISSONANCE: A STUDY OF WOMEN IN CONTEMPORARY PHILOSOPHY*. Trans. by Elizabeth Guild. New York: Routledge, 1991. 316p. index. \$49.95, ISBN 0-415-90490-0; pap., \$16.95, ISBN 0-415-90491-9.

Claudia Card, ed., *FEMINIST ETHICS*. Lawrence, KS: University Press of Kansas, 1991. 300p. bibl. index. \$29.95, ISBN 0-7006-0482-0; pap., \$14.95, ISBN 0-7006-0483-9. LC 91-6753.

The relationship between philosophy and feminist theory has been an ambiguous one. Some of this ambiguity derives from the variety of approaches used in works considered "feminist philosophy." Feminist theorists have diverged theoretically to an extent unseen in most disciplines. The two books reviewed here share in this divergence of approaches. Rosi Braidotti's *Patterns of Dissonance: A Study of Women in Contemporary Philosophy* is written from a French continental, postmodern, poststructuralist approach, whereas Claudia Card's *Feminist Ethics* takes a

British/American analytic approach. At initial glance, one might see in these two books indications of the "mythic" distinction Braidotti herself describes between French continental and American feminist works: "a sort of division of labour between French and American feminists: namely, the supposed theoretical superiority of the French over against the organizational superiority of the Anglo-Saxons" (p.168). Braidotti's analysis is theoretically dense and historically generated, while in Card's anthology, the analysis is generally less historically and theoretically packed and often arises from personal, practical, ethical concerns. But if one follows Braidotti's suggestion that philosophers ought to provide a "genealogy" of the development of feminist thinking, one may agree with her not only that such a theory/praxis distinction is indeed "mythic," but that the relationship of various feminist philosophical approaches to each other is not at all simple. The "genealogy" in Braidotti's work is her unraveling of the place of women in prominent French continental, postmodern, poststructuralist thought.

Braidotti's book is not, as the subtitle might suggest, primarily a book about women as subjects of contemporary philosophical work as much as about women as the objects of postmodern musings. It is important to notice, in this regard, that the first half of this book -- and the most closely woven part -- is primarily an elaboration of the thoughts of male postmodern thinkers. The breakdown of modernity and the crisis of subjectivity with which Braidotti begins her book is, as she quotes Foucault, "the void

left by *man's* disappearance" (p.1). Braidotti's title indicates that she hopes to make perceptible the dissonance between this male-defined crisis and the voices of women registering in areas of discourse. She hopes to note how the experience of women (the locatedness of women's lives) is missing from the postmodern discussion of the role of women and the question of the feminine. As she elaborates her own goal: "The object of this study is the intersection of philosophical modernity, defined as the discourse of the crisis of the rational subject, and the question of the feminine and of women in philosophy" (p.1). Although not whole-heartedly adopting the postmodern projects for feminist use, she hopes to avoid, on the other hand, the "neo-liberal/humanists' shift [of] the grounds of the argument from the idea of 'crisis' to that of the 'void' and so too to the notion that any questioning of subjectivity tends to endanger the 'human person'" (pp.2-3). In other words, she sees value in the postmodern critique of thinking, particularly in its criticism of phallogocentrism, in the critique and deconstruction of the rational subject, in establishment of the "materiality of ideas," in the formulation of "embodied female subjectivity," and in the development of "sexual differences as the sign for multiple difference." She wants to establish a philosophy of "nomadic female feminist thinkers" who, like acrobats on the tightrope of postmodern thought, extend over the void resulting from the supposed crisis of modernity.

Nonetheless, Braidotti doesn't sufficiently establish what this "nomadic thinking" and "materiality of ideas" might mean for the development of feminist thought; instead, she spends an inordinate amount of time unraveling the "malestream" postmodern project. Although such an unraveling may be central to anyone working from the perspective of the postmoderns whom Braidotti criticizes (Lacan, Foucault, Derrida, Deleuze), it is unclear why feminists not versed in this continental feminist tradition would want to work through Braidotti's turgid, obtuse, and at times jargonistic prose. Why deliberate on the flaws and/or favors of male postmodern thought if any positive values so reached might more easily be gained from more accessible feminist work? This book is written for those versed in postmodern technical philosophical language and is thus not easily accessible to feminist thinkers who do not share such a philosophical tradition. Her intended audience would appear much more exclusive than the "general scholarly

reader" (p.3) whom Card addresses in her work. This is especially problematic for feminist theorizing, given the criticism by thinkers such as Barbara Christian that much feminist work -- particularly thinking derived from continental-French feminism -- has become very obtuse just as women of color are beginning to gain a voice in the realm of feminist discourse.¹ One may wish for the approach that many feminist philosophical writers have adopted (and which Card's book better displays) of demystifying philosophical language so that it is accessible to a general feminist readership. Other books, notably Linda Nicholson's collection called *Feminism/Postmodernism*,² more clearly and directly express the problematic nature of postmodern thought as it relates to feminist agendas.

[Braidotti] hopes to note how the experience of women (the locatedness of women's lives) is missing from the postmodern discussion of the role of women and the question of the feminine.

Braidotti fails to address many of the recent feminist critiques of postmodern thought found in anthologies such as Nicholson's and uses less space discussing feminist postmodern thinkers than is concentrated on the male forbears of postmodernism. This might be particularly damaging to Braidotti's own account, as she criticizes a number of feminist thinkers such as John Stuart Mill and Carol Gould as "dutiful daughters of liberalism," "desiring for (masculine) theory" (p.181). She argues that their theory work is, "if not a phenomenon of direct derivation, at least a fundamental agreement with the master thinkers of their time" (p.154). Granted Braidotti does not display such a basic accord with the male postmoderns she analyzes, but neither does she fully develop a notion of women in contemporary philosophy as full agents of the philosophical task. Both British/American feminist thought and French philosophical feminist thought have been around long enough and are complete enough to require a much more extensive analysis. Braidotti need not follow the taxonomies of other writers on feminist philosophy (for example Alison Jaggar, Rose Marie Tong, or Andrea Nye), but one might hope that she would at least better address the

breadth of existing feminist approaches. She fails to notice how many of the criticisms that she attributes to a postmodern critique of liberalism had already been established by Marxist critique. In general, it is not clear that the values supposedly gained from male-derived postmodernism are not already present in feminist theorizing. Have postmodern and non-postmodern feminist theorists more interestingly addressed these issues elsewhere? Do we really need a discussion of phallogism, for example, to provide a viable feminist critique of the nature of traditional philosophical thought? Might much of the value Braidotti attributes to postmodernism already be present in feminist thought? As Andrea Nye has written in her review of Nicholson's book: "My sense... [is] that it is time to get back to our own work. If we have now taken the wisdom from post modernism -- wisdom that, as several writers point out, feminists may already have had -- we can continue to struggle with the...common ideals that vitalize feminist philosophy."³

It is this directly feminist stance that we find in Claudia Card's collection of essays, *Feminist Ethics*. Card follows a genealogy of her own sort, tracing in her introduction not only a history of the development of feminist ethical thought but also a particular, situated history of her professional relationship with the writers she included in this anthology. Such an approach is a refreshing change from other anthologies, for which selection of readings may appear to have been made invisibly or from a God's (or perhaps a Goddess') eye view. And although Card shares with Braidotti an acknowledgement of a feminist commitment, a feminist *focus* seems more directly evident not merely in Card's own writing but in the work of those anthologized here. One finds not acrobatic, nomadic female feminist thinkers as much as "feisty feminists," willing to take on traditional philosophical thought by beginning not with an exegesis of male texts but with their own situated and located struggles. The philosophy here begins with feminist musings. Many of these writers, too, struggle with questions of the nature of feminist thought and subjectivity, but their approach is much more direct and accessible. For example, questions of the nature of feminist thought and feminist philosophy are central to Maria Lugones's essay "On the Logic of Pluralist Feminism," to Joyce Trebilcot's "Ethics of Method: Greasing the Machine and Telling Stories," to Bat-Ami Bar On's "Why Terrorism is Morally Problematic," and to Ruth Ginsberg's "Philosophy is

Not a Luxury." Criticisms of postmodernism are posed in Ginsberg's essay and more directly and wittily unpacked in Christine Pierce's "Postmodernism and Other Skepticisms" (which challenges Irigaray's and Cixous's critique of the law of non-contradiction with the response: "one must cite some reason for rejecting the principle of non-contradiction other than genitalia" [p.68]). Issues of the nature of subjectivity and the moral agent are found in these essays and in Marilyn Friedman's "The Social Self and the Partiality Debates," Victoria Davion's "Integrity and Radical Change," and Michele Moody-Adams' "Gender and the Complexity of Moral Values." More directly ethical concerns are found in works such as Marilyn Frye's "A Response to *Lesbian Ethics: Why Ethics?*," Alison Jaggar's "Feminist Ethics: Projects, Problems, Prospects," Lynne McFall's "What's Wrong with Bitterness?," Elizabeth Spelman's "The Virtue of Feeling and the Feeling of Virtue," Annette Baier's "Whom Can Women Trust?," and Sarah Hoagland's "Some Thought About 'Caring'." What is of interest about a number of these essays is that they begin with the direct subjective experiences of the persons writing them. Maria Lugones, for example, begins, "I wrote this paper from a dark place: a place where I see white/anglo women as 'on the other side,' on 'the light side'" (p.35); Joyce Trebilcot opens with "I remember a dim, paneled office at Bryn Mawr College. It was my first philosophy teaching job..." (p.45). In another essay, Bat-Ami Bar On reveals, "In my life and in the lives of members of my family, terrorism has been a formative force" (p.107). Such a personal voice not only breaks the hold of cold, abstract, and falsely "objective" and "universal" philosophical discourse, but also invites one into the process of the text in a way that Braidotti's work fails to do, despite its interest in avoiding what the postmoderns call "phallogism." Though these essays do beckon, it is not always to make one comfortable, as seen in Maria Lugones' disturbing and provoking challenge to white/anglo women. Such work as Lugones' is "feistiness" at its best; it evokes a rich awareness of the complexity and dangers surrounding "sexual differences as a sign for multiple differences." This is a work that "deconstructs" the hegemony of the white anglo/American rational subject, leaving one spinning in a way none of the postmodern acrobatics does.

Nor does the personal voice used in many of the works in this collection belie an avoidance of tough, sophisticated theoretical issues. The "stories"

that feminist thinkers tell about their ethical lives are, as Joyce Triplecot notes, "not fiction" but rather "feminist theorizings" (p.48), work that involves one in "making sense out of my secrets." According to Triplecot, "...I write out of memory and emotion and make new connections among them and connect them with concepts and values..." (p.50). These are works that delve into theory, but not theory in which "academics...are trained and supported by society to do the technical work required to keep the machine [white, male, capitalistic culture] running" (p.46), but theory in which, as Ruth Ginzberg puts it, "we put survival at the center of our philosophical thinking" (p.130).

For those seeking theory that is more historical in its focus, Alison Jaggar's overview of feminist ethical thought gives us a clear picture of feminist ethical projects, problems, and prospects. In fact, given her cogent description of the organization of feminist ethical theorizing, this essay might have been placed earlier in the anthology, not only to provide the context for some of the other writings but to outline the prospects for much of feminist theorizing that many of these essays address. Other essays -- such as Marilyn Friedman's, Annette Baier's, and Sara Hoagland's -- provide direct responses to some of the problems in feminist ethical theorizing to which Jaggar alludes, while Marilyn Fries' essay strongly challenges the prospect of doing feminist ethical theorizing as the dutiful daughters of traditional ethics.

All in all, this is a collection of provoking essays. Nonetheless, Card's is not a complete anthology of present feminist ethical theorizing as much as it is representative. For example, I was disturbed to notice that she does not include much of the work that has arisen from the writings of Carol Gilligan. While I agree with Card that Gilligan is not sufficiently "feisty" in her approach, given the serious influence of Gilligan in feminist ethical theorizing, Card needed to explain more completely her criticism. This is important not merely for feminist ethics as a whole but for Card's own ethical thought. If Alison Jaggar is correct in claiming that Gilligan's work has renewed interest in virtue-based ethics, then it may be important to know more fully how Card's own virtue-based work is distinct from Gilligan's approach. I doubt, however, that Card is addressing all of feminist ethics here as much as that which she has found of interest. (For those who wish to pursue further feminist ethical

theorizing, Card provides a very well-organized and complete bibliography.) It must be remembered that this is a book introduced with Card's private genealogy and not a systematic treatment of all of feminist ethics. Lacking the broader aims of Braidotti's work to be "a study of women in philosophy," or to relate feminist theory to postmodernism, Card's exclusion of noted feminist thinkers need not be as problematic as it appears to be in the case of Braidotti.

If Braidotti is right that the crisis of modernity has opened up a place for the development of a feminist philosophy which is and must be political, and Card is right that the real history of feminist ethics is "born in women's refusals to endure with grace the arrogance, indifference, hostility, and damage of oppressively sexist environments" (p.4), it would seem that feminist ethics must play an important role in development of a feminist philosophy. As Braidotti notes: "[there is a] profoundly ethical passion underlying feminist thought..."(p.278). Whether this feminist thought is to be a philosophy of "acrobatic female feminists" or "feisty feminists" or both, it would seem to rest, as Braidotti quotes Theresa de Lauretis, on feminism that "remains very much a politics of everyday life" (p.276).

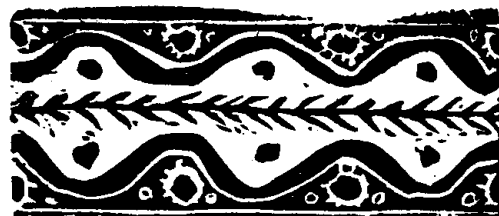
[Sharon Scherwitz is Assistant Professor of Philosophy/Women's Studies at University of Wisconsin - La Crosse, where she regularly teaches "Feminism and Philosophy" and periodically teaches other classes of feminist interest.]

NOTES

¹ Barbara Christian, "The Race For Theory" in *Making Face/Making Soul*, ed. Gloria Anzaldúa (San Francisco: Aunt Lute, 1990).

² Linda J. Nicholson, ed., *Feminism/Postmodernism* (New York: Routledge, 1990).

³ Andrea Nye, "Book Review: *Feminism/Postmodernism*, ed. Linda Nicholson" in *Hypatia* v.6, no.2 (Summer 1991), pp.228-233.



SOUTHERN WOMEN WRITERS AND THE LITERARY CANON

by Michele Alperin

Mary Ellis Gibson, ed., *HOMEPLACES: STORIES OF THE SOUTH BY WOMEN WRITERS*. Columbia, SC: University of South Carolina Press, 1991. 301p. \$29.95, ISBN 0-87249-784-4; pap., \$14.95, ISBN 0-87249-785-2. LC 91-4678.

Elizabeth Jane Harrison, *FEMALE PASTORAL: WOMEN WRITERS RE-VISIONING THE AMERICAN SOUTH*. Knoxville, TN: University of Tennessee Press, 1991. 166p. bibl. index. \$22.50, ISBN 0-87049-708-3. LC 90-28801.

Tonnette Bond Inge, ed., *SOUTHERN WOMEN WRITERS: THE NEW GENERATION*. Tuscaloosa, AL: University of Alabama Press, 1990. 397p. bibl. index. pap., \$28.95, ISBN 0-8173-0470-3.

Rosemary M. Magee, ed., *FRIENDSHIP AND SYMPATHY: COMMUNITIES OF SOUTHERN WOMEN WRITERS*. Jackson, MI: University Press of Mississippi, 1992. 326p. \$37.50, ISBN 0-87805-523-1; pap., \$15.95, ISBN 0-87805-545-2. LC 91-25615.

In the face of a prevailing critical tradition that has characterized the writing of Southern women as regionalist, local colorist, and family-focused, these four books are part of an effort to establish the literary value of this genre and bring it into the canon. In her introduction to *Southern Women Writers: The New Generation*, for example, Doris Betts argues for the legitimacy of the home and family as a setting for artistic creation. Rosemary M. Magee notes in her introduction to *Friendship and Sympathy: Communities of Southern Women Writers* that Southern women writers have been excluded not only by a literary establishment that was male-dominated and university-based but also by their own personal obligations and a culture that devalues women who write. In consequence, they have formed loose supportive communities, built on letter-writing and reviews of each other's work, in which "they struggle to find their bearings and to articulate the place of their work in modern American letters" (p.xvii). Elizabeth Jane Harrison in *Female Pastoral: Women Writers Re-Visioning the American South* challenges the canonization of a

male-only pastoral tradition that has stereotyped women and posits an alternative female pastoral that liberates female characters to develop as individuals. Finally, in *Homeplaces: Stories of the South by Women Writers* Mary Ellis Gibson has gathered short stories that focus on the very themes of home and family that have been criticized as narrow and constricting; however, the power, diversity, and artistic mastery of the stories she has chosen argue for the inclusion of their authors in the canon.

The fifteen essays on post-World War II writers in *Southern Women Writers* generally include a short biography; an extensive analysis of the writer's major works that intersperses critical commentary with thorough plot synopses; a discussion of the writer's most significant literary contributions; and often an appraisal of the writer's place in the Southern and feminist literary traditions. Each essay provides an illuminating introduction to and overview of the writer it treats. The writers discussed in this volume range from Margaret Walker, the author of *Jubilee*, "the first novel by a black author to depict extensively the slave culture" (p.12), to Elizabeth Spencer, who evokes the spirit of "houses, streets, cities, landscapes, where past and present merge" (p.94), through Alice Walker, celebrator of Black female spirituality, and Lee Smith, storyteller *par excellence*. Others include Mary Lee Settle, Maya Angelou, Shirley Ann Grau, Doris Betts, Gail Godwin, and Nikki Giovanni.

In *Friendship and Sympathy*, Magee samples reviews, speeches, panel discussions, critical analyses, and other works that detail the personal relationships between Southern women writers of the same and succeeding literary "generations"; these selections provide valuable insight into how writers think about art, about other writers, and about their own craft. In an essay describing her visit with Eudora Welty, for example, Anne Tyler is especially sensitive to Welty's love of words and shares that perspective with the reader: "Even in conversation, the proper word matters deeply to [Welty] and is worth a brief pause while she hunts for it. She searches for a way to describe a recent heat wave: The heat, she says, was like something waiting for you, something out to get you; when you climbed the stairs at night, even the stair railing felt like, oh, like warm toast" (p.149). To unravel the emotional and artistic relationships among the writers, Magee has grouped writers chronologically into five different sections, beginning with the earliest generation of twentieth century

Southern women writers, including Katherine Anne Porter, Caroline Gordon, and Flannery O'Connor. Other authors treated include Shirley Ann Grau, Lee Smith, Elizabeth Spencer, Gail Godwin, and Doris Betts.

A comparison of two analyses of Anne Tyler's work -- one in *Friendship and Sympathy* by Doris Betts, a fellow writer, and one in *Southern Women Writers* by Susan Gilbert, an English professor -- may serve to distinguish more clearly the differing perspectives of the two collections. Betts is interested primarily in writing as a craft, and her essay focuses on the structure of Anne Tyler's novels and her growth as an artist, referring only in passing to typical Tyler themes. She describes Tyler's literary progression from novels that are structured like a short story, using a particular setting and moment in time to imply and reveal the past and the future, to novels that deal with the cause-and-effect progress of events over a considerable time sequence. Gilbert, on the other hand, provides a close and detailed analysis of each Tyler novel, carefully tracing the development of Tyler's major themes and metaphors. Characteristic of a critical literary analysis, her essay is well-rounded, focusing also on setting, character development, and plot structure.

The pastoral myth also objectifies women by stereotyping them as earth mothers, and (for poor and Black women particularly) by overemphasizing their sexuality.

In *Female Pastoral* Harrison examines six twentieth-century Southern women writers whose work suggests an alternative to the traditionally male pastoral myth that has dominated Southern literature. Her introduction traces the development of the male pastoral tradition, which sees woman as the embodiment of the land that forms the basis of Southern aristocratic society; by defending and protecting the woman, "the cavalier upholds his patriarchal ideals and defends his homeland from defilement by intruders" (p.3). The pastoral myth also objectifies women by stereotyping them as earth mothers, and (for poor and Black women, particularly) by overemphasizing their sexuality.

In the alternative pastoral tradition that Harrison posits, female characters are no longer *identified* with nature; rather they are empowered by a positive connection to nature that encourages autonomy as well as involvement in new forms of relationship and community. In the work of Ellen Glasgow, Margaret Mitchell, and Harriete Arnow, autonomous female characters replace the passive and idealized plantation mistress: one female character becomes a successful yeoman farmer, another chooses to express her own sexuality despite the consequences, a third plays the role of the male hero, and a fourth is an active woman who must sever her connection to the pastoral world to realize her own creativity. Mitchell and Sherley Williams imagine new forms of relationship, including friendship between white women, friendship between Black and white women, and "a fully realized friendship between a male and a female character" (p.127). Other authors present new images of community. Arnow describes a community of urban women that is mutual and supportive, but ultimately subject to male authority, and Alice Walker celebrates the power of female bonding and community to overcome the oppressive power of Black males that "derives from the same source as white supremacy -- the desire for ownership and control over others' lives" (p.104).

Although Harrison's thesis is interesting and well-documented, the book is not well-organized. Because the book is structured chronologically by author rather than thematically, Harrison's overall themes are presented piecemeal, and it is often difficult to see through the parts to the whole. In addition, her plot synopses are not extensive enough to communicate her points to an audience unfamiliar with the authors she discusses. In sum, Harrison's book is appropriate for experts on Southern literature with an understanding of the book's context and the writers it covers, but it is not readily accessible to the more casual reader.

In *Homeplaces*, Gibson has collected stories of the contemporary South that reflect the changing significance of home -- that is to say, relationships with family, connection to place, estrangement from home, the meaning of family traditions, and personal changes that reflect wider social transitions. In her cogent introduction, Gibson claims she selected stories for the volume not only "for their astuteness about place and cultural change in the contemporary South," but also for their "power of language and of

craft" (p.xiv). Because of the importance she attributes to race in the fabric of Southern culture and in its literary history, she has included equal numbers of Black and white authors. She ends the book with a short essay entitled "Suggestions for Further Reading and Classroom Use." Her suggestions include studies that attempt to define a tradition of writing by Southern women; essays and novels that deal with issues of home and cultural change; works by African-American women who are not Southern by birth; books by sociolinguists that relate to changing nuances of Southern speech; works on Southern and cultural history; and novels that examine lesbian relationships.

Homeplaces opens fittingly with Elizabeth Spencer's "First Dark," a complex story in which the strength of a mother's love ultimately liberates her daughter from the actual and metaphorical ghosts of a dying culture. Written in 1959, this story is an apt beginning for a collection of stories -- published primarily in the 1970's and 1980's -- that deal with the irrevocable social changes that have divided the old from the new South. After her mother's death, an apparent suicide, the daughter and her fiance avoid engulfment by the old South by leaving the old homestead, with its furnishings intact. After locking the door and putting the key under the mat, "Their hearts were bounding ahead faster than they could walk down the sidewalk or drive off in the car, and, mindful, perhaps, of what happened to people who did, they did not look back" (p.21).

The experience of being Black in a white society colors many of the stories. In a selection from Ntozake Shange's *Sassafrass, Cypress & Indigo*, a pubescent girl struggles across the precipice that separates childhood and adolescence. As Indigo wanders the streets trying to avoid purchasing her first box of sanitary napkins, she happens on an old

Black man who teaches her to express herself authentically by connecting with the power of home and of Black cultural experience. Dealing with the experience of a Black man, Opal Moore's "A Pilgrim Notebook" is a stream-of-consciousness presentation of a successful salesman's thoughts as he drives to a ceremony that will name his college friend as the first Black player in the college's Hall of Fame. As he muses on his relationship with his girlfriend and his mistreatment by a new female manager, a distant radio station announces a woman's rape by an unnamed Black assailant. The announcement haunts him and leaves him feeling unprotected and at risk on the lonely Midwestern highway he is traveling. A feeling of nameless paranoia overtakes him in the face of a racism that is psychologically ever-present: "Even safe inside his car, safe inside his era, he'd felt as if he were running -- only steps ahead of some ancestor African -- disoriented, afraid, rough feet clouded in red dust, running in circles.... He'd sworn that he would never return to Mississippi. But in the end, it didn't matter. The world was Mississippi" (p.240). Other writers included in the volume are Shirley Ann Grau, Toni Cade Bambara, Alice Walker, Mary Hood, and Molly Best Tinsley.

Taken together, these four books form a powerful statement against a critical tradition that has tended to categorize women writers as regionalists who focus narrowly on family. They present Southern women writers as they are, full-bodied artists who grapple with changing roles of home and place, shifting nuances in interracial and familial relationships, artistic and personal self-definition, the meaning of history, and new opportunities for female autonomy.

[Michele Alperin is a freelance writer living in New Jersey. She hails originally from Atlanta, Georgia.]

ARCHIVES

The *LESBIAN HERSTORY ARCHIVES* announced in its June newsletter a move to new quarters in the Park Slope neighborhood of Brooklyn. The three-story limestone townhouse, purchased by the Archives in December of 1991, is large enough to house the collection in one place for the first time in many years. The Archives will occupy the first and second floors, with a caretaker apartment on the

third floor. Fundraising for the purchase began in 1979 and will continue through payoff of the remaining \$48,000 plus interest, due in five years. A grand opening is scheduled for September or October. For more information, contact the Archives at P.O. Box 1258, New York, NY 10116; 212-874-7232.

FEMINIST VISIONS

THE PRINCESS AND THE SQUAW: IMAGES OF AMERICAN INDIAN WOMEN IN CINEMA ROUGE

by Judith Logsdon

Most people are ill-educated about American Indians. The few facts they have acquired have come through selective exposure to American Indian history by way of organized childhood activities, school curricula, and the media. From these experiences, people have learned that there are two types of American Indians, the savage and the noble savage. According to the stereotypes, American Indians are either cold, blood-thirsty savages, lazy, stupid, without moral structure, values, or religion, or they are noble souls whose wisdom is supreme over all peoples, who are kind and never cruel, and who lived in perfect harmony with themselves, their fellow humans, and nature until the appearance of white people on the North American continent. Neither of these images accounts for the distinctions among over 350 tribes, each with its own culture, traditions, language, and way of life, and the variations in the roles of individuals.

As with all stereotypes, these images of American Indians have served a distinct purpose, emerging as government policy toward American Indians adapted to the needs of the dominant society. From a mutually beneficial partnership to not-so-benign paternalism to a policy of containment and extermination, the United States government sought to justify its actions through the careful and deliberate negative depiction of a group of people who once held aboriginal rights to fifty billion acres of land. The American film industry has reinforced and redistributed those stereotypes.

In *Cinema Rouge*, the genre of films about or featuring American Indians, these two dominant stereotypes are continually replayed; within the larger caricatures, the American Indian woman appears as either the Indian princess or the squaw. The following films produced over the last forty years focus on the American Indian male. Almost all of the major roles are played by non-American Indians. The female is usually a sparsely drawn, one-dimensional princess or squaw and does not emerge as an individual with personality and life beyond that

prescribed for her by the dominant male. The Indian woman plays a reactive rather than an active role. In some of the films, American Indian women are depicted as the cause of their tribe's misfortune. Women who dare to defy convention are summarily punished. Miscegenation is a popular theme in these films. It is important for people, especially women, to view these films, to be aware of the underlying messages about women that are perpetuated. The theme of Eve, or woman responsible for the downfall of man, flourishes within all of these films except two.

Broken Arrow. 1950. Directed by Delmer Daves. *Broken Arrow* is one of the first films by a white director that attempts to see life from the American Indian perspective, and portrays Native Americans as intelligent people with humor, sensitivity, and the full range of human emotions. *Broken Arrow* tells the story of Cochise, played by Jeff Chandler, and the attempts at peace-making in Arizona during the Apache Wars. Jimmy Stewart plays the historical figure of Tom Jeffords. In one of the film's subplots, Jeffords falls in love and marries the beautiful Indian maiden Sonseeahray, played by Debra Paget. Sonseeahray is quickly rewarded for her attempt at happiness with a white man by a stray bullet from a mob of white men bent on breaking the peace with the Apaches. (This union of a white man and Indian woman seems to have become the standard for American audiences. The coupling of an American Indian male with a white woman may be less socially accepted, more threatening to American audiences. Myths about the Indian "buck's" sexual prowess are similar to those about the African American male and reflect the nation's view toward interracial marriages and relationships.) Regardless of the racial components, though, in the end it is usually the film's American Indian who dies and allows the white person to reintegrate into his or her own culture. *Broken Arrow* follows this formula.

An interesting contrast to *Broken Arrow* is the PBS documentary *Geronimo and the Apache Resistance* (1988). This work relies evenly on male and female descendants of Geronimo, Cochise, Nana, and other prominent Apaches to offer the American Indian perspective on the Apache wars and the subsequent consequences to the tribe. The women interviewed are given equal opportunity to

"orate" or tell the history of the tribe. What eventually emerges is a blending of the female and male voices. The viewer gains a graphic picture of the tribe's story without that story being filtered through the perceptions of only one gender.

A Man Called Horse. 1970. Directed by Elliot Silverstein. Richard Harris (in a blond wig) stars as Lord Morgan, an English nobleman who sets out about 1825 on a great adventure in the Plains and is captured by the Sioux and made a slave. Eventually he wins the admiration of the tribe and leads the Sioux to a victory over the Shoshone by teaching the American Indians how to fight other Indians in the style of the English cavalry. Naturally, Morgan is then named chief. The two prominent women's roles are Buffalo Cow, played by Dame Judith Anderson, and Running Deer, portrayed by Corrina Tsopei, a former Miss Greece. Anderson plays the old squaw, a hag, void of any human kindness, who makes Morgan's life miserable by using him as a beast of burden, a horse. Eventually her son Yellow Hand is killed and she appeals to Morgan for sustenance. He complies by providing food, shelter, and protection. Running Deer, the other woman, is the stereotypical princess. It is her refusal of marriage, offered by a warrior of another tribe, that eventually leads to her tribe's decimation and her own death. True to Hollywood tradition, Running Deer marries Morgan and becomes pregnant, but dies in battle before giving birth, thus sparing the white hero the difficulty of explaining his half-breed child to the noble English family to whom he eventually returns. Buffalo Cow also conveniently dies, so that Morgan may return to his homeland free of guilt.

A Man Called Horse has received mixed reviews. It does attempt to more accurately portray American Indian culture than do many films. Much of the dialogue is Sioux. One of the problems, however, is that the film generously mixes traditions, customs, and ceremonies from a variety of tribes -- Mandan, Piegan, Assiniboine, and Crow -- and presents them as indigenous to the Sioux or Lakota culture. One Lakota ceremony, the Sun Dance, is used inappropriately as an initiation for Morgan, in preparation for marriage to a member of the tribe. The Sun Dance ceremony has never been used for this purpose by the Lakota people. Another criticism of the film is that it reinforces images of the superiority of white civilization and the savagery of American Indians.

The negativity toward Native Americans in *A Man Called Horse* can be highlighted by using the PBS documentary *The Spirit of Crazy Horse*² as a companion piece. *The Spirit of Crazy Horse* focuses on the history and current social problems of the Sioux and presents a contrast to the distorted reality of *A Man Called Horse*. In *Spirit*, Wounded Knee II is viewed in retrospect, featuring interviews with the rebellion's leaders. This segment of the documentary provides an accounting of modern Sioux warfare and offers the point of view of the Sioux as defenders of their land, not as savages. Although women are not prominently featured in *Spirit*, the documentary bluntly conveys the conditions in which twentieth-century American Indian women live on the reservations.

Tell Them Willie Boy is Here. This 1970 film by writer-director Abraham Polonsky is based on an historical incident in 1909 in Southern California. Called an apocalyptic vision of America in the late 1960's by movie critic Pauline Kael, the film tells of a Cahuilla Indian who accidentally shoots his girlfriend's father and is pursued across the California desert by the sheriff (played by Robert Redford) and his posse. The incident takes on additional dimensions when counterposed with the upcoming whistlestop visit by President Grant. Rumors of assassination and Indian uprisings are circulated through the mass media and public hysteria rises.

The woman is once more placed in the position of bringing tragedy to her tribe -- in this case, her family.

Katharine Ross (in a very bad makeup job) plays Lola Boniface, the Indian girlfriend of Willie, who is portrayed by Robert Blake. Again the miscegenation theme is prominent, even though both people are of the same race. Lola is the "hang-around-the-fort" Indian who is the favorite of the reservation superintendent doctor, played by Susan Clark. In this sense, Lola is the acculturated Indian, contrasted to Willie, the renegade traditional, or "blood" Indian. The woman is once more placed in the position of bringing tragedy to her tribe -- in this case, her family. Lola's father is accidentally shot because of her love affair with Willie, and eventually both she and Willie die.

Little Big Man. This 1970 film, directed by Arthur Penn, attempts to respect Indian culture but presents Indians from a white perspective and a moralistic point of view. Dustin Hoffman plays Jack Crabb/Little Big Man, a white who alternates between the Indian and white cultures. The Battle of Little Big Horn becomes the metaphor for the clash between Indian and white cultures. This film also features an Indian actor, Chief Dan George. American Indian women play an extremely small role, the only reference to them being a misinterpretation of Cheyenne culture and polygamous relationships.

Dances With Wolves. 1990. Directed by Kevin Costner. This award-winning movie goes to great lengths to present American Indians as individual characters, richly drawn and respected. Millions of Americans have been educated to the Lakotan culture through *Dances With Wolves*. However, the film does have deficiencies. It focuses on Plains Indian in the 1860's and follows an almost simplistic, stereotypical pattern in its story line. Only the Lakota or Sioux are sympathetically and humanly portrayed. The Pawnees, enemy of the Sioux, are cardboard caricatures, reinforcing the image of Indians as savages; the warrior nature and society of the Plains tribes are never fully explained. Again, the contrast becomes "good" Indian/"bad" Indian juxtaposed with the story of the "good" Indians vs. the "bad" cavalry. The role of American Indian women in *Dances With Wolves* is somewhat contorted. Stands With Fist, a white woman, is an adopted Sioux. Kevin Costner, who plays Lt. John Dunbar, falls in love and marries Stands With Fist, deserts his Army post, and comes to live with the tribe. As a result, the Sioux are forced to move to their winter campground with the cavalry in pursuit. Even when Dunbar and Stands With Fist voluntarily leave the tribe in order to protect the tribal members, the viewer is left with the impression that the tribe's eventual decline is connected to the love affair of the adopted Sioux woman and the white man.

Powwow Highway. 1989. Directed by Jonathan Wacks. *Powwow Highway* attempts to look at contemporary American Indian life. Based upon David Seals' 1978 novel³ and produced by George Harrison's Handmade Films group with an all Indian cast, this Holy Grail or quest comedy follows two American Indian men, Buddy and Philbert, who are driving from their Northern Cheyenne reservation in

Lame Deer, Montana, to Santa Fe to rescue Buddy's sister, Bonnie, who has been wrongly arrested and imprisoned. Along the way, Philbert, the stereotypical dumb, fat Indian, and to some degree, Buddy, the stereotypical activist, discover the meaning of the traditional ways of their tribe. Although a comedy, the film carries a serious message within its description of contemporary Indian life on the reservations and the racism between Indians and the dominant culture. For all of its strengths, *Powwow Highway* still employs some stereotypes about American Indian men and women. Bonnie is shallowly drawn as the ineffective, passive Indian princess who must be rescued by her warrior brother and his friend. She represents the contemporary urban Indian who has never educated her children about their heritage. The film suggests that Bonnie pays for the rescue by falling in love with Philbert and returning to the reservation with him and her children, thereby rejecting urban Indian life and returning to the traditional values represented by reservation culture. The other woman in the film is Rabbit, Bonnie's white friend who attempts to help in her rescue. In the end, Rabbit and Buddy begin to develop a relationship -- the reverse couple.

At the end of the film, all four characters and the children walk up the hill toward a seemingly common destination. Since Buddy, Philbert, and Bonnie and her children have discovered that the traditional way is the "right" way to live, they obviously will return to their roots on the reservation. Rabbit makes no attempt to distance herself from the group. The viewer is left with the impression that she will accompany the group back to the "rez," thereby rejecting her own culture and finding value in the traditional ways of the Cheyenne.



Black Robe. 1991. Directed by Bruce Beresford. This historical film is set among the Algonquin tribes of Canada in the winter of 1634 and depicts their inevitable cultural interaction with the French Catholic priests who have come to Christianize the "new land." The focus of the story is the re-supply of priests to the Huron Mission. An Algonquin band agrees to take a "Black Robe," Father LaFourge, and his young male companion, Daniel, 1500 miles upriver to the mission west of Lake Huron. The film is structured around the journey and the cultural clash between the Black Robe and his companion and the Indians. This complex film treats Indians with respect and diversity. The cultural differences among the tribes represented in the film -- the Algonquins, Hurons, and Iroquois -- are evident. Cultural values of both whites and Indians are given equal treatment. The novel, *Black Robe*,⁴ more clearly describes the role of women than does the film. The book develops the role of the Indian women as carefree people who may have sex with any man they choose before marriage. However, women do fall into stereotypical roles. They are treated with little respect until marriage, when they assume roles of drudgery within the tribe. Women's spiritual qualities are grudgingly respected by the men. In the film, the leader Neehatin twice asks his wife to interpret his dreams, but does not want the other men of the tribe to know the interpretation is the woman's and not his.

It is the woman who again plays a major role in the death of her family. The tribe decides that Father LaFourge is a sorcerer and abandons him and Daniel before they reach the Huron mission. Chomina, a member of the tribe, has a daughter, Annuka, who has fallen in love with Daniel. Based partly on his daughter's love for the white man, Chomina decides that he and his family will escort the Black Robe and Daniel to the mission. The group is captured by the Iroquois, the mother and brother are killed, and the remainder are scheduled to be tortured and killed. Father LaFourge, Daniel, Chomina, and Annuka escape only after Annuka kills the Iroquois guard. Chomina is mortally wounded in the escape and Annuka, now an orphan, returns with Daniel to the settlement at Quebec while Father LaFourge continues his journey to the Huron mission.

Thunderheart. 1992. Directed by Michael Apted. *Thunderheart* is constructed loosely around the events on the Pine Ridge reservation and other

North and South Dakota reservations in the 1960's and 1970's. It focuses on the incident in which Leonard Peltier was accused (and eventually tried and convicted) of murdering two FBI agents. (Many think Peltier was wrongly convicted and efforts are currently underway to have his conviction overturned.) The film stars Val Kilmer, part Cherokee, as an Indian FBI agent assigned to track a murderer in the South Dakota Badlands. Graham Greene also stars as Walter Crow Horse, the tribal policeman who patrols his territory on a twentieth-century motorcycle pulling an eighteenth-century travois. The film accurately depicts the Third World conditions on many reservations and the continued persecution of American Indians. The plot revolves around environmental issues, an accurate portrayal of one of the primary problems facing American Indian tribes. Much of the nation's mineral wealth lies beneath tribal land, and commercial interests have actively campaigned for treaties to be set aside in an effort to open up Indian land for mining by non-Indians. The illegal and/or deceptive dumping of toxic waste on reservation land is another issue facing tribes that is addressed in the film. *Thunderheart* weaves these 1990's issues within a 1960's and 1970's context.

Many of the other actors are also Indian. The role of Maggie Eagle Bear, a college-educated activist who returns home to the "rez" to confront the environmental issues, is played by Wisconsin's Sheila Tousey, who is of Stockbridge-Munsee and Menominee heritage. Although Tousey plays the role of a strong, modern American Indian woman, in the end she, too, is killed by opposing forces.

As with all distortions of people and stereotypical responses to ethnic groups, the methods used to implant and reinforce stereotypes are both explicit and implicit. The theme of Eve, present in all of these films except *Little Big Man* and *Thunderheart*, is subtle yet overwhelming. If the current reassessment of images of American Indians is to be accurate and lasting, and individual tribal cultures and traditions are to be recognized, then gender distortions within Cinema Rouge must also be addressed. The strengths of past, present, and future American Indian women and the primary roles they play and have played in Indian culture and life need presentation in a candid, straightforward manner, void of romanticizing. Individually and collectively, their voices need to be heard. "A nation

is not conquered until the hearts of its women are in the ground. Then, it is done, no matter how brave its warriors or how strong its weapons" (Cheyenne saying).

[Judith Logsdon, of Cherokee ancestry, is a Lecturer in the Department of Communication at University of Wisconsin-Parkside, where she was a member of the Women of Color project. Among the courses she teaches is *Communication and Ethnicity: Native American.*]

NOTES

¹ *Geronimo and the Apache Resistance*, prod. by Neil Goodwin. 1988. 60 mins. \$59.95. PBS Video.

² *The Spirit of Crazy Horse*, prod. by Michel Dubois and Kevin McKiernan. 1990. 60 mins. \$39.95. PBS Video.

³ Seals' novel was originally published only in photocopied form, with very limited circulation. It has recently been commercially published by Plume (1990).

⁴ Brian Moore, *Black Robe* (NY: Dutton, 1985).

THE INDEXING OF WOMEN'S STUDIES JOURNALS

by Judith Hudson

The literature of women's studies has developed tremendously over the past twenty years. As the literature has grown, so has the number of journals that might be characterized as women's studies journals. Of the 108 titles currently listed in *Feminist Periodicals*, only 6 were published in 1971. Today between one hundred and two hundred English language women's studies journals are available. While it is gratifying to know so many journals are being published, access to many of them is limited because they are not indexed at all or are not indexed adequately.

Sufficient indexing is important for three reasons. First, researchers and other readers who might be interested in the material in unindexed journals will be aware of its existence only if they peruse the journals themselves. This limits usefulness to only those who have physical access to the journals. Secondly, since women's studies is an interdisciplinary area, much of the work published in women's studies journals is relevant for scholars in the traditional disciplines. Unless such scholars are familiar with the women's studies journals, they will be unaware of much of the feminist research and thought that is important to their work. Thirdly, since one source of demand for a title stems from its inclusion in indexes and abstracts, many libraries use the coverage of periodicals in indexing and abstracting services as one criterion in their decision to purchase.

With these issues in mind, a group of librarians concerned about improving access to

research in women's studies has investigated the coverage of women's studies journals in the indexing and abstracting services. The group identified a number of journals that are indexed adequately and a number that are indexed insufficiently or not at all. Recommendations are being made to the producers of the indexes and abstracts about journals that we believe should be covered.

METHODOLOGY

Approximately one hundred women's studies journals were identified by searching Katz and Sternberg Katz's *Magazines for Libraries*, 6th ed.¹ The group included all the current titles listed under "Women -- Feminist and Women's Studies," and titles selected from under other categories, such as "Women -- General," "Women -- Literary and Artistic," "Lesbian and Gay," and "Afro-American." This list was distributed to the participants in the study and each suggested additional titles to be included. The preliminary list of journals, which had increased to about 120 titles, was searched through OCLC and RLIN² to determine whether the titles were still in publication and which libraries owned them. The list was divided up based on individual searchers' access to the titles and on subject area interest. The remaining titles were distributed arbitrarily among searchers in order to even the load.

It was decided to search only articles published in 1988. The search was limited to one year to make it manageable and 1988 was selected because it was relatively current, but early enough that the articles would probably have been indexed by the fall of 1990 when searching began.

Searchers were instructed to identify all articles of substance and of sufficient length to warrant indexing. Each article was searched in the relevant subject area index or abstract. The number of articles searched, the number found in the index or abstract, and the percent of articles found were recorded for each journal title. Journals were deemed "adequately indexed" if most articles in each issue were indexed by one or more services.

Searchers began by searching three of their assigned journals in the appropriate indexes and abstracts as a preliminary exercise, to determine whether the journals selected were appropriate and the methodology workable. On the basis of this testing, it was decided to eliminate journals that consisted predominantly of literary or artistic works (as opposed to literary or artistic commentary or criticism) and newsletters. The first category was eliminated because the methodology required to search such journals differs from that required to search journals of scholarly research. (It is our hope that a future research project will assess the indexing of journals that publish literary and artistic works.) The second category was eliminated because participants believed the material contained in newsletters was ephemeral or its limited length precluded coverage of sufficient depth to merit indexing.

The results of the searches were recorded on a form listing the indexes or abstracts searched, the number of titles searched in each index or abstract, the number found, and the percent of articles found. As tallies were reported, they were input into a matrix arranged by journal title and index or abstract. A spreadsheet program housed the matrix, although the mathematical capabilities of the spreadsheet were not used. The matrix was divided into six sections by general subject coverage of the journals: social sciences (18 titles, 33 indexes and abstracts), humanities (22 titles, 35 indexes and abstracts), women's studies (23 titles, 31 indexes and abstracts), lesbian (7 titles, 11 indexes and abstracts), law (6 titles, 11 indexes and abstracts) and other (13 titles, 27 indexes and abstracts). A separate column listed whether each journal was indexed by the new *Women's Studies Index*, because this was thought to be important information even though 1988 journals were not covered by the index, which began in 1990. Comments and recommendations for further indexing of each journal were also included.

RESULTS

Although 86 percent of the titles searched in this study were covered by at least one indexing or abstracting service, only 31 of the 87 titles (35.6 percent) were deemed to be indexed adequately. These titles include *Affilia*, *Feminist Issues*, *Gallerie*, *Healthsharing*, *Lilith*, *Signs*, *Tulsa Studies in Women's Literature*, *Women's Review of Books*, *Women & Health*, and *Hypatia*.

Many indexes and abstracts include articles from the titles they cover on a selective basis, which is understandable since many journals are interdisciplinary. Other indexes and abstracts, however, include articles in a seemingly random fashion. For example, *American Humanities Index* listed five out of twelve articles from the Fall 1988 issue of *Anima*, but indexed none from the Spring 1988 issue. Occasionally, although an index lists a journal as one that it covers, no articles were found to be indexed from the 1988 issues (for example, *Biosis* lists the *Journal of the American Medical Women's Association [JAMWA]*, but no JAMWA articles were found for 1988). *Studies on Women Abstracts* is another index that includes articles in a seemingly inconsistent manner. None of the journals covered in the 1988 issues were indexed completely and in only 3 of the 31 titles (9.7 percent) were more than half the articles indexed.

The lesbian journals were, by far, indexed least adequately. Only three of the eight titles were indexed at all, and each of these was covered by only one index. The law journals were indexed most completely. Of the 6 titles in this group, 4 (67 percent) were indexed adequately. The other groups fell in between these two: 18 percent of the humanities and women's studies journals were indexed adequately, while 22 percent of the social sciences and 23 percent of the "other" group were deemed satisfactorily indexed.

One of the goals of the study was to identify journals of interest to women's studies researchers for producers of indexing and abstracting services. As a result, we compiled a list of the various services and the titles that the indexers and abstracters might include in their indexing. Some general principles guided the development of the list:

1. Uniqueness and quality were the criteria on which the decision to recommend for

indexing was to be based. Some journals were not recommended at all for indexing.

2. Journals with a subject orientation were matched with indexes or abstracts for related disciplines.

3. In the interest of broad yet nonrepetitive coverage, scholarly journals were recommended to *Women Studies Abstracts*, while those that appeal to a broader audience were suggested for the *Women's Studies Index*.

4. When long lists of titles were sent to an indexing or abstracting service, the titles were ranked in importance.

5. Only the most important British, Canadian, or Australian journals (if any) were recommended to American publishers. Only British journals were recommended to *Studies on Women Abstracts*.

In many cases just one or two titles were recommended for a service. Although *Women Studies Abstracts* and *Women's Studies Index* are already essential tools for research in women's studies, each lacks coverage of a number of titles that contain important materials for researchers. For example, *Women Studies Abstracts* does not include *Ahsfad Journal*, *Harvard Women's Law Journal*, *Trivia*, or *Women in Performance*. *Women's Studies Index* lacks such useful titles as *Lesbian Contradiction*, *Sojourner*, and *Tradeswomen Magazine*. These and other titles were recommended to them for indexing.

Other examples of recommendations are: include *Belles Lettres* in the *MLA Bibliography*; *NWSA Journal* in *Book Review Index*; *Gender & Society* in the *Social Sciences Citation Index*; *Feminist Teacher* in *Current Index to Journals in Education (CIJE)*; *Frontiers* and *Woman of Power* in *Humanities Index*; and *Atlantis*, *Minerva*, and *Women & Politics* in *Social Sciences Index*.

ACTION PLAN

In June 1991 the Women's Studies Indexing Project asked the Women's Studies Section of the Association of College and Research Libraries to endorse our recommendations to the producers of the indexing and abstracting services. It was our hope that this endorsement would encourage the producers to listen more attentively than they would to suggestions made by ten individual librarians. The Women's Studies Section agreed to sponsor the

requests, and its Collection Development and Bibliography Committee has sent letters to vendors.

In order to alert librarians and others interested in increasing access to women's studies research, three project participants developed an article for *College & Research Libraries*,³ and notices about the project were posted in WMST-L (the women's studies electronic discussion group), and sent to the Women's Studies Section *Newsletter*. A poster session on the methodology used in the project was presented at the 1992 annual conference of the American Library Association. Other articles on topics related to the study are also in preparation.

At a time when emphasis on the inclusion of women's studies in the curriculum seems to have diminished, the availability of women's studies research becomes even more critical. It is our hope that the indexers and abstracters will implement our recommendations and that access to the literature of women's studies will improve.

ACKNOWLEDGEMENT

The research carried out in this project was assisted greatly by grants from BRS, DIALOG, and the H.W. Wilson Company. Each of the aforementioned companies provided access to their online services at no charge to the researchers.

A study leave, which was granted Judith Hudson by the Joint NYS/UUP Professional Development and Quality of Work Life Committee, allowed her to organize and analyze the data that forms the heart of this study.

NOTES

¹ Bill Katz and Linda Sternberg Katz, *Magazines for Libraries* (6th ed.) (New York: R.R. Bowker, 1989).

² OCLC is the Online Computer Library Center database, available at many public and academic libraries. It includes bibliographic records for most titles in the collections of its member libraries. RLIN is the Research Libraries Information Network, a similar database of records of the collections of the members of the Research Libraries Group and other subscribing libraries.

³ Kristin H. Gerhard, Trudi E. Jacobson and Susan G. Williamson, "Indexing Adequacy and Interdisciplinary Journals: The Case of Women's Studies," *College & Research Libraries* (in press).

RESEARCH EXCHANGE

Organizers are seeking papers for the *SECOND ANNUAL CONFERENCE, WOMEN AS CREATOR*, with the theme "Heroines, Models, Mentors, Leaders." Women's contributions to administration, athletics, psychology, religion, the sciences, the media, the arts, history, philosophy, politics and education will be analyzed. Deadline is September 14, 1992. Send proposals to: U. Theresa Zmurkewycz, Chair, Women's Conference Committee, Marywood College, 2300 Adams Ave., Scranton, PA 18509.

The *CENTRE FOR WOMEN'S STUDIES IN EDUCATION* proposes a new volume of articles on the politics and practices of education in Canada. Possible topics include: feminist pedagogy, distance education, community college teaching, elementary level teaching, teacher education, anti-racist education. Deadline for manuscripts is October 15, 1992. Send contributions (in English or French) to Publications Committee, Centre for Women's Studies in Education, Ontario Institute for Studies in Education, 252 Bloor Street West, Toronto, Ontario, M5S 1V6, Canada, or call 416-923-6641, ext.2204.

RESOURCES FOR FEMINIST RESEARCH/ DOCUMENTATION SUR LA RECHERCHE FEMINISTE is looking for contributions (in either English or French) to two upcoming special issues. "Women and Writing" editors seek a variety of approaches in the theory and practice of women's writing, such as: the process of writing, autobiography, biography, literacy, creative nonfiction writing, modernism and women's writing, boundaries

FEMINIST PUBLISHING

The Caribbean Association for Feminist Research and Action (CAFRA) has recently produced a *PUBLISHING HANDBOOK FOR CARIBBEAN WOMEN WRITERS*, free to both experienced and aspiring writers, individuals, schools, and libraries in the region. Their address: P.O. Box 442, Tunapuna, Trinidad & Tobago.

QUEER PRESS is a new lesbian and gay publisher in Toronto. As quoted in *Feminist Bookstore News*, March/April 1992, the press will "support people who have historically been marginalized and silenced, and

between fiction and nonfiction, and the politics of reviewing. For an issue on "Colonialism, Imperialism and Gender," editors invite submissions on "the profoundly gendered, class organized, racialized and heterosexist nature of colonialism and imperialism in Canada and globally," and encourage work on resistance to colonialism and imperialism. Deadline for both issues is September 1, 1992. Send to Resources for Feminist Research, 252 Bloor St. West, Toronto, Ontario M5S 1V6, Canada.

SISTER VISION PRESS is planning an anthology by and about bisexual women. The editors seek both written and visual work, including poetry, essays, short stories, theory, oral histories, journals, humor, interviews, drawings, photographs, and other contributions. At least half of the anthology will be written and produced by women of color. Deadline is September 1, 1992. Send submissions to Bisexual Women's Anthology, c/o Sister Vision Press, P.O. Box 217, Stn. E, Toronto, Ontario, M6H 4E2, Canada.

SINISTER WISDOM, "a journal for the lesbian imagination in arts and politics," seeks work for an issue on "The Lesbian Body", focusing on the development and reclamation of dyke body politics and analysis (deadline is Oct. 5, 1992), and for an issue on "Lesbian Ethics," exploring ethics and community, codes, challenges, responsibility, and more (deadline is Feb. 1, 1993). Send two copies of your submission with stamped, self-addressed envelope to P.O. Box 3252, Berkeley, CA 974703.

give voice to the grassroots communities" (collective member Regan McClure), donating three percent of all books to lesbians and gays in prison and psychiatric institutions. *Loving in Fear: An Anthology of Lesbian and Gay Survivors of Childhood Sexual Abuse*, edited by the Queer Press Collective, is the press' first book. Upcoming works will include an anthology on First Nations lesbians and gays, a cartoon collection, and a lesbian health manual. Their address: Box 485, Station P, Toronto, Ontario M5S 2T1, Canada.

COMPUTER TALK

The **1990 RESPONSE DIRECTORY OF INTERNATIONAL NETWORKING RESOURCES ON VIOLENCE AGAINST WOMEN AND CHILDREN** is available on computer disk as well as printed copy. It lists practitioners, advocates, researchers, policy makers, and organizations around the world that work on issues of violence against women and children. For information, contact Response, 4136 Leland St., Chevy Chase, MD 20815; telephone: 1-800-365-7006 or 212-431-9800.

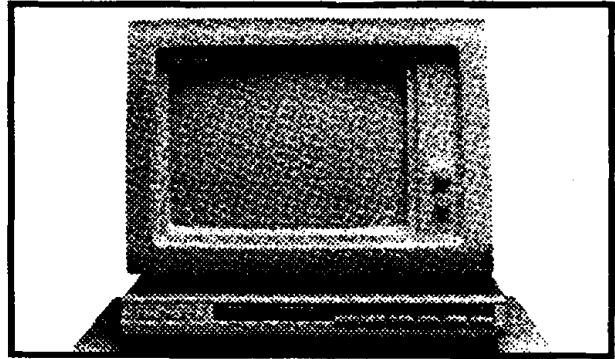
THE BIRTH TRADITIONS SURVIVAL BANK is a computerized database of books and articles about birth practices around the globe. Information about conception, pregnancy, birth, and the neonatal period includes empirical data, women's personal experiences, relevant literary works, and photographic and artistic works. Organizer of the database is Jacky Vincent Priya, whose research has been on midwives in Southeast Asia. Contact The Birth Traditions Survival Bank, Private Bag 2, Mtunthama, Malawi, Central Africa.

The Women Writers Project at Brown University has put together a **DATABASE OF EARLY WOMEN WRITERS IN ENGLISH**, with about two hundred full-text works online so far. Works cover pre-1830 for Britain, Scotland, Ireland, and Wales, and pre-1850 for North America, Australia, India, South Africa, and other colonies. Texts are encoded with SGML (Standard Generalized Markup Language), an ISO standard. Hard copies are also available. Contact Elaine Brennan, Assistant Director, Women Writers Project, Box 1841, Brown University, Providence, RI 02912.

The **NATIONAL DIRECTORY OF WOMEN OF COLOR ORGANIZATIONS AND PROJECTS** has recently been published in both print and electronic formats, offering names, addresses, and phone numbers of contact people in organizations throughout the U.S. For either book or diskette, contact Women of Color Resource Center, 2288 Fulton St., Suite 103, Berkeley, CA 94704 or phone 510-848-9272.

The **WORK FORCE QUALITY CLEARINGHOUSE DATABASE** of the Women's Bureau, U.S. Dept. of Labor, lists successful training programs for women moving into nontraditional careers. (See "New

Reference Works in Women's Studies," p.22.) For information on searching the database, contact the Women's Bureau, United States Department of Labor, 200 Constitution Ave., NW, Washington, DC 20210.



Here are a few more electronic "lists" or discussion groups:

ROMANCE READERS ANONYMOUS, or RRA-L may be of interest to some fiction readers. Sent a message to LISTSERV@KENTVM.BITNET saying *subscribe rra-l your name*.

LESBIANS IN SCIENCE has a listname of LIS, and is designed for lesbians in industry, colleges, universities, government labs, etc. in the U.S. and abroad. To subscribe, send a request to ZITA@JUNO.PHYSICS.WISC.EDU. Send postings to LIS@JUNO.PHYSICS.WISC.EDU.

The **NATIONAL ORGANIZATION OF GAY AND LESBIAN SCIENTISTS AND TECHNICAL PROFESSIONALS** operates another list, NOGLSTP. Send subscription requests to NOGLSTP-REQUEST@ELROY.JPL.NASA.GOV.

WOMYN IN TECHNOLOGY's list, unlike many others, has membership costs attached. Send request to WITI-REQUEST@AERO.ORG.

-- Compiled by L.S.

WISCONSIN BIBLIOGRAPHIES IN WOMEN'S STUDIES

Two new bibliographies have recently made their way into our series *Wisconsin Bibliographies in Women's Studies* and one of the originals has been updated. "Women and Science: Issues and Resources" was originally compiled by Susan Searing; Phyllis Holman Weisbard recently completed the sixth revision of this twenty-page bibliography. "Brave, Active & Resourceful Females in Picture Books" is an annotated, eleven-page listing compiled by Claudia Morrow. Maureen Welch put together a listing of "Wisconsin Women Writers of Adult Fiction and

Poetry, 1962-1982," covering the work of 123 Wisconsin women who published one or more books between 1962 and 1992. Each of these bibliographies is available either in print or by electronic transfer (email or direct file transfer). For an electronic version, send a request to PWEIS@MACC.WISC.EDU on the Internet. For print copies, write to Women's Studies Librarian, 430 Memorial Library, 728 State St., Madison, WI 53706. As with most bibliographies in the series, these are free of charge.

NEW REFERENCE WORKS IN WOMEN'S STUDIES

DIRECTORIES

DIRECTORY OF NON-TRADITIONAL TRAINING AND EMPLOYMENT PROGRAMS SERVING WOMEN. Washington, DC: U.S. Department of Labor Women's Bureau, For Sale by the U.S. G.P.O., 1991. 157p. bibl. and appendices. \$9.00, ISBN 0-16-035833-7. L 36.116: T68.

According to the Women's Bureau definition, "nontraditional" jobs are those in which women hold twenty-five percent or fewer slots, primarily skilled, blue-collar trades and technological fields involving computer electronics and communications. For many of these jobs, such as electricians and telephone installers, apprenticeship is the primary entree. The Directory describes some 125 programs that are generally aimed at preparing women for entering such apprenticeship programs.

Often, training programs are mounted by technical colleges. The Directory is useful for program planners in such settings because it includes descriptions of what the Bureau considers elements of successful training programs -- assertiveness training, literacy skills, hands-on experience, support, etc. -- and sample curricula. The Bureau does not formally endorse or sponsor any of the programs, but is inputting information on successful programs into a Work Force Quality Clearinghouse database. For information about searching the database, contact the Women's Bureau, United States Department of Labor, 200 Constitution Avenue, NW, Washington, DC 20210.

DWM: A DIRECTORY OF WOMEN'S MEDIA, comp. by Dawn Henry and ed. by Susan A. Hallgarth for the National Council for Research on Women. New York: The Council, 1992. 270p. indexes. \$30.00, ISBN 1-880547-11-2.

This 16th edition of the *Directory of Women's Media* marks the first to be published by the National Council for Research on Women. Earlier editions, through the 15th, which appeared in 1989, were published by the Women's Institute for Freedom of the Press. With underwriting from the Council and its affiliates, the NCRW hopes to publish subsequent editions on an annual basis.

Most categories familiar to users of prior editions remain: periodicals (expanded to 780 full citations with the inclusion of newsletters discovered by NCRW in the compilation of its *Directory of National Women's Organizations*), presses/publishers, news services, radio/tv, film/video/cable (reorganized category), music, theater/dance/multimedia, art, writers' groups, speakers' bureaus, distributors, media organizations, bookstores, libraries/archives/museums, and directories/catalogs. The Council has added a section on crafts/cards/t-shirts but eliminated a separate section on courses about media and women. The new edition has an alphabetical index of individuals listed elsewhere in the *Directory* (as part of periodicals, presses, etc.), but provides no listing of independent media women and media-concerned women as in the previous edition.

Since a primary aim of the directory is to improve access to the range and locations of

resources listed, several other indexes are also provided. Publications and organizations are indexed under titles, organization names, and parent institutions where applicable. The state and country index demonstrates the flowering of women's media in particular locations.

The bane of all directory compilers is evident here. Some five hundred publications and organizations solicited for information about themselves did not return response sheets. Rather than leave them out, NCRW chose to provide bare bones listings in an appendix, but did not include them in the indexing. Users should bear this in mind when searching for addresses and other information. Check the "Additional Resources, Not Indexed" appendix under the relevant section heading if you do not find an indexed listing.

NWO: A DIRECTORY OF NATIONAL WOMEN'S ORGANIZATIONS, comp. by Paulette P. Tulloch and ed. by Susan A. Hallgarth for the National Council for Research on Women. New York: The Council, 1992. 666p. indexes. pap., \$40.00, ISBN 1-880547-10-5.

In the mid-1980's Allstate Insurance Company and its parent corporation, Sears, Roebuck and Company, sponsored the compilation of a directory of 274 national women's organizations. With help from Sears, the National Council for Research on Women (NCRW) has been able to compile a much-improved, expanded, and updated version, such that the 1992 edition can truly be called a "first edition." The *Directory* includes full descriptions of 478 national women's groups, along with separate appendices for national, regional, and local women's funds, women's political action committees, federal agencies and offices, state commissions on women, and the NCRW member centers.

The elements captured in the descriptions include official name of the organization, address, phone and fax numbers, contact person, description of organization, areas of focus, services offered, publications, user access, target population, and information on standing meetings of the organization. In addition, 142 organizations for which NCRW had current addresses but no further information are listed but not indexed. (A polite hint to those organizations: return the response form

appended to the *Directory* so that you can be included with full description and indexing next time.)

The *Directory's* indexing is terrific. First, there's a keyword, cross-referenced subject index constructed using terms from *A Women's Thesaurus: An Index of Language Used to Describe and Locate Information By and About Women*, edited by NCRW's Mary Ellen S. Capek (Harper & Row, 1987). Even more helpful to those of us who remember snippets of names (and often not the order of terms used in the official names of organizations) is the rotated index. Lastly, a geographic index provides state-by-state listings, arranged alphabetically within states.

A selected bibliography lists writing and research underway on the critical roles women's nonprofit organizations play both in delivering social services and in experimenting with new modes of managing power.

At 666 pages, this *Directory* is truly a hefty addition to the shelf of resources on women. Perhaps in subsequent additions the Council can experiment with more than one description per page (at some loss of easy scanning of organization names). I would also like to see a descriptive field added for unique information such as the hours a special collection is open, the monetary range of awards made by each women's fund, or other information an organization would like to provide.

FEMINIST RESEARCH

FEMINIST RESEARCH METHODS: AN ANNOTATED BIBLIOGRAPHY, by Connie Miller, with Corinna Treitel. Westport, CT: Greenwood, 1991. 279p. indexes. \$45.00, ISBN 0-313-26029X. LC 91-3792.

Librarian Connie Miller had a prosaic library research project in mind a few years ago -- to compare document delivery time for photocopies of journal articles requested from libraries with those requested from commercial vendors. She wondered how to give the research a feminist slant. Along the way to answering her question, she discovered the need for a book that would distill the essence of feminist research methodologies within and across traditional disciplines, and *Feminist Research Methods* was born.

One of the feminist principles Miller unearthed she then applied both to her original research project and to the writing of this book: "use language and a format accessible to all." She and her assistant succeed admirably at describing feminist theory and methods in a clear and readable way. This is no easy task, given that the articles and books summarized in the bibliography so often themselves fail to follow such practice. Her introduction quotes two obtuse paragraphs from theorists Catharine MacKinnon and Dorothy Smith in order to demonstrate how far from the principle of readability they've strayed.

Miller and Treitel do more than just provide clear annotations for feminist works. Each chapter opens with a bibliographic essay showing how feminist thought developed in that field, which issues have been raised, which positions have generated internal debates, and where common themes have emerged. Each essay is followed by annotated entries in alphabetical order (416 in all), covering the seminal works mentioned in the essay as well as other citations.

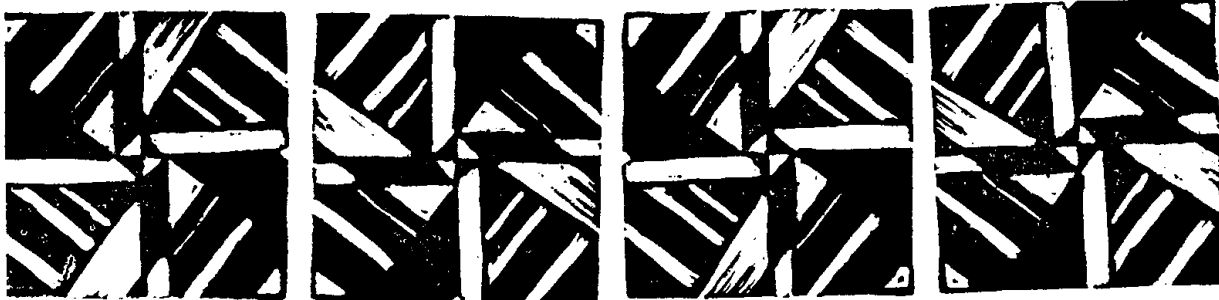
This book can tell you quickly where Sandra Harding, Louise Lamphere, Cheris Kramarae, Dale Spender, Sue Rosser, Renate Duelli-Klein and others have published, what they have said, and who else has written on the same subjects. Not all subjects are covered, however. Most of the material in *Feminist Research Methods* comes from the social sciences. Sociology, anthropology, psychology, history, political science, economics, geography (includes architecture and urban planning) each have separate chapters, and there is one on science, one on communication (includes media, mass communication, linguistics, speech, film studies, and art criticism), plus a cross-disciplinary general chapter. Feminist literary criticism, philosophy, pedagogy, nursing and medicine are omitted.

And what about that feminist document delivery project? Besides writing up the results clearly, Miller says she learned to avoid exploiting research assistants, instead giving them credit for their work, and to listen to the data instead of imposing her interpretations. Taking her cue, I recommend listening to the chorus of feminist voices singing through this book.

HISTORY

VICTORIAN AMERICAN WOMEN 1840-1880: AN ANNOTATED BIBLIOGRAPHY, by Karen Rae Mehaffey. New York: Garland, 1992. 180p. c.\$30.00, ISBN 0-8240-7142-5. LC 91-22206.

This could have been an entertaining as well as useful book. The information assembled includes citations to nineteenth- as well as twentieth-century books (with occasional articles and nonbooks) on an array of topics of popular interest to Victorian women. Chapter headings carry the flavor of the period: "The Fashion Plate," "The Genteel State" (rules of etiquette), "Social Gaiety," "A Wife and Mother," "The Cult of Domesticity," and "Faith and Mourning." The publisher has cooperated by supplying a traditional typeface reminiscent of works from the period. The titles listed, particularly the primary sources from the nineteenth century, seem ripe for spicy annotations full of quotes, examples, and expositions of Victorian practices. What the author has chosen to provide, instead, is a sensible, no-nonsense set of annotations that feed but do not flavor. Of Lola Montez' *The Arts of Beauty; or, Secrets of a Lady's Toilet. With Hints to Gentlemen on the Art of Fascinating* (1858), we learn that the book includes advice on various beauty topics, an introduction on the importance of beauty to a modern woman, recipes for the complexion, hair



coloring, and removing blemishes, plus fifty humorous rules for men to follow on the art of fascinating. What sort of advice was given; what were some of those fifty rules? Mehaffey doesn't tell us.

Victorian American Women is still useful, however, in pointing to some of the abundant material written for and about the daily life of the average Victorian woman. The author conveniently provides OCLC numbers so that the books can more easily be requested through inter-library loan. She also lists without annotation additional sources that she apparently was unable to obtain for review. Her opening essays for each chapter are thoughtful, as is her first chapter of general resources on the Victorian woman. For college librarians.

WOMEN PATRIOTS OF THE AMERICAN REVOLUTION: A BIOGRAPHICAL DICTIONARY, by Charles E. Claghorn. Metuchen, NJ: Scarecrow Press, 1991. 499p. \$52.50, ISBN 0-8108-2421-3. LC 91-15495.

Tired of trotting out Betsy Ross, Molly Pitcher, and Deborah Sampson as exemplary women Revolutionaries? Here's a book that contains short biographical entries for 597 others and includes a published source for each entry. Many of the women are listed mainly as soldiers' or politicians' wives, whose deeds consisted of persevering through the suffering of the war, or of serving in relief agencies, or of patriotically refusing special treatment. Polly Locke of New Ipswich, New Hampshire, achieved her place in the book as a champion weaver who completed new pantaloons for her sixteen-year-old soldier brother in forty hours from the time she began shearing the sheep. Sarah Morris Mifflin nursed the sick and wounded brought to Reading, Pennsylvania. Hannah Tiffany Swetland made gunpowder in her Pennsylvania farmhouse. One of the many deeds of Nanye'hi (Nancy) Ward, a Cherokee from Tennessee, was warning Col. John Sevier of an impending pro-British Cherokee attack. According to a plaque erected on her burial place, she also saved a Mrs. William Beam from being burned at the stake (though we aren't told by whom or for what).

Though the writing style is rather awkward, Claghorn does provide the basic facts known about each person and much of geneological interest. A section of the entry for Theodosia Bartow Burr, wife

of Aaron Burr, demonstrates both: "Burr killed Alexander Hamilton in a pistol duel in Weehawken, New Jersey, on July 11, 1804. Their daughter, Theodosia, married Joseph Alston in 1802. She died in 1813; meanwhile her mother had died also" (p. 41).

The second half of the book lists the names of 4,500 women culled from sources such as the official state records on nonmilitary patriotic services and the *Daughters of the American Revolution Patriot Index*.

While most of the entries are very short, since little is actually known about so many of these women, *Women Patriots* will nevertheless be a welcome addition to library collections serving anyone from history enthusiasts to harried teachers and parents of school report writers.

LANGUAGE

UPDATED WORDS & WOMEN: NEW LANGUAGE IN NEW TIMES, by Casey Miller and Kate Swift. New York: HarperCollins, 1991. 218p. pap., \$9.95, ISBN 0-06-096593-2. LC 90-56094.

When it first appeared in 1976, *Words and Women* quickly became established as a central text for popularizing feminist understanding of sexism in language. The authors used different approaches to stress the critical relationship of language to culture, including citing *The Person: His Development Throughout the Life Cycle* by Theodore Lidz (1968). Lidz wrote (in his 1983 revised edition), as quoted in *Updated Words and Women*:

Language is the means by which people internalize experience, think about it, try out alternatives, conceptualize a future and strive toward future goals.... Indeed, the capacity to direct the self into the future, which we shall term "ego functioning," depends upon a person's having verbal symbols with which to construct an internalized symbolic version of the world that can be manipulated in imaginative trial and error before committing himself or herself to irrevocable actions.... Each child must learn the culture's system

of categorizing, not only in order to communicate with others in the society, but also in order to think coherently. Each culture is distinctive in the way in which its members categorize their experiences and its vocabulary is, in essence, the catalogue of the categories into which the culture divides its world.¹

Concentrating on the ordinary discourse of daily speech and written communication, Miller and Swift especially documented the hidden messages women and girls received from supposedly generic words, phrases, and linguistic patterns expressed in the masculine. How was a girl to achieve the same level of self-esteem when she studied the history of MANKIND and MAN's achievements, prayed to a God referred to as HE, heard countless professions formulated with the suffix *-man*, and so on? Yet, some linguistic "purists" at the time deplored the gender-neutral substitutes advocated by Miller and Swift and others, claiming that language does not develop through imposed changes.

Now, twenty-two years after Miller and Swift began working on the topic, many of the gender-neutral substitutions have become well-ensconced. *Flight attendants*, *worker's compensation*, *chairs of meetings*, *humankind*, and the use of *he and she*, *s/he*, or rephrasing of sentences to avoid use of these pronouns are commonly accepted usages.² An endnote provides a telling example of changes in mode of expression by noting how Lidz had stated the case for language and culture in the original 1968 edition of his book (then titled *The Person: His Development Throughout the Life Cycle*; retitled using "his and her" in the 1983 edition): "Language is the means by which *Man* internalizes his experience.... Indeed, the capacity to direct the self into the future, which we shall term "ego functioning," depends upon a person having verbal symbols with which *he* can manipulate in imaginative trial and error before committing *himself* to irrevocable actions...."³

Miller and Swift have not chosen to chronicle the changes, however. They have essentially left their earlier work intact, except for a few "amplified" notes, such as the one quoted above. (I could find only three instances of endnotes dated after 1976.) They have also appended their earlier essay published in the *New York Times Magazine*, April 16, 1972, called "One Small Step for Genkind."

If your collection already includes *Words & Women* and offers access to the *New York Times* back issues, you probably don't need to purchase this edition. But make sure it is still there, and not irretrievably lent out, or dog-eared, underlined, and generally worn out. You would want to have it available for its excellent overview of the importance of gender issues in language.

WOMANWORDS: A DICTIONARY OF WORDS ABOUT WOMEN, by Jane Mills. New York: The Free Press, Macmillan, first American ed., 1992, c.1989. 291p. bibl. \$22.95, ISBN 0-02-921495-5. LC 91-46687.

Like *Words & Women*, *Womanwords* starts from the premise that language is both an expression of culture and a part of it. British writer and documentary filmmaker Jane Mills examines the semantic histories of a selection of woman-related words that allow her to explore "what it has meant and means today to be a woman in a patriarchal society" (Introduction). To understand the relationship between patriarchal society and language is, for Mills, to begin to understand power and to use that understanding as a tool in restructuring society through language reform.

Terms selected for inclusion had to possess history (i.e., most slang is too new to be included, as is most American English) and interesting semantics (female body terms such as *fallopian tube* or *ovary* did not yield enough semantic history and are therefore left out, while the rich backgrounds of *womb* and *clitoris* led them to be included). Some four hundred terms met Mills' requirements.

One of Mills' general comments is that while the histories of these words indicate that female terms usually become pejorative over time, acquiring negative sexual connotations (and, once attached to females, are unlikely to be transferred to males except to express contempt), this is not a definitive semantic rule. There are exceptions. For example, at one time only females could be *jilted*; now they can also cause males to be so treated.

One work with which *Womanwords* may be compared is *A Feminist Dictionary*, by Cheri Kramarae and Paula A. Treichler (Boston: Pandora, 1985). *A Feminist Dictionary* seeks more to illustrate women's own words than to catalog terms relating to

women used by a male-dominated society. Nevertheless, many words are found in both. *Womanwords*, for example, provides a solid etymological history of *spinster* from the Old English root *spinnan*, to spin, and the suffix *-estre*, meaning one who engages in the activity indicated by the root word. The suffix originally applied to female occupations, but as men took over women's traditional jobs, it came to be applied to men. Finally, it came to be used mainly for male or neutral agents, often with a negative connotation, as in *gangster* or *huckster*. The feminine suffix *-ess* arrived after the Norman conquest in 1066, leaving *spinster* a linguistic anomaly. Mills goes on to cite usage of the term in *Piers Plowman* (1362) to denote any woman, and by the seventeenth century as the legal designation for an unmarried woman. Several paragraphs are devoted to explaining how this came about. Mills ends with quotations from Sheila Jeffreys (1985) and Charlotte Macdonald that put a positive spin on the term (blame me for the pun, not Mills.)

A Feminist Dictionary's entry begins by defining *spinster* as a member of the "sisterhood" of unmarried women and, true to its purpose, provides quotes on the subject from many women: Frances Willard (1896), Muriel Schultz (1975), Kathleen Hickok (1984), Aileen O'Bryan (1956), Mary Lowndes (1914), Dale Spender (1982), Constance Lytton (1908), Marta Weigle (1982), Mary Daly (1978), and Mary Stott (1984). The O'Bryan and Weigle quotes draw from Navajo tradition on spinsters and spiders. "Spider Woman instructed the Navajo women how to weave on a loom which Spider Man tells them how to make" (O'Bryan, p.430). "Spiders appear as powerful male and female symbols, and by extension, those who spin and weave -- *spinsters* -- are also viewed as persons with or in need of special powers. Only in Western tradition has the role *spinster* acquired so many derogatory, negative overtones...." (Weigle, p.430).

Both of these books are excellent resources on women and language. Use *Womanwords* when you want a longer historical analysis of the use of female-related words by the dominant society. Reach for *A Feminist Dictionary* when you want to read juicy quotes from women, often tinged with irony.

POLITICS

WOMEN AND POLITICS, 1980-1990: A SELECTED BIBLIOGRAPHY (Department of Political Science, Faculty of Arts, York University, Occasional Papers), comp. by Patricia Bush, Jocelyne Praud, and Nadine Jubb. North York, Ont.: Department of Political Science, York University, 1991. 91p. index. pap., \$6.00 (U.S. or Canadian), ISBN 1-550-14-095-7.

The Women's Caucus of the Graduate Political Science Students' Association of York University assembled this bibliography as part of an ongoing commitment to develop feminist scholarship in political science at their university and elsewhere. Caucus members challenge the notion they have found still prevalent that feminism in political science pertains only to "women's issues," rather than being a profound new way of analyzing political behavior. The bibliography is arranged according to the divisions of the discipline at York so that the research cited can be most readily assimilated into existing courses. Those divisions are: Canadian Politics, Comparative Politics, Political Theory, International Relations, and Empirical Theory and Methodology. Over nine hundred citations to books and articles are listed, primarily from English-speaking authors in Europe and North America. Women in French Quebecois society are also covered. The Caucus hopes to update the bibliography biennially, adding entries from other areas, and welcomes suggestions for inclusion.

Women and Politics is useful for providing feminist perspectives on many aspects of political science and as such should be valuable to instructors and students in the field.

SHORT BUT NOTEWORTHY

IN HER OWN IMAGE: FILMS AND VIDEOS EMPOWERING WOMEN FOR THE FUTURE: A MEDIA NETWORK GUIDE, Anne Lieberman, Writer/Project Director. Media Network, 1991. 40p. ill. indexes. \$7.50 (indiv. and grassroots groups); \$11.50 (inst.).

Eighty-two film and video documentaries exploring and exposing the realities of women's lives are described. As Anne Lieberman states, this guide offers an alternative view of the lives of women, "countering the notion that it is women who are the

'other,' who deviate from what is seen as the norm" (Introduction). The focus is on Women in Development, but works on women in the United States and Europe are juxtaposed throughout, to demonstrate that gender oppression is everywhere, that "poverty and inequality of women exist in the richest of countries as well as the poorest" (Introduction).

Each citation provides a critical summary, length of the work, date, language, direction/production information, source, available formats, and prices. Fuller information on the distributors is found in an appendix.

Most of the films and videos described date from the 1980's, though some were made earlier and a few are from 1990 or 1991. They are grouped under "Food, Clothing and Shelter," "All Work and No Pay," "The Body Politic," "War and Peace," "Confronting Violence," "Transitions," "Changing Roles," and "Educate, Agitate, Organize!"

Like the last-named section, these eighty-two works, taken as a whole, can educate us to the plight of women world-wide, disturb and agitate our consciousness and conscience, and help us visualize how to organize our efforts and thoughts.⁴

WOMEN IN AGRICULTURE JANUARY 1979 - JULY 1991, comp. from AGRICOLA by Jane Potter Gates. Beltsville, MD: Alternative Farming Systems Information Center, National Agricultural Library, U.S. Department of Agriculture, 1991. (Quick Bibliography Series QB 91-150) 42p. index. (Free upon request from the National Agricultural Library, Public Services Division Room 111, 10201 Baltimore Blvd., Beltsville, MD 20705-2351. Enclose a self-addressed label.)

This bibliography of 470 books, articles, conference proceedings, and miscellaneous government publications relating to women in agriculture was produced by a computer search using the National Agricultural Library's database, *Agricola*. Most entries have no annotation, but an occasional abstract is provided. An interesting feature for on-line searching buffs is that the compiler includes a page reproducing her search strategy.

While all the material is written in English, entries include studies of women farmers in developing countries and strategies for improving their lot. Examples of additional citations: "Employment decisions of farm couples: full-time or part-time farming?"; "Gender relations and the family farm in Western Europe"; "The women who become agricultural economists"; and "Perceptions of stress associated with wives' off-farm employment."

Women in Agriculture and other titles in the *Quick Bibliography Series* are intended to help researchers keep abreast of developments in agriculture.

WOMEN, WELFARE AND HIGHER EDUCATION: A SELECTED ANNOTATED BIBLIOGRAPHY, by Erika Kates. Washington, DC: Center for Women Policy Studies, 1992. 18p. \$15.00, ISBN 1-877966-10-X. (Available from the Center, 200 P Street, N.W., Suite 508, Washington, DC 20036.)

This is one of the latest publications from the Center for Women Policy Studies, a twenty-year-old independent policy research and advocacy institution concerned with advancing the agenda for women's equality and empowerment. Current CWPS programs focus on educational equity, economic opportunity for low income women, work and family policies, women and AIDS, reproductive rights, and violence against women.

As part of the assessment of opportunities for low-income women, the Center commissioned this bibliography to review the research literature on higher education for women on welfare. According to Kates, access to higher education for low-income women is only beginning to emerge as a public policy issue, but has yet to become "legitimized" (Introduction). As a result, the terminology has not been standardized, and successful searches of the literature must include women categorized as "nontraditional," "reentry," "displaced homemakers" (although the literature on them generally focuses on vocational and short-term programs), "AFDC recipients," "welfare mothers," "teenage mothers," and so on. Kates' search revealed that even though a number of studies have shown that up to fifty percent of the participants in short-term training programs for AFDC recipients already have high

school diplomas (some with college credits as well), programs continue to focus on short-term education and training, ignoring higher education options.

The bibliography summarizes the existing literature on this emerging issue, covering recruitment and retention of low-income students and policy conflicts between AFDC and student financial aid. It also identifies research gaps that must be filled before sound public policies can be enacted.

-- P.H.W.

NOTES

¹ Theodore Lidz, *The Person: His and Her Development Throughout the Life Cycle*, rev. ed. (New York: Basic Books, 1983), p.62, quoted on pp.59-60 of Miller and Swift's book.

² Numerous guides exist to non-sexist speaking and writing. Miller and Swift have themselves written *The Handbook of Nonsexist Writing*, 2nd ed. (New York: Harper and Row, 1988), in the spirit of *Words & Women. Fields' Reference Book of Non-Sexist Words and Phrases* (Raleigh, NC: Field Enterprises, 1987, 120p.) is a continuous alphabetical table with two columns: **Wrong** and **Right**. Rosalie Maggio's *The Nonsexist Word Finder: A Dictionary of Gender-*

Free Usage (Phoenix: Oryx Press, 1987) and more expansive new *The Dictionary of Bias-Free Usage: A Guide to Nondiscriminatory Language* (Phoenix: Oryx Press, 1991) both provide bias-free alternatives to each term listed. Some universities and other institutions have prepared guides for staff members. For example, the University of Wisconsin-Madison Office of University Relations issued a four-page *Guide to Bias-Free Communications: A Reference for Preparing Official University Publications* (June 1991) that suggests linguistic sensitivities and substitutions in the areas of gender, age, race/ethnicity, disabilities, and sexual orientation.

³ Endnote to chapter 4, p.198.

⁴ Wisconsin readers take note that at present eight of the films and videos described in the Guide are owned by the University of Wisconsin Women's Studies Consortium Audio-Visual Collection, housed in the Karrmann Library, UW-Platteville. These are *Hell to Pay*, *India Cabaret*, *Kababaihan: Filipina Portraits*, *A Kiss on the Mouth*, *Reassemblage*, *A Veiled Revolution*, *Who will Cast the First Stone?* and *Women of El Planeta*. Consult the inter-library loan department of your campus library for borrowing procedures. A current catalog of the AV collection is available on request from the Office of the Women's Studies Librarian, Room 430 Memorial Library, 728 State St., Madison, WI 53706.

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

ANGLES 1991-. Ed.: Elfrieda M. Abbe. 4/yr. \$15; \$17 (Canada); \$19 (elsewhere). P.O. Box 11916, Milwaukee, WI 53211. (Issues examined: v.1, no.1, Fall 1991; v.1, no.2, Winter 1992; v.1, no.3, Spring/Summer 1992)

Subtitled "Women Working in Film & Video," this quarterly features interviews with such filmmakers as Mira Nair (*Mississippi Masala*), Cathy Cook (*The Match That Started My Fire*), and Zeinabu irene [sic] Davis (*A Powerful Thang*); reports from the festival circuit; and a host of tidbits organized into sections on filmmakers, works in progress, new works in distribution, opportunities, deadlines,

bibliographic notes on reviews, and the like. Issues are twenty-three pages.

AT THE CROSSROADS: A JOURNAL FOR WOMEN ARTISTS OF AFRICAN DESCENT 1992-. Ed.: Karen Augustine. 2/yr. \$14 (Canada); \$18 (foreign); \$22 (inst.) [all in Canadian funds]. Single copy: \$8 (Canada); \$10 (foreign); \$12 (inst.) [all Canadian funds]. P.O. Box 317, Stn. P, Toronto, Ontario M5S 2S8, Canada. (Issue examined: Spring 1992)

The sixty-seven-pagesample issue responds to its mission of "documentation of black canadian women's art" and answering the "need for a cultural/political magazine encompassing a wide range of issues" (p.9) by offering profiles of artists, newsnotes, announcements, reports on events, book reviews, plus a large section of fiction, poetry, and reproductions of artwork.

CANDICE 1992?- . Ed.: Rasheda Ashanti. 6/yr. 9.90 pounds (UK); 25.50 pounds (overseas surface); 35.50 pounds (overseas air). New Horizons Publishing, Ltd., P.O. Box 2037, London W12 8JS UK. (Issue examined: April/May 1992)

Subtitles for this slick magazine from the UK include "Queen of Magazines" and "For the Woman of Colour." Within the forty-eight pages are an interview with Robin Givens and articles on "Growing the Young Male" (for single mothers with boys), "Unfaithful Women," "Sense of Smell in Lovemaking," gemstones, and other topics. Columns focus on health, grooming, arts, book reviews, "culture corner," fashion, travel, music, and more. The sample issue includes a number of illustrations and photographs.

CENTRAL AND EAST EUROPEAN GENDER STUDIES (UK) NEWSLETTER 1991?- . Ed.: Celia Hawkesworth. 2/yr.? SSEES, University of London, Malet St. WC1E 7HU, UK. (Issues examined: no.2, October 1991; no.3, April 1992)

With issue No.3, the *Newsletter* expanded its network and coverage to the Commonwealth of Independent States, "to provide a British forum for people working in the field of gender studies to exchange information, ... announce research in progress, give notice of new publications, review books..." (p.1) and the like. Issue No.2 (6p.) provides a directory of network members, and No.3 (9p.) includes a range of information in the categories listed above.

THE CHARLOTTE PERKINS GILMAN NEWSLETTER 1991- . Ed.: Shelley Fisher Fishkin. Gilman Society, Dept. of English, Towson State University, Baltimore, MD 21204. (Issue examined: v.2, no.1, Spring 1992)

This six-page publication of the Gilman Society covers news of the society, conference sessions on the turn-of-the-century writer, calls for papers, recently published work, and primary research materials available.

THE CRONE CHRONICLES 1989- . Ed.: Ann Kreilkamp. 4/yr. \$12; \$17 (Canada); \$25 (Europe, air). Single copy: \$3. Crones, Box 81, Kelly, WY 83011. (Issue examined: Summer Solstice, 1992)

Viewed by staff as a "grassroots networking journal intended to activate the archetype of the Crone within contemporary western culture" (p.3), the *Chronicles* sample issue includes features on

menopause and on an individual's "croning" ceremony, a personal recollection about a mother, an interview with psychotherapist and amateur actor Candice Everett, a letters section, and newsnotes on various resources and observations. Totals twenty-eight pages.

THE EMILY DICKINSON JOURNAL 1992- . Ed.: Suzanne Juhasz. ISSN 1059-6879. University Press of Colorado, P.O. Box 849, Niwot, CO 80544. (Issue examined: v.1, no.1, 1992)

Within the 108 pages of this inaugural issue are the essays of "five new Dickinson scholars" (p.iv): Judith Pascoe (on Dickinson and Jenny Lind), Sarah Wider (on the artfulness of Dickinson's correspondence), Daneen Wardrop (on Dickinson's gothic images), Roseanne Hoefel (on the writer's relationship to Christianity), and Claudia Yukman (on Dickinson's "conversion narratives"), plus two review essays (by Gary Stonum and Wendy Barker).

EQUAL MEANS 1991- . Ed.: Kalima Rose. 4/yr. \$24 or 2 subscriptions for \$30 (ind.); \$40 or 2 subscriptions for \$50 (inst.). Single copy: \$6. ISSN 1059-164X. Box M, 2512 Ninth St., Suite 3, Berkeley, CA 94710-9902. (Issue examined: v.1, no.1, Winter 1991; v.1, no.2, Spring 1992)

This publication of the Ms. Foundation for Women is geared, according to its subtitle, to "Women Organizing Economic Solutions," covering the "strategies women are developing around economic justice, economic development, and empowerment, while stressing multi-racial, multi-cultural, international linkages" (p.1, Winter 1991). The first two issues include a number of features on women's organizing, on dealing with the recession, and on healthcare, in addition to such regular columns as "In the News," "Job Creation," "International Connections," and "Strategy Exchange."

FEMALE WORKERS IN TAIWAN 1991- . Grassroots Women Workers Centre, c/o Yvonne Lin Mei-jung, 4Fl., 208, Chien Kang Rd., Taipei 10577 Taiwan. (Issues examined: v.1, no.1, Fall/Winter 1991; v.2, no.1, Spring/Summer 1992)

The first issue of this eight-page newsletter gives a detailed "Report on the Current Status of Female Workers in Taiwan, 1991," which includes comment on relevant new laws, labor organization participation, investor/laborer conflict, issues related to multinational corporations, and the like. The

second issue provides an introduction to the Grassroots Women Workers Centre in addition to several articles on foreign/migrant workers.

HERSPECTIVES 1989?- . Ed.: Mary Billy. 4/yr. \$22-35 (Canada); \$30-45 (indiv.); \$35-50 (inst.). Single copy: \$6. Box 2047, Squamish, B.C., Canada V0N 3G0. (Issues examined: v.3, no.4, January 1992; v.4, no.1, April 1992)

Focusing on reproductive freedom, feminization of poverty, breaking silences, "peaceful co-existence with all living things," and giving women "full expression in whatever voice and manner they choose" (p.2 of each issue), the forty-nine-page sample issues include personal reflections, poetry, a substantial letters section, interviews, occasional reprints, and book reviews.

INDIGENOUS WOMAN 1992- . Ed.: Collective. 2/year. \$15 (membership); \$25 (supporting membership). Single copy: \$4. Indigenous Women's Network, P.O. Box 174, Lake Elmo, MN 55042. (Issue examined: v.1, no.2)

The nicely formatted sample issue of fifty pages carries artwork and poetry as well as articles on such topics as PCB's in breast milk (by a Mohawk organizer), dealing with the Bureau of Land Management on cattle range (Shoshone), the prostitution of Hawaiian culture, battles over toxic waste disposal (Rosebud Sioux), parenting tips (Menominee), a weaving project to fight Navajo relocation, and an interview with a native Canadian filmmaker. Photographs complement the content.

JOURNAL OF AUSTRALIAN LESBIAN FEMINIST STUDIES 1991- . Ed.: Editorial group. 2/yr. \$16AUS (indiv.); \$30AUS (inst.). Single copy: \$8. ISSN 1036-854X. Lesbian Studies and Research Group, P.O. Box K396, Haymarket 2000, Australia. (Issues examined: v.1, no.1, June 1991; v.1, no.2, December 1991)

"This journal is here because we felt the lack of a forum for developing lesbian feminist theory," (p.2, June 1991), say the editors. Among the articles in the sixty-two- and ninety-page issues: "Feminism and Sexuality: The Political Lesbianism Debate" (Denise Thompson); "An Investigation of Violence in Lesbian Dyadic Relationships" (Vera Ray); "Women and Otherness" (Mia Campioni); "Putting the Politics Back Into Lesbianism" (Janice G. Raymond); and "Breaking the Rules of Romance" (Joanne Roddis and Melissa Boyde). Each issue includes book reviews.

LAVENDAR LIFE. 12/yr. \$15. 215 Cleveland Ave., Endicott, NY 13760. (Issue examined: April 1992)

With the subtitle "A Monthly Magazine for your Gay Reading Enjoyment," this sixteen-page issue is filled with fiction as well as music reviews, a report on the first National Lesbian Conference in 1991, a two-act play, and classified ads.

OZARK FEMINIST REVIEW 1991- . 12/yr. \$15. P.O. Box 1662, Fayetteville, AR 72702. (Issue examined: v.1, no.12, May 1992)

More widely focused than its name implies, the *Review's* sample issue carries two contributions on isolation, a brief piece soliciting interest in a women's credit union, several book reviews, an open letter to lesbian mothers with grown children, a poem, and a local calendar/resources/classifiedpage.

THE THIRD WORLD ORGANIZATION FOR WOMEN IN SCIENCE NEWSLETTER 1990?- . Ed.: Leena Mungapen. 3/yr. \$10 (indiv. membership); \$50 (inst.). c/o International Centre for Theoretical Physics, P.O. Box 586, 34136 Trieste, Italy; Email: twows@itsictp.bitnet. (Issue examined: no.4, January-April 1991)

The newsletter of this emerging organization for women in science carries organizational news in addition to articles on Indian women in science, the role of home economics or home scientists in aiding rural women, and women working in nutritional sciences. Conference announcements, book reviews, and miscellaneous notices fill the remainder of the sixteen pages.

WOMEN'S HISTORY REVIEW 1992- . Ed.: June Purvis. 3/yr. \$49 (indiv.); \$98 (inst.). ISSN 0961-2025. Triangle Books, Ltd., P.O. Box 65, Wallingford, Oxfordshire, OX10 0YG, UK. (Issue examined: v.1, no.1, 1992)

Aiming not to "compete with other key journals in the field," but to complement and cooperate with them, this new journal hopes to "open up the field even further, and also help its maturation and acceptance within higher education." Among the articles in this issue: "The Suffragist and the 'Average Woman'" (Sandra Stanley Holton); "Old Fogies and Intellectual Women: An Episode in Academic History" (Sara Delamont); and "Lesbian History and Gay Studies: Keeping a Feminist Perspective" (Rosemary Auchmuty, Sheila Jeffreys, & Elaine Miller). Fourteen book reviews are included.

WOMEN'S STUDIES NETWORK (UK) NEWSLETTER 1988?- . 3/yr. 30 pounds (indiv. membership); 15 pounds (low earners); 5 pounds (students/unwaged/retired); 40 pounds (inst.). Pauline Brier, Women's Studies Network (UK), Subscriptions, University of Bradford, WYCROW, Bradford, West Yorkshire BD7 1DP, UK. (Issues examined: No.4, January 1989; No.6, February 1990; No.8, March 1991)

If you want to know what's going on in women's studies in the UK, here is the "official organ" of the Women's Studies Network. Detailed conference reports, conference announcements, calls for papers, notices about other organizations and projects, book reviews, and resource lists make up the body of the publication.

SPECIAL ISSUES OF PERIODICALS

AMETHYST: A JOURNAL FOR LESBIANS AND GAY MEN No.8, Winter/Spring 1992: "Lesbian Focus Issue." Eds.: Collective. \$12. Single copy: \$5. Southeastern Arts, Media & Education Project, Inc. P.O. Box 54719, Atlanta, GA 30308. (Issue examined)

This special issue, presenting the work of more than thirty-four lesbian artists, also focuses on an exhibition titled "As I See Myself Changing: Lesbians Over Thirty-Five," the work of twenty-three performance artists and visual artists dealing with such issues as "aging, career changes, rape and incest, lesbian identity, menopause, mentors, heroines" (p.5). The exhibition work ranges from photographs to songs, poems, paintings, plays, clay, wood, and metal sculpture. Short fiction and poetry make up the rest of the issue.

THE BLACK SCHOLAR v.22, no.1&2, Winter 1991-Spring 1992: "The Clarence Thomas Confirmation: The Black Community Responds." Ed.: Robert Chrisman. \$30 (indiv.); \$50 (inst.). Single copy: \$6. ISSN 0006-4246. P.O. Box 2869, Oakland, CA 94609. (Issue examined)

Beginning with a chronology of the confirmation process for Clarence Thomas' nomination to the Supreme Court and the statements given to the Judiciary Committee by both Thomas and Anita Hill, this issue goes on to include commentary by a large number of African Americans about the hearings. Among the writers: Vicki Crawford, Joy James, Maya Angelou, Melba Joyce Boyd, Beverly Guy-Sheftall, Calvin Hernton, Gloria

T. Hull, June Jordan, Julianne Málveaux, Barbara Ransby, Barbara Smith, and Sarah E. Wright.

EXTRA! v.4, no.2, March/April 1991: "Missing Voices: Women and the Media." Ed.: Jim Naureckas. \$30 (indiv.); \$35 (inst.). Single copy: \$2.50. ISSN 0895-2310. FAIR (Fairness & Accuracy in Reporting), 130 West 25th St., New York, NY 10001. (Issue examined)

This sixteen-page issue includes articles on representation of women in news media, how rape coverage shifts the blame toward women, media's abortion coverage, lesbian invisibility, the tobacco industry's focus on women, *The New York Times'* and *Newsweek's* handling of women and women's issues, gender bias in television sports, glossy teen magazines, women in radio, and the glass ceiling for women media workers.

THE INTERNATIONAL REVIEW OF AFRICAN AMERICAN ART v.9, no.2 [1992]: "African American Women Artists: Another Generation." Ed.: Samuella Lewis. \$39. P.O. Box 1, Hollywood, FL 33022-0001. (Issue examined)

This lushly produced issue on "the work of African American women artists who matured during and after the 1960s" (p.3) carries reproductions of the work of artists in a variety of media: Alison Saar, Shirley Woodson, Tina Dunkley, Eve Sandler, Vicki Meek, Cynthia Hawkins, Mae Engron, Vivian E. Browne, Freida High Tesfagiorgis, Nadine DeLawrence, Valerie Maynard, and Philemona Williamson. Totals sixty-one pages.

MEDIA, CULTURE AND SOCIETY v.14, no.1, January 1992: "Gender and Technology." Guest eds.: Colin Sparks & Liesbet van Zoonen. \$51 (indiv.); \$127 (inst.). ISSN 0163-4437. Sage Publications, Ltd., 6 Bonhill St., London EC2A 4PU, UK. (Issue examined)

Contents of the special section: "Feminist Theory and Information Technology" (Liesbet van Zoonen); "Trapped in Electronic Cages? Gender and New Information Technologies in the Public and Private Domain: An Overview of Research" (Valerie Frissen); "The Gendered Use of the Telephone: An Australian Case Study" (Ann Moyal); and "The Case of Elletel" (Chantal Rogerat).

MID-AMERICAN REVIEW v.12, no.2, 1992: Special section: "The Women's Positions Forum." Section ed.: Gloria Still. \$8. Single copy (current issue): \$5. ISSN 0747-8895. Department of English, 106 Hanna

Hall, Bowling Green State University, Bowling Green, OH 43403. (Issue examined)

In response to a call for papers on the topic of "Women's Positions in Contemporary Writing," some of the submissions are: "American Women Writers and the Missed Opportunity" (Pat Carr); "Blood Taboo: A Response to Margaret Atwood's 'Lives of the Poets'" (Sandra Nelson); "Breath into Fire: Feminism and Poetry Readings" (Katharyn Howd Machan); and "She'll Be Writing Around the Erection When She Comes" (Stephanie Sallaska).

THE NEW INTERNATIONALIST No. 227, January 1992: "We've Only Just Begun: Feminism in the 1990s." \$42 (indiv.); \$50 (indiv., air); \$58 (inst.). ISSN 0305-9529. P.O. Box 1143, Lewiston, NY 14092. (Issue examined)

Vanessa Baird gives an overview of feminism in the 1990s, followed by articles by Black feminist poet Amryl Johnson on the politics of identity; women's employment in global high tech (Cynthia Enloe); "The Real Woman" (Nina Silver); the enforced silence of Afghan refugee women under Islamic fundamentalism (Sarah Miles); and "New Age Patriarchs" (Erica Simmons). A two-page fact sheet on women's current situation, a dialogue between feminist mother and daughter, and brief, boxed biographies of contemporary women fill out the issue.

PLANNING v.57, no.7, July 1991: special section on women and minorities. Ed.: Sylvia Lewis. \$26 (members); \$40 (nonmembers). Single copy: \$4. ISSN 0001-2610. American Planning Association, 1313 E. 60th St., Chicago, IL 60637. (Issue examined)

Three articles are based on a nationwide survey and interviews of members of the American Planning Association: "Breaking Through the Glass Ceiling" (Sylvia Lewis on women and minorities in the planning field); "How It Looks From the Top" (Ruth Eckdish Knack on employers' views of the glass ceiling); and "The Little (White, Male) Schoolhouse" (Paul Thomas).

RADICAL TEACHER no.41, [Spring 1992]: "Feminist Pedagogies and Difference in the Classroom." Editorial chair: Susan O'Malley. \$8 (indiv.); \$4 (part-time, unemployed, retired); \$11 (inst.). Single copy: \$3. ISSN 0191-4847. P.O. Box 102, Kendall Square Post Office, Cambridge, MA 02142. (Issue examined)

This is the first of two issues devoted to what goes on inside the classroom, with introduction by Pam Annas and Frinde Maher. Of six contributions, these focus mostly on gender: "Feminist, Anti-Racist, Anti-Oppression Teaching: Two White Women's Experience" (Becky Thompson and Estelle Disch); "Nuns, Midwives, and Witches: Women's Studies in the Elementary Classroom" (Sarah Napier); and "A Question of Agency: Three Approaches to Creating a Gender-Sensitive Atmosphere in a Working-Class Urban High School" (Chhaya Dey, Lori Fritsch, & Prudence S. Posner).

SCIENCE v.255, no.5050, March 13, 1992: special section, "Women in Science." Ed.: Daniel K. Koshland, Jr. \$87 (indiv., with membership); \$195 (inst.). Single copy: \$6. ISSN 0036-8075. P.O. Box 2033, Marion, OH 43305-2033. (Issue examined)

Published by the American Association for the Advancement of Science, this issue includes a twenty-five-page section (minus ads) on women scientists and an editorial on the glass ceiling that many women encounter in scientific fields. Several "Profile of a Field" articles look at neuroscience, chemistry, and mathematics. There are also discussions of mentoring, "two-career science marriages," and tenure; brief biographies and "speaking out" comments by women scientists; and data largely in graph form on a variety of topics.

SHOFAR v.9, n.4, Summer 1991: "Eastern European Jewish Women Immigrants: To America and to Pre-State Israel." Guest ed.: Norma Fain Pratt. \$20. Single copy: \$7.50. ISSN 0882-8539. Recitation 222, Purdue University, West Lafayette, IN 47907. (Issue examined)

Contents of this special section: "Canon and Gender: Women Poets in Two Modern Yiddish Anthologies" (Kathryn Hellerstein); "With Teeth in the Earth: The Life and Art of Malka Heifetz Tussman, A Remembrance and Reading" (Marcia Falk); "The Housewife Who Would 'Fly With Wings': The Emotional Life of the East European Jewish Woman" (Maxine S. Seller); "Not Quite 'A Quiet Revolution': Jewish Women Reformers in Buffalo, New York, 1890-1914" (Marta Albert); and "In Search of a New Female Identity: Pioneering Women in Prestate Israeli Society" (Deborah Bernstein).

SOCIAL EUROPE no.3, 1991: "Equal Opportunities for Women & Men." Ed.: Francis Gutman. Commission of the European Communities, Joseph 11 Straat 99, Brussels, Belgium. (Issue examined)

This 202-page issue documents and discusses the "third action plan" for improvement of economic conditions for women, based on the principle of equal pay for equal work established in the original European Economic Community Treaty. Includes statistics on women's position in the labor market, descriptions of the European Social Fund and the Women's Information Service, as well as directives and resolutions on equal pay from the Council of European Communities.

TRANSITIONS

FEMINIST VOICES, the Madison-based newspaper, has ceased publication at least temporarily as of May 1992. For more information, write to P.O. Box 853, Madison, WI 53701-0853.

ITEMS OF NOTE

The American Association of Retired Persons, with help from the Social Security Administration, has published **THE SOCIAL SECURITY BOOK: WHAT EVERY WOMAN ABSOLUTELY NEEDS TO KNOW**. The guide focuses on when and how to apply for benefits as well as on what women might expect if they are widowed, divorced, remarrying, about to retire, disabled, or in other situations. Copies are available from AARP Fulfillment, 601 E Street, NW, Washington, DC, 20049.

VOCATIONAL EDUCATION: A RESOURCE FOR MIDLIFE AND OLDER WOMEN (D14562) is a fact sheet put out by the AARP's Women's Initiative. It describes the 1990 Vocational and Applied Technology Act and encourages women entering or returning to the job market to consider vocational education. Free copies are available from AARP Fulfillment (EE0270), 601 E Street, NW, Washington, DC 20049.

GENDER VIOLENCE: A DEVELOPMENT AND HUMAN RIGHTS ISSUE, the first pamphlet from the Center for Women's Global Leadership Occasional Paper Series, emphasizes women's responses to

HERIZONS, which ceased publication around 1988, has revived as of v.6, no.1, Spring 1992. The Summer 1992 issue we received is a substantial forty-six pages. P.O. Box 128, Winnepeg, Manitoba R3C 2G1, Canada.

WAVELENGTH, an international lesbian feminist publication that began publishing in 1988, notes in its most recent issue (as quoted in *Women's Studies International Forum* v.15, no.3, 1992) that coordinators are seeking others to take over publication, perhaps on a rotating per-issue basis. For information, write to 3030 South Bradford, Seattle, WA 98108.

CEASED PUBLICATION

INAVAW NEWS v.1, no.1, 1985 - v.6, no.1, Summer/Fall 1991. Ed.: Ginny NiCarthy. Published by the International Network Against Violence Against Women. 626 36th Ave., Seattle, WA 98112. (Information from editorial page of last issue.)

-- L.S.

gender violence. Charlotte Bunch's article deals with women's rights as human rights, while Roxanna Carrillo discusses violence as an obstacle to development. Contact the Center at P.O. Box 270, New Brunswick, NJ 08903-0270, or phone Niamh Reilly at 908-932-8782. Copies cost \$5; \$4 for 10 or more.

1990 RESPONSE DIRECTORY OF INTERNATIONAL NETWORKING RESOURCES ON VIOLENCE AGAINST WOMEN AND CHILDREN is a listing of practitioners, advocates, researchers, policy-makers, and organizations concerned with this global problem. To obtain copies on computer disk or in print, contact Response, 4136 Leland St., Chevy Chase, MD 20815.

The fourth edition of the **DIRECTORY OF WOMEN IN ENVIRONMENT** lists almost one thousand women in over ninety-five countries working in related fields and is intended to encourage global networking. To purchase a copy send \$17.50 (members) or \$27.50 (non-members) to World Wide Network, 1331 H St., NW, Suite 903, Washington, DC 20005.

Second Life Books' Catalogue #85, *THE WOMEN'S SPHERE: RARE AND ANTIQUARIAN BOOKS ON WOMEN AND GENDER*, contains 920 listings. Write to Second Life Books, 55 Quarry Road, Lanesborough, MA 01237.

LUNARIA offers mail-order access to hard-to-find lesbian and feminist books and music. Write to Lunaria at 90 King St., Northampton, MA 01060 or call 413-586-7851, voice or TDD/TTY.

The resource kit from Toronto's Cross Cultural Communication Centre -- *COMMUNITY DEVELOPMENT WITH IMMIGRANT WOMEN* -- is a training tool and resource for education and community organization. Send \$12 per copy (and 15% postage and handling, 7% GST) to 2909 Dundas St. W., Toronto, ON, M6P 1Z1, Canada. FAX orders to 416-767-4342.

WOMEN ORGANIZING AGAINST VIOLENCE is a resource kit that compiles statistics from around the world, offers women's own stories, profiles international organizations, and lists readings and audio materials on the subject. Kits cost US\$15 from MATCH International Centre, 1102-200 Elgin St., Ottawa, ON, K2P 1L5, Canada.

Spirals adds *REDESIGNING HEALTH CARE* to its list of publications on analysis of women's issues, conference reports, and other women's movement topics. Copies can be ordered for \$5 each from Spirals, Women's Studies Programme, University of Ottawa, 143 Séraphin Marion, Ottawa, ON, K1N 6N5, Canada.

An *INTERNATIONAL GUIDE TO LESBIAN AND FEMINIST PERIODICALS* is available for \$7 from Tsunami, P.O. Box 42282, Tucson, AZ 85733.

The French/English 1992 *CANADIAN WOMEN'S DIRECTORY* lists over three thousand women's organizations in every region of Canada. Copies cost \$10.95 plus \$1 shipping and 7% GST. Write to Les éditions Communiqu'Elles, 3585 St-Urbain St., Montreal PQ H2X 2N6 Canada. Telephone: 514-844-1761. FAX: 514-842-1067.

GIRLS IN SCHOOLS: A BIBLIOGRAPHY OF RESEARCH ON GIRLS FROM KINDERGARTEN THROUGH GRADE 12, compiled by the Wellesley College Center for Research on Women, lists over 1,300 books, reports, journal articles, and papers on

25 topics. To order, send \$12 to Center for Research on Women, Wellesley College, Wellesley, MA 02181, or call 617-235-0320.

The Women's Institute for Freedom of the Press introduces a series of booklets, the first of which will be *THE SOURCE OF POWER FOR WOMEN: A STRATEGY TO EQUALIZE MEDIA OUTREACH*. The publication will propose constructive ideas for women in getting information heard. For information on cost, contact WIFP, 3306 Ross P., NW, Washington, DC 20008.

COAST TO COAST: NATIONAL WOMEN ARTISTS OF COLOR collects and disseminates information on women artists of color, sponsors panel discussions, lectures, and workshops, and stages exhibitions around the country. "Ancestors Known and Unknown: Box Works" opened in New York in January at the Art in General Gallery. "The Traveling Medicine Show: Healing the Wounds of the Nation" is the next scheduled exhibition, planned for 1994. For information, write to Coast to Coast, c/o Regine Leys, P.O. Box 961, Jamaica, NY 11431.

ENCOURAGING GIRLS IN MATH AND SCIENCE is a series of four pamphlets written by Dr. Patricia B. Campbell and intended for parents, educators, and trainers. Titles include *Working Together, Making Changes*, which covers school administration and staff relations; *Math, Science and Your Daughter*, which highlights women's roles in science; *Nothing Can Stop Us Now*, a look at programs that would interest girls; and *What Works and What Doesn't?*, focusing on the evaluation of science and math programs for girls. A sampler (one of each pamphlet) costs \$2.50. Contact Women's Educational Equity Act Publishing Center, 55 Chapel St., Suite 221, Newton, MA 02160. Call toll-free at 1-800-225-3088, or in Massachusetts call 617-969-7100.

Readers may want to take note of the new periodical *MULTICULTURAL REVIEW*, "dedicated solely to reviewing the multicultural materials you're looking for," according to promotional materials. The sample issue we received (v.1, no.2, April 1992), while not specifically women-focused, includes a substantial number of reviews of women's titles, and has several articles about materials on Native Americans for young people. For information, contact the Greenwood Publishing Group, Inc., 88 Post Rd. W., P.O. Box 5007, Westport, CT 06881-5007.

The **CHRISTINE BROOKE-ROSE ARCHIVE** has been given to the Harry Ransom Humanities Research Center at the University of Texas at Austin. Contents include correspondence, manuscripts, notebooks, and other pre-publication material of the

British novelist and critic, who currently lives in France. For information, contact the research center at P.O. Drawer 7219, Austin, TX 78713-7219. Telephone: 512-471-8944; FAX 512-471-9646.

-- L.K.

BOOKS RECENTLY RECEIVED

Aftershocks. By Jess Wells. Chicago: Third Side Press, 1992.

Amazon: A Novel. By Barbara G. Walker. New York: HarperCollins, 1992.

Anything You Don't See. By Enid Dame. Albuquerque, NM: West End Press, 1992.

Banshee's Women Capsized in the Coral Sea. By Jeanine Talley. Racine, WI: Mother Courage Press, 1992.

Before Their Time: Four Generations of Teenage Mothers. By Joelle Sander. San Diego, CA: Harcourt Brace Jovanovich, 1991.

Black Male Adolescents: Parenting and Education in Community Context. Ed. by Benjamin P. Bowser. Lanham, MD: University Press of America, 1991.

Calling the Equality Bluff: Women in Israel. Ed. by Barbara Swirski & Marilyn P. Safir. Elmsford, NY: Pergamon Press, 1991.

Canadian Women's Autobiography in English: An Introductory Guide for Researchers and Teachers. By Helen M. Buss. Ottawa, Ontario: Canadian Research Institute for the Advancement of Women, 1991. (Address: 151 Slater, Suite 408, Ottawa, Ontario K1P 5H3 Canada)

Closer to Home: Bisexuality and Feminism. Ed. by Elizabeth Reba Weise. Seattle: Seal Press, 1992.

Contemporary Western European Feminism. By Gisela Kaplan. New York: New York University Press, 1992.

The Criminalization of a Woman's Body. Ed. by Clarice Feinman. Binghamton, NY: Harrington Park Press, 1992.

Crusader for Freedom: A Life of Lydia Maria Child. By Deborah Pickman Clifford. Boston: Beacon Press, 1992.

Delia Ironfoot. By Jeane Harris. Tallahassee, FL: Naiad Press, 1992.

Developing an Inclusive Curriculum: A Curriculum Guide for Multicultural Education. By Chris H. Lewis. Minneapolis: General College, Regents of the University of Minnesota, 1990. (Address: 109

Ableby Hall, 128 Pleasant St. S.E., Minneapolis, MN 55455)

A Directory of National Women's Organizations. Comp. by Paulette P. Tulloch. New York: National Council for Research on Women, 1992. (Address: 47-49 East 65th St., New York, NY 10021)

A Directory of Women's Media. Comp. by Dawn Henry. New York, NY: National Council for Research on Women, 1992. (Address: 47-49 East 65th St., New York, NY 10021)

Discrimination by Design: A Feminist Critique of the Man-Made Environment. By Leslie Kanes Weisman. Champaign, IL: University of Illinois Press, 1992.

Endgame: A Journal of the Seventy Ninth Year. By May Sarton. New York: Norton, 1992.

Engaging Feminism: Students Speak Up & Speak Out. Ed. by Jean O'Barr & Mary Wyer. Charlottesville, VA: University Press of Virginia, 1992.

Engendered Lives: A New Psychology of Women's Experience. By Ellyn Kaschak. New York: Basic Books, 1992.

Feminist Perspectives in Medical Ethics. Ed. by Helen Bequaert Holmes & Laura M. Purdy. Bloomington, IN: Indiana University Press, 1992.

Feminist Research Methods: An Annotated Bibliography. Comp. by Connie Miller & Corinna Treitel. Westport, CT: Greenwood Press, 1991.

Feminists Theorize the Political. Ed. by Judith Butler & Joan W. Scot. New York: Routledge, 1992.

Four Centuries of Jewish Women's Spirituality: A Sourcebook. Ed. by Ellen M. Umansky & Diane Ashton. Boston: Beacon Press, 1992.

Gender Violence: A Development and Human Rights Issue. By Charlotte Bunch & Roxanna Carrillo. New Brunswick, NJ: Center for Women's Global Leadership, 1991. (Address: Douglass College, P.O. Box 270, New Brunswick, NJ 08903-0270)

Goddesses and Wise Women: The Literature of Feminist Spirituality 1980-1992: An Annotated Bibliography. Comp. by Anne Carson. Freedom, CA: Crossing Press, 1992.

- Good Sex: Real Stories from Real People.* By Julia Hutton. Pittsburgh: Cleis Press, 1992.
- Helene Cixous: A Politics of Writing.* By Morag Shiach. New York: Routledge, 1991.
- Holograms of Fear.* By Slavenka Drakulic; trans. by Ellen Elias-Bursac. New York: Norton, 1992.
- Is Feminist Ethics Possible?* By Lorraine Code, et al. Ottawa, Ontario: Canadian Research Institute for the Advancement of Women, 1991. (Address: 151 Slater, Suite 408, Ottawa, Ontario K1P 5H3, Canada)
- Keepers of the History: Women and the Israeli-Palestinian Conflict.* By Elise G. Young. New York: Teachers College Press, 1992.
- The Knowledge Explosion: Generations of Feminist Scholarship.* Ed. by Cheris Kramarae & Dale Spender. Elmsford, NY: Pergamon Press, 1992.
- The Lavender House Murder.* By Nikki Baker. Tallahassee, FL: Naiad Press, 1992.
- Lesbian (Out)Law: Survival Under the Rule of Law.* By Ruthann Robson. Ithaca, NY: Firebrand Books, 1992.
- Lewd Women and Wicked Witches: A Study of the Dynamics of Male Domination.* By Marianne Hester. New York: Routledge, 1992.
- Living by the Pen: Early British Women Writers.* Ed. by Dale Spender. New York: Teachers College Press, 1992.
- Love, Zena Beth.* By Diane Salvatore. Tallahassee, FL: Naiad Press, 1992.
- Mexican Immigrant Women in New York City's Informal Economy.* By Robert Smith. New York: Columbia University; New York University Consortium, 1992.
- Mother India: A Political Biography of Indira Gandhi.* By Pranay Gupte. New York: Scribner's, 1992.
- Mrs. Vargas and the Dead Naturalist.* By Kathleen Alcalá. Corvallis, OR: Calyx Books, 1992.
- The Natural Superiority of Women.* By Ashley Montagu. New York: Collier Books/Macmillan, 1992 (rev. ed.).
- New Perspectives on Women and Comedy.* Ed. by Regina Barreca. Philadelphia: Gordon and Breach Science Publications, 1992.
- Odd Girls and Twilight Lovers: A History of Lesbian Life in Twentieth-Century America.* By Lillian Faderman. New York: Penguin, 1992.
- Passion Bay.* By Jennifer Fulton. Tallahassee, FL: Naiad Press, 1992.
- The Philosophy of the Limit.* By Drucilla Cornell. New York: Routledge, 1992.
- Politics and the Hidden Injuries of Gender: Feminism and the Making of the Welfare State.* By Thelma McCormack. Ottawa, Ontario: Canadian Research Institute for the Advancement of Women, 1991. (Address 151 Slater, Suite 408, Ottawa, Ontario K1P 5H3 Canada)
- Professional Training for Feminist Therapists: Personal Memoirs.* Ed. by Esther Rothblum & Ellen Cole. Binghamton, NY: Haworth Press, 1991.
- Reading Between the Lines: A Lesbian Feminist Critique of Feminist Accounts of Sexuality.* By Denise Thompson. Sydney, Australia: Lesbian Studies and Research Group, Gorgon's Head Press, 1991. (Address: P.O. Box 132, Leichhardt - 2040, Sydney, Australia)
- Riverfinger Women.* By Elana Nachman/Dyke woman. Tallahassee, FL: Naiad Press, 1992.
- Searching for Subjectivity in the World of the Sciences: Feminist Viewpoints.* By Roberta Mura. Ottawa, Ontario: Canadian Research Institute for the Advancement of Women, 1991. (Address: 151 Slater, Suite 408, Ottawa, Ontario K1P 5H3 Canada)
- Sexual Harassment: Women Speak Out.* Ed. by Amber Coverdale Sumrall & Dena Taylor. Freedom, CA: Crossing Press, 1992.
- Shattering the Myth: Plays by Hispanic Women.* Ed. by Linda Feyder. Houston: Arte Publico Press, 1992.
- The Social Security Book: What Every Woman Absolutely Needs to Know.* By the American Association of Retired Persons, with the assistance of the Social Security Administration. Washington, DC: AARP Fulfillment, 1991 (rev. ed.). (Address: 601 E St., N.W., Washington, DC 20049)
- Speaking Dreams.* By Severna Park. Ithaca, NY: Firebrand Books, 1992.
- Star Gazing: Charting Feminist Literary Criticism.* By Andrea Lebowitz. Ottawa, Ontario: Canadian Research Institute for the Advancement of Women, 1991. (Address: 151 Slater, Suite 408, Ottawa, Ontario K1P 5H3 Canada)
- Sticks and Stones.* By Jackie Calhoun. Tallahassee, FL: Naiad Press, 1992.
- Storming the Statehouse: Running for Governor with Ann Richards and Dianne Feinstein.* By Celia Morris. New York: Scribner's, 1992.
- Susie Bright's Sexual Reality: A Virtual Sex World Reader.* By Susie Bright. Pittsburgh: Cleis Press, 1992.
- The Third Sex: The New Professional Women.* By Patricia A. McBroom. New York: Paragon House, 1992 (rev. ed.).
- Trauma and Recovery: The Aftermath of Violence -- From Domestic Abuse to Political Terror.* By Judith Lewis Herman, M.D. New York: Basic Books, 1992.

- The Trial of Woman: Feminism and the Occult Sciences in Victorian Literature and Society.* By Diana Basham. New York: New York University Press, 1992.
- Under the Southern Cross.* By Claire McNab. Tallahassee, FL: Naiad Press, 1992.
- A Vindication of Political Virtue: The Political Theory of Mary Wollstonecraft.* By Virginia Sapiro. Chicago: University of Chicago Press, 1992.
- Visionary Voices: Women on Power: Conversations with Shamans, Activists, Teachers, Artists and Healers.* By Penny Rosenwater. San Francisco: Aunt Lute Books, 1992.
- Waiting: A Diary of Loss and Hope in Pregnancy.* By Ellen Judith Reich. Binghamton, NY: Harrington Park Press, 1992.
- The Will to Arise: Women, Tradition, and the Church in Africa.* Ed. by Mercy Amba Oduyoye & Musimbi R. A. Kanyouro. Maryknoll, NY: Orbis Books, 1992.
- Witness To My Life: The Letters of Jean-Paul Sartre to Simone de Beauvoir, 1926-1939.* Ed. by Simone de Beauvoir; trans. by Lee Fahnestock & Norman MacAfee. New York: Scribner's, 1992.
- A Woman's Odyssey into Africa: Tracks Across a Life.* By Hanny Lightfoot-Klein. Binghamton, NY: Harrington Park Press, 1992.
- A Woman's Story.* By Annie Ernaux. New York: Ballantine, 1992.
- Womanwords: A Dictionary of Words About Women.* By Jane Mills. New York: Free Press/Macmillan, 1992.
- Women and Aging: Celebrating Ourselves.* By Ruth Raymond Thone. Binghamton, NY: Harrington Park Press, 1992.
- Women and Invention in America: Feminine Ingenuity.* By Anne L. Macdonald. New York: Ballantine, 1992.
- Women and Politics, 1980-1989: A Selected Bibliography: A Project of the Women's Caucus of Graduate Political Science Students.* Comp. by Patricia Bush et al. North York, Ontario: Dept. of Political Science, York University, 1991. (Address: Occasional Papers Series, 4700 Keele St., York University, North York, Ontario M3J 1P3 Canada)
- Women and Reason.* Ed. by Elizabeth D. Harvey & Kathleen Okruhlik. Ann Arbor, MI: University of Michigan Press, 1992.
- Women and the New German Cinema.* By Julia Knight. New York: Verso, 1992.
- The Women Are Marching: The Second Sex and the Palestinian Revolution.* By Philippa Strum. Chicago: Lawrence Hill Books: Chicago Review Press, 1992.
- Women in Agriculture: January 1979-July 1991 (Quick Bibliography Series: QB 91-150: Updates QB 89-38).* Comp. by Jane Potter Gates. Baltimore: Alternative Farming Systems Information Center of the National Agricultural Library, 1991. (Address: U.S.D.A., Public Services Division, Room 111, 10301 Baltimore, MD 20705-2351.)
- Women in Families.* Ed. by Monica McGoldrick et al. New York: Norton, 1989.
- Women Who Run With Wolves: Myths and Stories of the Wild Woman Archetype.* By Clarissa Pinkola Estes. New York: Ballantine, 1992.
- The Women's Movement and Its Currents of Thought: A Typological Essay.* By Francine Descarries-Belanger & Shirley Roy. Ottawa, Ontario: Canadian Research Institute for the Advancement of Women, 1991. (Address: 151 Slater, Suite 408, Ottawa, Ontario K1P 5H3 Canada)
- Words and Women Updated: New Language in New Times.* By Casey Miller & Kate Swift. Dunmore, PA: HarperCollins, 1991.
- The Worry Girl: Stories From a Childhood.* By Andrea Freud Loewenstein. Ithaca, NY: Firebrand Books, 1992.

Alternative Cataloging in Publication Data

Feminist collections: a quarterly of women's studies resources. Madison, WI: UW System Women's Studies Librarian.

Quarterly.

Began publication 1980.

Includes articles, reviews, directories, bibliographies, interviews, and "items of note."

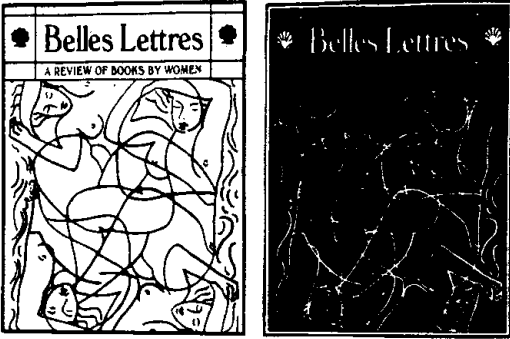
1. Feminist literature--Publishing--Periodicals. 2. Feminist literature--Reviews--Periodicals. 3. Women's studies--Library resources--Periodicals. 4. Libraries--Special collections--Women's studies--Periodicals. 5. Feminism--Book reviews--Periodicals. 6. Feminism--Bibliography--Periodicals. 7. Feminist literature--History and criticism--Periodicals. 8. Feminist literature--Bibliography--Periodicals. I. University of Wisconsin System. Women's Studies Librarian. II. Title: A quarterly of women's studies resources. III. Title: Wisconsin women's studies library resources.

Courtesy of Sanford Berman.

Supplement: Index to Feminist Collections, Vol.13

- "Acrobats on a Tightrope Between Philosophy and Feminism: Nomadic Female Feminists and/or Feisty Feminists? [book review]," by Sharon Scherwitz, vol.13, no.4, pp.6-9.
- Alperin, Michele, "Southern Women Writers and the Literary Canon [book review]," vol.13, no.4, pp.10-12.
- Anderson, Shelley, "The Lesbian Archives of Leeuwarden," vol.13, no.1, pp.24-26.
- "Archives," by Linda Shult, vol.13, no.2, p.25; vol.13, no.4, p.12.
- Ariel, Joan, "'Reconstituting the World': Claiming and Recording Lesbian History [book and media review]," vol.13, no.2, pp.3-8.
- Benade, Judith, "Insight, Candor, and Action: Women's Writing From India [book review]," vol.13, no.1, pp.8-10.
- "Books Recently Received," vol.13, no.1, pp.32-34; vol.13, no.2, pp.32-34; vol.13, no.3, pp.31-33; vol.13, no.4, pp.36-38.
- Brink, Claudia A., "The June L. Mazer Lesbian Collection," vol.13, no.3, pp.12-13.
- Brush, Lisa D., "Feminism and its Discontents [book review]," vol.13, no.3, pp.3-5.
- "Caring and Women's Lives [book review]," by Carolyn Keith, vol.13, no.3, pp.6-8.
- "Checking Up on the Canon," by Linda Shult, vol.13, no.1, pp.21-22.
- "Computer Talk," by Linda Shult, vol.13, no.1, p.20; vol.13, no.2, pp.23-24; vol.13, no.3, pp.15-16; vol.13, no.4, p.21.
- "A Different World: Beloit's Feminist Bookstore," by Linda Shult, vol.13, no.2, pp.21-22.
- "Feminism and its Discontents [book review]," by Lisa D. Brush, vol.13, no.3, pp.3-5.
- "Feminist Publishing," by Linda Shult, vol.13, no.1, p.20; vol.13, no.2, p.23; vol.13, no.4, p.20.
- "Feminist Visions: Jazz Dancer," by Marilyn Gottschalk, vol.13, no.2, pp.12-14.
- "Feminist Visions: Of Veils and Voices [video review]," by Susan Searing, vol.13, no.1, pp.17-19.
- "Feminist Visions: The Princess and the Squaw: Images of American Indian Women in Cinema Rouge [film review]," by Judith Logsdon, vol.13, no.4, pp.13-17.
- "Feminists Discuss Their Perspectives of Legal Theories [book review]," by Teresa (Tess) Meuer, vol.13, no.3, pp.8-11.
- "Finding Funding: Grant-getting Tips for Women," by Phyllis Holman Weisbard, vol.13, no.2, pp.14-21.
- "Finding Women in Government Documents: New CD-ROM Product Helps," by Robin Paynter, vol.13, no.3, pp.13-15.
- "From the Editors," by Linda Shult and Phyllis Holman Weisbard, vol.13, no.4, pp.3-4.
- "From the Editors [From the Departing Librarian]," by Susan Searing, vol.13, no.1, p.4.
- "From the Editors [From the New Librarian]," by Phyllis Holman Weisbard, vol.13, no.1, pp.3-4.
- Gottschalk, Marilyn, "Feminist Visions: Jazz Dancer," vol.13, no.2, pp.12-14.
- Hudson, Judith, "The Indexing of Women's Studies Journals," vol.13, no.4, pp.17-19.
- "The Indexing of Women's Studies Journals," by Judith Hudson, vol.13, no.4, pp.17-19.
- "Insight, Candor, and Action: Women's Writing From India [book review]," by Judith Benade, vol.13, no.1, pp.8-10.
- "Items of Note," by Ingrid Markhardt, vol.13, no.1, pp.30-31; vol.13, no.2, pp.29-30; vol.13, no.3, pp.29-31.
- "Items of Note," by Lisa Kaiser, vol.13, no.4, pp.34-36.
- Jendrisak, Chris, "The Perspectives of Four Native American Women Writers [book review]," vol.13, no.4, pp.4-6.
- "The June L. Mazer Lesbian Collection," by Claudia A. Brink, vol.13, no.3, pp.12-13.
- Kaiser, Lisa, "Items of Note," vol.13, no.4, pp.34-36.
- Keith, Carolyn, "Caring and Women's Lives [book review]," vol.13, no.3, pp.6-8.
- Kimmel, Michael, "Reading Men: Men, Masculinity, and Publishing [book review]," vol.13, no.1, pp.11-17.
- "The Lesbian Archives of Leeuwarden," by Shelley Anderson, vol.13, no.1, pp.24-26.
- Logsdon, Judith, "Feminist Visions: The Princess and the Squaw: Images of American Indian Women in Cinema Rouge [film review]," vol.13, no.4, pp.13-17.
- Markhardt, Ingrid, "Items of Note," vol.13, no.1, pp.30-31; vol.13, no.2, pp.29-30; vol.13, no.3, pp.29-31.
- Meuer, Teresa (Tess), "Feminists Discuss Their Perspectives of Legal Theories [book review]," vol.13, no.3, pp.8-11.

- Naples, Nancy, "Women's Poverty in a Global Context [book review]," vol.13, no.2, pp.9-11.
- "New Reference Works in Women's Studies," by Phyllis Holman Weisbard, vol.13, no.3, pp.18-25; vol.13, no.4, pp.22-29.
- "News from UW-Superior," by Cheryl Schoenhaar, vol.13, no.1, pp.23-24.
- Paynter, Robin, "Finding Women in Government Documents: New CD-ROM Product Helps," vol.13, no.3, pp.13-15.
- "Periodical Notes," by Linda Shult, vol.13, no.1, pp.26-29; vol.13, no.2, pp.25-28; vol.13, no.3, pp.25-28; vol.13, no.4, pp.29-34.
- "The Perspectives of Four Native American Women Writers [book review]," by Chris Jendrisak, vol.13, no.4, pp.4-6.
- "Reading Men: Men, Masculinity, and Publishing [book review]," by Michael Kimmel, vol.13, no.1, pp.11-17.
- "Reconstituting the World': Claiming and Recording Lesbian History [books and media review]," by Joan Ariel, vol.13, no.2, pp.3-8.
- "Research Exchange," vol.13, no.2, p.22; vol.13, no.3, p.17; vol.13, no.4, p.20.
- "Rethinking Gender in Feminist Anthropology [book review]," by Sharon Tiffany, vol.13, no.1, pp.5-8.
- Scherwitz, Sharon, "Acrobats on a Tightrope Between Philosophy and Feminism: Nomadic Female Feminists or Feisty Feminists? [book review]," vol.13, no.4, pp.6-9.
- Schoenhaar, Cheryl, "News from UW-Superior," vol.13, no.1, pp.23-24.
- Searing, Susan, "Feminist Visions: Of Veils and Voices [video review]," vol.13, no.1, pp.17-19.
- Searing Susan, "From the Editors [From the Departing Librarian]," vol.13, no.1, p.4.
- Shult, Linda, "Archives," vol.13, no.2, p.25; vol.13, no.4, p.12
- Shult, Linda, "Checking Up on the Canon," vol.13, no.1, pp.21-22.
- Shult, Linda, "Computer Talk," vol.13, no.1, p.20; vol.13, no.2, pp.23-24; vol.13, no.3, pp.15-16; vol.13, no.4, p.21.
- Shult, Linda, "A Different World: Beloit's Feminist Bookstore," vol.13, no.2, pp.21-22.
- Shult, Linda, "Feminist Publishing," vol.13, no.1, p.20; vol.13, no.2, p.23; vol.13, no.4, p.20.
- Shult, Linda, "From the Editors," vol.13, no.4, pp.3-4.
- Shult, Linda, "Periodical Notes," vol.13, no.1, pp.26-29; vol.13, no.2, pp.25-28; vol.13, no.3, pp.25-28; vol.13, no.4, pp.29-34.
- "Southern Women Writers and the Literary Canon [book review]," by Michele Alperin, vol.13, no.4, pp.10-12.
- Tiffany, Sharon, "Rethinking Gender in Feminist Anthropology [book review]," vol.13, no.1, pp.5-8.
- Weisbard, Phyllis Holman, "Finding Funding: Grant-getting Tips for Women," vol.13, no.2, pp.14-21.
- Weisbard, Phyllis Holman, "From the Editors," vol.13, no.4, pp.3-4.
- Weisbard, Phyllis Holman, "From the Editors [From the New Librarian]," vol.13, no.1, pp.3-4.
- Weisbard, Phyllis Holman, "New Reference Works in Women's Studies," vol.13, no.3, pp.18-25; vol.13, no.4, pp.22-29.
- "Wisconsin Bibliographies in Women's Studies," vol.13, no.2, p.31; vol.13, no.3, p.16; vol.13, no.4, p.22.
- "Women's Poverty in a Global Context [book review]," by Nancy Naples, vol.13, no.2, pp.9-11.
- "Women's Studies in Wisconsin: Who's Who & Where," vol.13, no.1, p.29.



THE ONLY BOOK REVIEW I TRUST ... THE ONLY ONE I READ COMPLETELY. THAT IS UNFAILINGLY LITERATE, AND THAT IS WRITTEN BY FAIRMINDED CONTRIBUTORS WHO OBVIOUSLY LOVE BOOKS AND WHO RESPECT THE EFFORT IT TAKES TO WRITE ONE.

—LOUISE DESALVO, VIRGINIA WOOLF SCHOLAR

NO OTHER JOURNAL GIVES ME SUCH THOROUGH, INFORMATIVE DOCUMENTATION OF WRITINGS BY AND ABOUT WOMEN, AND NONE IS MORE THOUGHTFUL AND INTELLIGENT.

—DEIDRE BAIR, LITERARY BIOGRAPHER

THE FUTURE WILL REGARD THIS PIONEERING PERIODICAL AS A MAJOR CONTRIBUTION TO THE STUDY OF LITERATURE BY WOMEN AROUND THE WORLD.

—NANCY SCHAUMBURGER, MANHATTANVILLE COLLEGE

A QUARTERLY MAGAZINE OF REVIEWS, INTERVIEWS, REDISCOVERIES, RETROSPECTIVES, SHORT STORIES, AND PERSONAL ESSAYS.

BELLES LETTRES SUBSCRIPTIONS: \$20/YEAR; SAMPLE \$5

615 ANDERSON COURT, DEPT. 05, SATELLITE BEACH, FL 32937