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A
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WOMEN'S
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Volume 24, Numbers 3-4, Spring/Summer 2003

Published by Phyllis Holman Weisbard

Women's Studies Librarian

Feminist Collections

A Quarterly of Women's Studies Resources

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CONTENTS

	From the Editors	ii
<i>Barbara Lynn Werner</i>	Mentoring and Administrative Opportunities: Reflections on an Internship	1
	Book Reviews:	
<i>Jean Waltman</i>	Can a Book about Mentoring Be a Mentor?	6
<i>Sara N.S. Meirowitz</i>	Keeping the Faith	10
	World Wide Web Review:	
<i>JoAnne Lehman</i>	The Web of Size Acceptance: Internet Resources for Exploring a Feminist Issue	13
<i>Teresa Fernandez, Melissa Gotlieb, & Mary Photenhauer</i>	E-Sources on Women & Gender	20
<i>Phyllis Holman Weisbard & others</i>	New Reference Works in Women's Studies	23
<i>JoAnne Lehman</i>	Periodical Notes	39
<i>Mary Photenhauer</i>	Items of Note	41
	Books Recently Received	43
	Supplement: Index to Volume 24	44

FROM THE EDITORS

“It is time,” wrote the poet Rilke (as translated by Stephen Mitchell). “The huge summer has gone by.” On this 80+-degree September day in Madison, I agree. The summer was huge, and now it is time — for the return of cool weather; for getting used to the increased foot and bicycle traffic around campus; for getting this Spring/Summer issue of *Feminist Collections* out the door and starting to edit the Fall one.

We benefited from the extra time our student assistants could give us during the huge summer: this issue has a greater than usual number of student-written pieces as a result. Mary Photenhauer has once again ably compiled “Items of Note.” Both she and Teresa Fernandez reviewed titles for “New Reference Works in Women’s Studies.” And, with new hire Melissa Gotlieb — who will have a reference review of her own published in the next issue — they took over the writing of our “E-Sources” column, freeing me to finish my review of websites



Miriam Greenwald

about feminism and size acceptance. Melissa and Teresa also updated our in-house database of *Feminist Collections* articles. Fortunately for us, all three of these bright young women will continue to help in the office throughout the academic year, although of course their course loads will limit their hours here.

Two other librarian-writers, one new to these pages (Victoria Chu) and one an *FC* veteran (Carrie Kruse), contributed to the Spring/Summer review of “New Reference Works,” thus ensuring that this column would not languish even while its primary contributor traveled to and around India speaking at a women’s conference and many other gatherings. You can read about Phyllis’s memorable trip at <http://www.library.wisc.edu/libraries/News/newsletter/24/Weisbard.shtml>. And, for the record, Phyllis still managed to produce a hefty number of the reference reviews herself!

Working for the Office of the Women’s Studies Librarian can be an opportunity for “mentoring,” although for the most part we don’t formalize or structure that experience as such. All

of us in the office certainly have the chance to learn and gain from respected feminists through the dozens of books, periodicals, and other print resources that pass through here every season and circulate to every staff member before being catalogued, reviewed, or donated. In the review beginning on page 6 of this issue, Jean Waltman ponders whether a book itself can be a mentor. And in the feature article that begins on page 1, Barbara Werner describes a more formal mentoring program that she and other women faculty participated in at the University of Wisconsin–River Falls.

Our “Women and Religion” series continues in this issue with a look at the young and spiritually restless: Sara Meirowitz is back with a review of Lauren Winner’s *Girl Meets God* and the new Seal Press title *Bare Your Soul: The Thinking Girl’s Guide to Enlightenment* (see pages 10–12). Note to readers who would like a reviewing opportunity: we are still seeking writers for this series, on topics that include (but are not limited to) Hinduism, Judaism, Sufism, and African American women’s spirituality and religious experience.

m J.L.

TO THE EDITORS

I wanted to take a moment to thank you for reviewing *The Kali Guide: A Directory of Resources for Women* in your Winter 2003 issue (vol.24, no.2, p.30). We were so delighted to read it. Also, I wanted to bring to your attention that we do have a section for Lesbian/Bisexual women on pages 39–40 of the guide. Your review stated that it was the only thing missing, but we wouldn’t dare

leave out such an important part. We appreciate your time and thank you for such a lovely review.

Warmly,
Stelli Munnis, Partner
Zenprint, Inc., Palo Alto, CA
<http://www.kaliguide.com>

Oops! My mistake. — P.H.W.

MENTORING AND ADMINISTRATIVE OPPORTUNITIES: REFLECTIONS ON AN INTERNSHIP

by Barbara Lynn Werner

Mentors: one way to describe them is as individuals with advanced experience and knowledge who provide support to their protégés or junior organizational members. Developing a mentoring relationship has long been considered essential to professional development. Recent research has begun to focus on mentoring among women in academia.¹

In this essay I will describe mentoring and leadership opportunities in the State of Wisconsin, focusing on the collective experience of four women who participated in the Women's Administrative Internship Program in the College of Arts and Sciences at the University of Wisconsin–River Falls (UWRF) — a semester-long program in which interns learned the roles and responsibilities of administrators.

Mentoring and leadership opportunities are evident at three different “levels” in the State of Wisconsin. WWHEL, Wisconsin Women in Higher Education Leadership, is a recently formed state-wide organization that brings together women from both public (UW) and private colleges and universities. WWHEL is committed, in the words of its mission statement, to “increasing the number and effectiveness of women in Wisconsin higher education leadership positions by: 1) creating a network of women in higher education leadership; 2) providing professional development opportunities for the preparation and support of women administrators; 3) increasing the visibility and recognition of

women qualified by education, experience, and personal characteristics for leadership positions; and 4) eliminating barriers to women's achievement in higher education leadership.”

Annually, WWHEL holds a conference that brings together senior administrators, junior administrators, and women aspiring to leadership positions. The conference includes workshops, networking opportunities, key addresses, and discussion/paper sessions.

At another level are the mentoring and administrative internship opportunities in the University of Wisconsin (UW) System. While, in all likelihood, mentoring and internship opportunities exist at the private institutions in Wisconsin, this report focuses on the public institutions that comprise the University of Wisconsin. The UW System oversees the public colleges and universities within the state. At the System level, both mentoring programs and administrative internship programs are available. For example, administrative internship opportunities in the Office of Academic Affairs are open to all UW faculty. The UW Women's Studies Consortium is made up of the Women's Studies program directors/coordinators at all of the universities and colleges, the Women and Science coordinator, the Outreach coordinator, the System librarian, and the System administrator. The Consortium has an active,

though informal, mentoring program. When a new Women's Studies director is appointed, she is assigned a mentor, an experienced director from one of the other institutions.

At the university and college levels, nine of the thirteen universities report having formal mentoring programs in which mentors are assigned to incoming faculty. At two of the universities, mentors are also assigned to academic staff. Three of the other universities report informal mentoring programs within individual departments. Of the three colleges reporting, two have formal mentoring programs.

On the UWRF campus, the formal mentoring program — then called the Women's Mentoring Program — began with grant funding. Once the grant ran out, the university began a mentoring program for all new faculty. This (currently existing) formal program is designed primarily for new faculty who have not previously held faculty positions anywhere. The assigned mentors are from outside the faculty members' home departments. This allows the protégés more freedom to discuss concerns they may have about their departments. In many cases, departments also have more informal mentoring programs where a “sponsor,” or more senior faculty member, assists the new faculty member “learn the ropes” of the home department.

Other informal mentoring programs can be found on the UWRF campus; for example new faculty senators are assigned a senior faculty senator mentor.

Administrative internships offer unique mentoring opportunities for faculty members to learn about and grow into administrative positions. Four of the universities offer administrative internships in the provosts' offices; one of these four also offers administrative internships in the chancellor's office. Until recently, UWRF offered internships specifically for women in the provost's and deans' offices.

In the mid-1990s, the Administrative Internship Program for Women at UWRF was established as a part of a five-year "Reach for the Future" plan, the purpose of which was to increase administrative training opportunities for women, with a goal of providing opportunities for those women to successfully compete for open positions in higher education leadership. As a result of promoting and hiring women into leadership positions, the program ended in the spring of 2001. (Currently, the chancellor, the provost and vice chancellor, three deans, and numerous department chairs and program directors are female.)

I was fortunate to participate in both the Women's Mentoring Program and the university's Administrative Internship Program for Women. Since I had held a faculty position at another

institution before coming to UWRF, I found that more informal mentoring (developed through networking with faculty in my own and other departments, as well as with women in administrative positions) was more beneficial. New faculty, however, have found the formal mentoring program successful in meeting their professional and personal needs.



Miriam Greenwald

As an administrative intern for the College of Arts and Sciences (CAS), I was offered opportunities to work closely with the dean and associate deans, learning the reasoning behind many academic and financial decisions, and determining whether or not to pursue a career in administration. I was one of four women who completed the internship in CAS. Part of the internship experience included conducting an independent research project. My choice for this project was to investigate the administrative internship experiences the four of us had.

I began with an informal survey. Each intern completed the survey individually. Once all surveys were returned, they were shared among us so we could get a sense of each other's experiences. Then, three of us met to discuss our experiences in person.

The survey covered eight topics in question form. In response to the first question — "What were the top three reasons you chose to do a CAS administrative internship?" — all four of us stated that we wanted to learn more about administration, and three viewed the internship as an opportunity to decide whether or not to consider administration as a career move. Two wanted to get a sense of the "big picture" — how the colleges of the university work together and how CAS works with higher administration. Two of the interns saw the internship as a break from full-time teaching. Other responses included "viewed [the internship] as an 'on-campus' sabbatical," "wanted to learn more about the processes/procedures in CAS," and "understanding how decisions are made in the College will help in teaching and advising roles."

When asked, "Did the internship meet your expectations? Why or why not?" all four of us agreed that the internship met our expectations, and in a couple of cases it exceeded them. Responses included the following:

- "being able to attend meetings and conferences that allowed me to explore administrative duties"
- "in many ways it exceeded expectations in the kinds of things that I was allowed to examine, such as budgets"

- “I realized that I had a talent for administration and that I even enjoyed it. I was given some interesting projects...[along with] the routine tasks in the dean’s office.”
- “it was a very busy time on campus...many searches taking place...the System Deans’ meeting as well as the Regents’ meeting were held on campus. I was able to attend meetings that ordinarily I would not. I have a much stronger sense of what the Dean and Associate Deans do.”

Three of us commented that learning about what decisions are made, and how and why, is a major advantage, in response to “In general, what are some advantages to doing an administrative internship?” For one intern, the internship opened the door for her to become an assistant dean in CAS. Two felt that the internship helped them be better faculty members: one commented that she saw herself as “more insightful and, therefore, a more valuable faculty member in my department”; the other saw the internship as having had a “positive impact on advising students.” This same intern also defined the internship as “a good experience in wearing a variety of ‘hats.’ Being in meetings as the administrative intern while decisions about my advisees were being made was not always an easy task.” Two of the interns also noted that the internship came with release time; one found that she had a lot more energy in the two classes she did teach. Learning about how the campus operates and meeting new people were also mentioned as advantages.

When asked, “What disadvantages (if any) are there?” we found few — in

fact, one of us found none, saying, “It was a privilege to be part of a limited number of individuals with a rare window of opportunity to learn about administration directly.” Two interns found that colleagues seemed distrustful, that “you sometimes feel like a ‘traitor,’” and that “the real/perceived idea that you want to pursue that administrative avenue when you may or may not want to” was a drawback. One would have liked the internship to extend beyond one semester (“I felt like I was just getting the gist of everything and feeling more comfortable in my decision making and it was over”). This same respondent experienced a problem with the label “intern”: “In a couple of instances,” she said, “students felt they should/could ‘go over my head’ to get the decision they wanted rather than accept it from me and this was frustrating...on the other hand, it taught me how to deal with these types of students and situations.”

The fifth question asked, “How has the internship experience impacted upon your professional development?” As noted earlier, for one of the interns the internship led directly to appointment as assistant dean. “It gave me the chance to demonstrate to the Dean the kind of work that I do,” she said. “It may end up being one of the pivotal moments in my professional development.” For another intern the experience “has been of significant use to me as a new chairperson of my department.” “I think I would like to pursue administration,” one intern commented. She also found the internship experience to have had a positive impact on her research agenda: “it was a luxury, really, to have the time to think through what I want to do in this

area.” Two of the interns also noted that the internship had helped greatly in advising their students.

Many of the responses to Question 6 — “What do you consider to be the top three positive outcomes from the internship?” — mirrored those given to Question 3. Additional comments included “[The internship] gave me confidence that I could do the work of an administrator successfully,” “having a better understanding of the functioning of a college from the ‘top,’ and better appreciation of our deans and their decisions,” “a better understanding of some of the ‘political’ aspects of administration. . . . I think I am more politically astute than I was before,” and “understanding why some of the decisions are made helps, especially when you disagree with a decision.”

All four interns worked closely with the dean of CAS, who met with us weekly to discuss what we were learning and problems we might be having. He was very open with us, and I think everyone felt comfortable talking with him and asking questions. In response to “Describe the mentoring relationship(s) you developed during the internship,” our comments included “the mentor was very clear about expectations and how to meet them,” “I was able to ask...the tough questions, how you keep from losing sleep over the job, how you keep balance in your life,” “he was particularly good at helping me when two of my ‘hats’ were in conflict with one another,” and “he is the kind of person you want to give your all for.” Three of the interns continued their relationship; one was “now being advised on

The networks we were connected to through the internship experience were extensive.

the next steps in my career, and this is invaluable.” In addition to the mentoring relationship developed with the dean, two of the interns developed or expanded upon a second mentoring relationship.

In response to the final question — “What can you add about your CAS administrative internship experience? your mentoring experience?” — two of us expressed disappointment that the administrative internship no longer exists. As one observed, “I think it gives everyone a chance to see life from another side, which can only lead to more harmony between faculty and administration. It also gives people a chance to test the waters to see if they want to pursue a career in administration. It’s difficult now to identify who among the faculty would be interested.”

After everyone had completed the survey and responses had been distributed among all four of us, three of us got together to discuss our experiences further. We all agreed that the internship was an incredible opportunity and that it was a privilege to have been chosen to participate. Time was spent discussing “backlash,” resentment, and distrust from colleagues who see the intern as becoming one of “them” (i.e., an administrator). Sometimes this backlash had been verbal, but much was nonverbal. One of the interns said that a colleague had quit speaking to

her. Although these types of responses from colleagues had been infrequent, they had caused some discomfort.

Much of the conversation centered on our mentor, “G,” the dean. As we were talking about our mentoring relationships, it became quite evident that we shared a common vision about him: he holds strong feminist beliefs. Schwiebert and colleagues have described the roles and responsibilities of women as mentors.² I would argue that what they are describing are positive mentoring characteristics that reflect feminist leadership regardless of the sex of the mentor. One of the responsibilities of the mentor is an investment of quality time. We were all fortunate to have quality time with G. We commented throughout our discussion on how, during our weekly meetings, he took the time to see how we were doing. Most important, that was *our* time. Very seldom was the meeting interrupted; his focus was on us, our questions, and our concerns. He clearly displayed another of the responsibilities discussed by Schwiebert et al., active listening, during our meetings. We also spoke of G as nurturing, which ties to a third role, the ability to be inclusive and accepting. I think we were willing to try new things because he allowed us the opportunity to explore choices and decisions. We all were new at making administrative decisions, particularly as they were related to students. While he helped guide us through these decisions, he was open to independent growth and development and had respect for our decision-making abilities. G clearly had a sincere interest in us and our

professional goals. As one of the interns commented, “he has [provided] and continues to provide personal and professional direction.”

One final mentor responsibility that Schwiebert et al. posit is sharing resources — linking mentees with networks and support systems. The networks we were connected to through the internship experience were extensive. New networks and relationships were established on campus. A single example of this is the network the four CAS interns have developed among ourselves. Interns attended the state deans’ meeting and made new connections or, in some cases, re-established connections with college administrators. Additionally, each intern had the opportunity to attend the WWHEL conference. “G” also linked the interns with networks and support systems to help them with the projects they were completing as a requirement for the internship.

At the end of the discussion we all agreed that it had been a privilege to participate in the Women’s Administrative Internship Program at UWRF. We were fortunate to have had the opportunity to explore the roles and responsibilities connected with administration. Above all, though, we were very fortunate to have had the privilege of being mentored by the dean.

The Administrative Internship Program for Women no longer exists on our campus. During this semester-long program I not only learned about the functioning of the dean’s office of the College of Arts and Sciences at UWRF, but also established a very positive mentoring relationship. I would strongly urge women to seize

opportunities such as this internship experience. By participating in these types of programs, women are privy to what used to be, and sometimes still is, information available primarily to their male colleagues.

Notes

1. For example, all of the female presidents interviewed in I. Artze, "Room at the Top for Improvement," *Hispanic Outlook*, Feb. 26, 2001, pp.10–13, stressed the importance of being mentored. Ebbers, Gallisath, and Rockel, in "The Leadership Institute for a New Century: LINCing Women and Minorities into Tomorrow's Community College Leadership Roles,"

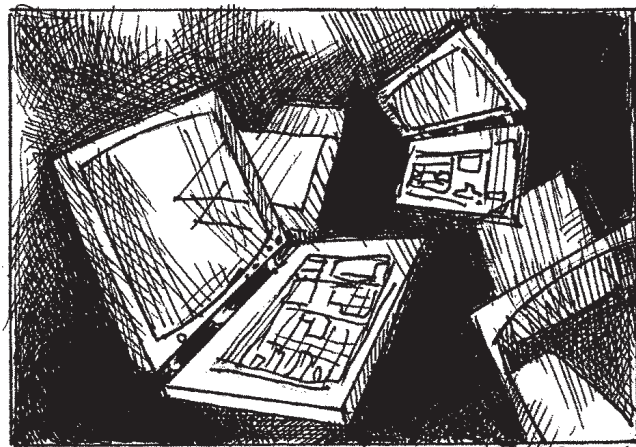
Community College Journal of Research and Practice, v.24, no.5 (2000), pp.375–82, described a program in Iowa specifically for developing women and minorities for leadership roles in community colleges. Cullen and Luna, in "Women Mentoring in Academe: Addressing the Gender Gap in Higher Education," *Gender and Education*, v.5, no.2 (1993), pp.125–27, pointed out the importance of women in higher-education leadership positions assisting in the career and personal development of junior women. They went further and discussed the central role the institution plays in developing mentoring programs, noting that that mentoring relationships are not only advantageous to

the individuals involved, but also vital to organizational growth, stability, and leadership.

2. V. L. Schwiebert, Mary D. Deck, M. L. Bradshaw, P. Scott, & M. Harper, "Women as Mentors," *Journal of Humanistic Counseling, Education and Development*, v.37, no.4 (1999), 241–53.

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BOOK REVIEWS

CAN A BOOK ABOUT MENTORING BE A MENTOR?

by Jean Waltman

Carolyn S. Duff, *LEARNING FROM OTHER WOMEN: HOW TO BENEFIT FROM THE KNOWLEDGE, WISDOM, AND EXPERIENCE OF FEMALE MENTORS*. New York: American Management Association (AMACOM), 1999. 172p. bibl. index. Hardcover out of print, ISBN 0-8144-0455-3; available as electronic book through netLibrary, ISBN 0-8144-2422-8.

Marian Wright Edelman, *LANTERNS: A MEMOIR OF MENTORS*. Boston: HarperCollins, 1999 (hardcover), 2000 (paper). 208p. bibl. pap., \$14.00, ISBN 0-06-095859-6.

Barbara Quick, *UNDER HER WING: THE MENTORS WHO CHANGED OUR LIVES*. Oakland, CA: New Harbinger Publications, 2000. 228p. \$13.95, ISBN 1-57224-1977.

Emily M. Wadsworth, *GIVING MUCH/GAINING MORE: MENTORING FOR SUCCESS*. West Lafayette, IN: Purdue University Press, 2002. 128p. \$24.95, ISBN 1-55753-291-5.

“I guess I got my mentoring from books.”

— Diane Leslie, as quoted in *Under Her Wing* (p.16)

“You don’t have to have a mentor outside your own mind to reap the enormous benefits of being taken under her wing.”

— Barbara Quick, *Under Her Wing* (p.17)

Most people probably have a pretty clear sense of what a mentor is and what a mentor does. People who study the subject, however, have been unable to agree on what constitutes a mentoring relationship: mentoring for whom? for what purposes? by whom? and in what formats and kinds of situations? Adult development theorist Daniel Levinson, author of *The Seasons of a Man’s Life*, defined mentoring as an intense, multifaceted, one-to-one relationship by which an elder man (Levinson included only men in his research) leads a younger one on the

passage to adulthood. Researchers have since concluded that few men or women actually have mentors in Levinson’s all-encompassing sense.

At the other end of the spectrum, some people claim to have been mentored by strangers during chance encounters, by the biographies of famous people, and even by characters in novels. While researchers often discount strangers as mentors because such situations lack reciprocity, others contend that if mentoring means offering advice or serving as a role model, then books can “mentor.” In this sense, the authors of self-help books

are mentors, especially self-proclaimed ones like Emily Toth in her popular *Ms. Mentor’s Impeccable Advice for Women in Academia*. I sense the slippery slope we are approaching. Talking about feminism, Nancy Cott warned that “defining feminism ever more narrowly, as if to find its very qualifications, risks losing sight of relevant episodes; but expanding it to cover every worthy or new endeavor women take up equates the term with ‘what women did’ and renders it meaningless.”¹

I apply Cott’s interpretation to mentoring as well. Certainly not everything that women read about and

learn from constitutes mentoring. And certainly not all authors are mentors. Yet in the case of the four books I'm discussing here, a fair question for assessing them seems to be, "How effective is the author in mentoring her readers about the value and process of mentoring?" Under this rubric, I conclude that three of these four books do offer enough to be effective mentors for the audiences for which they are intended — either, as in Marian Wright Edelman's, in the form of role modeling and specific advice for life or, as in Barbara Quick's and Carolyn Duff's, in the form of advice about the value of a female mentor and suggestions for finding one.

Barbara Quick bases *Under Her Wing: The Mentors Who Changed Our Lives* primarily on the stories she heard during focus groups with thirty women "from widely divergent backgrounds and ranging in age from twenty-two to seventy-four" (p.5). She combines comments from those thirty women with her own experiences and the research of social scientists to conclude that women seek out female mentors as "idealized versions of what girls are supposed to get from their mothers" (p.4). The theme of female-mentors-as-mother-figures runs throughout this book. Beginning in childhood, says Quick, women long for women — either their own mothers or model substitutes — to show them how to live their lives as strong, independent adults who don't have to compromise their feminine qualities. They seek acceptance and validation for their ambitions.

Combining the focus-group voices with references to Bruno Bettelheim, Nancy Chodorow, Natalie Angier, and others, *Under Her Wing*

offers a few suggestions about finding female mentors, but it primarily explains why women do — and should — seek out other women. The book describes women mentors as good listeners, essential role models, nurturers and prodders, teachers, and facilitators — all aspects of mentoring that have been identified by prior research.

One strength of this well-researched and engaging book is its voice, a conversational tone addressed to women readers searching for mentors. While Quick bases her advice on her own research, she admits it's neither definitive nor "generated from a scientific perspective" (p.5). She distinguishes herself from those who focus on corporate or professional mentoring, even though many of the women she quotes do speak of their workplace mentors. In the end, Quick's book stresses the importance of mentoring to enrich a woman's life experiences and validate her values and aspirations. Quick tells us that she hopes the women she quotes provide clues about how to find a mentor. "Great," I thought, "I'd like to read more about that," since I know from my own work with women in academia that it is much easier to explain why they need mentors than to tell them how to find them. Unfortunately, Quick does not provide easy answers, beyond a few suggestions in the chapter "Do You Carry Mentors Here?"

Like *Under Her Wing*, Carolyn Duff's *Learning From Other Women: How To Benefit From the Knowledge, Wisdom, and Experience of Female Mentors* is about women mentoring women, and is based on the author's conversations, in this case with more

than 200 women, on career and life issues. As Quick does, Duff concludes that women mentors offer other women the chance to discover their "true natures," connect with their "authentic selves," and identify and reflect their values (p.xiv). Although male mentors can also be very helpful, they have not shared the female experience and thus are not able to be guides to the "wholeness of the female self" (p.xiv). Both books are approachable, conversational, and aimed at women seeking mentors.

The cover illustrations demonstrate the primary difference between the two books. *Under Her Wing* features a photo of an older woman with her arm around the shoulders of a younger woman. On the cover of *Learning From Other Women* is a large picture of two women in business suits — one with grey hair and one with black — shaking hands. Another indication of the authors' different perspectives on mentoring is that Quick is a novelist, essayist, poet, and dancer who claims writer Jessica Mitford as her "fairy godmother" and mentor, while Duff is president of WomenWorks, Inc, "a consulting and training business focused on workplace gender issues," and her book is published by the American Management Association. As these details suggest, the two authors advocate mentoring for different outcomes. While Duff, like Quick, believes that women with female mentors have the potential to enrich their whole life experiences, her focus in *Learning From Other Women* is almost exclusively on mentoring for women's career success and fulfillment. Duff's is a much more practical discus-

sion of how women can develop and maintain helpful workplace mentoring relationships with other professional women.

Duff skillfully blends stories from the women she interviewed with her own experiences, supports those narratives with lots of references to the findings of other mentoring researchers, and provides helpful bibliographies of key mentoring literature at the end of each chapter. She creates a rich, thorough, and persuasive discussion of many aspects of mentoring, such as the myth of the “queen bee” and other problems with same-sex mentors and the variety of types of relationships, including peer-to-peer, networks, and formal mentoring programs. More so than Quick, Duff describes her book as a guide to finding a mentor. As she explains, “You don’t have to wait to be chosen by women who will be your mentors. This book will encourage and prepare you to take the initiative in forming learning connections with women” (p.11).

In addition, Duff provides self-inventories a reader can use to determine whether she is ready for a female mentor and to identify the traits she expects that mentor to possess. The book also includes extended suggestions for preparing for, initiating, maintaining, and even dissolving a mentoring relationship. Overall, *Learning From Other Women* is a very practical overview of the whys and

hows of woman-to-woman career mentoring.

Can a respected, successful woman be a mentor simply by writing about her life? Marian Wright Edelman, in her short book *Lanterns: A Memoir of Mentors*, certainly aims to be. *Lanterns* is primarily Edelman’s memoir — from her childhood as the daughter of prominent religious and social activist parents to her college years at Spellman and Yale and her involvement in the Civil Rights Movement. The central points for



Miriam Greenwald

Edelman’s descriptions of these phases of her life are the mentors who guided her and served as role models in each period.

In each chapter of *Lanterns*, Edelman weaves stories from her past around her relationships with different mentors: her parents, community elders, teachers, and friends who taught her essential moral lessons. She counts among her mentors both famous people she has known — such as Martin Luther King, Malcolm X, Robert

Kennedy, William Sloan Coffin, and Rosa Parks — and famous Black women from whose earlier lives she draws inspiration — Harriet Tubman, Sojourner Truth, and Mary McLeod Bethune. The stories Edelman tells do two things. First, they allow readers to witness, for example, the passion and danger of sit-ins and voter registration drives during the early days of the Civil Rights Movement. Second, they illustrate how the author drew strength from the people along her way who nurtured and inspired her — thereby making clear the important role

Edelman believes mentors play in any person’s life.

Edelman, who has spent much of her life as a children’s advocate and is founder of the Children’s Defense League, means for *Lanterns* to be more than a memoir. In the last few chapters, she exhorts adults to learn from the wisdom of children, to follow their examples of curiosity, courage, and honesty. She also extends the message from her previous book, *The Measure of Our Success: A*

Letter to My Children and Yours, by presenting twenty-five “lessons that parents must pledge to instill in their children,” including “Keep your word and commitments,” and “Watch out for success. It can be more dangerous than failure” (p.161). *Lanterns* is a very clear example of book-as-mentor. And, because Edelman is both an eyewitness to an important era in recent American history and a strong personal role model, this book about her life and her advice to the world has value for adults and children.

Can a respected, successful woman be a mentor simply by writing about her life?

It is more difficult for me to say who will benefit from Emily Wadsworth's short book, *Giving Much/Gaining More: Mentoring for Success*. Wadsworth is a former director of formal mentoring programs for female graduate and undergraduate students in Purdue University's Engineering School. She draws on her professional and personal experiences to identify twelve pairs of "opposing actions" that "exist together in everyone and which push and pull us in different directions" (p.5). By recognizing the tensions these polarities present, Wadsworth believes, people can better understand and control the events in their lives.

"Trusting/doubting," "accepting/rejecting," and "forgiving/condemning" are some of the polarities Wadsworth identifies and then illustrates with both her own life stories and those of twelve young women members of the mentoring teams she created and directed at Purdue. Each chapter takes its title from one of the

twelve polarities. Wadsworth first briefly defines the two conflicting concepts and then describes an event in her own life that demonstrates how she grappled with and overcame a dilemma. For example, in "Accepting/Rejecting," she writes about feeling alienated by the people in the small town to which she and her husband once moved. Over time, however, she realized that, although they were different from each other, the villagers "came to accept me and I in turn came to appreciate their skills and personalities" (p.30).

For each chapter, Wadsworth then asked a different woman who participated in a Purdue mentoring program to describe how the program helped her to understand the meaning of that chapter's particular polarity. In "Accepting/Rejecting," Lena talks about learning to appreciate "how important it was to create an environment of acceptance for participants in the [mentoring] program" (p.33).

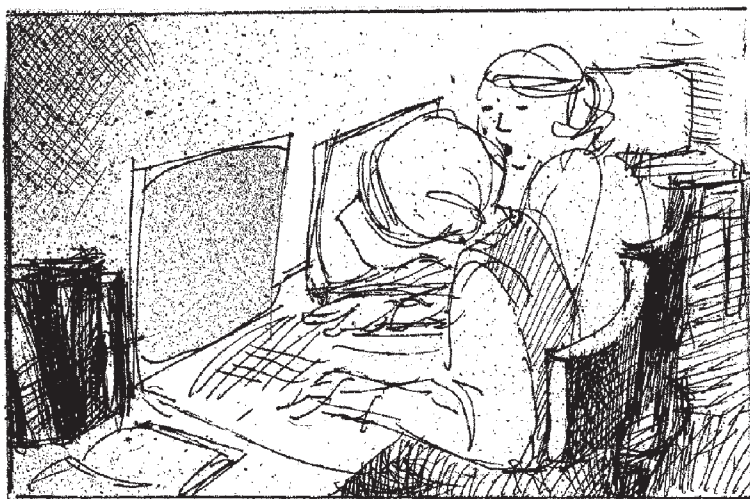
The themes in *Giving Much/Gaining More* are very broad and generalized. Wadsworth and her twelve co-authors say they learned about the

twelve polarities through their experiences in the mentoring program, but the stories they tell do not specifically identify which aspects of the program led to their learning. Anyone looking for "how-to" guidance for establishing a mentoring program will be disappointed that this book does not contain any particular advice about how to conceptualize, design, or run a formal mentoring program. Nor does it offer pointers to ensure the success of such a program. Instead, *Giving Much/Gaining More* is primarily a series of personal reflections from the various narrators about the lessons they learned about life through their association with Wadsworth and the Purdue programs.

Note

1. In *The Grounding of Modern Feminism* (New Haven, CT: Yale Univ. Press, 1987), p.9.

[Jean Waltman is a research associate at the Center for the Education of Women at the University of Michigan. For her doctoral degree, she completed a dissertation on mentoring for women faculty members.]



Miriam Greenwald

KEEPING THE FAITH

by Sara N.S. Meirowitz

Lauren F. Winner, *GIRL MEETS GOD: ON THE PATH TO A SPIRITUAL LIFE*. Chapel Hill, NC: Algonquin Books, 2002. 303p. \$23.95, ISBN 1565123093.

Angela Watrous, ed., *BARE YOUR SOUL: THE THINKING GIRL'S GUIDE TO ENLIGHTENMENT*. New York: Seal Press, 2002. 320p. \$16.95, ISBN 158005076X.

Sex and money used to be the taboo subjects to discuss in public. While "Sex and the City" and the prosperity of the Internet boom may have liberated feminists in their twenties and thirties from these particular constraints, one topic has replaced them: religion. A generation or two ago, it was assumed that young people followed the religion of their parents. Since the revolutions of the sixties and seventies, though, it's rare to find a young woman in the secular world willing to admit that she goes to church weekly, prays at an altar, or fasts on holy days. While Christian America has gotten stronger in the Capitol and the White House, religious liberal feminists have found it harder to profess their beliefs in their public lives.

Two recent works chronicle the complications of public piety in the lives of this generation of women. A memoir by a mid-twenties convert to Judaism and then Anglicanism, Lauren Winner's *Girl Meets God* is a stunning account of the author's struggles to live according to her vision of God's will. *Bare Your Soul*, edited by Angela Watrous, is a somewhat more uneven but equally compelling collection of personal accounts of women coming to terms with religion and struggling with

practice. Together these works shed light on the many ways and reasons that young women find meaning in religious belief and observance.

When Lauren Winner was a college sophomore, living life as an Orthodox Jew, she dreamed she was kidnapped by mermaids. In her dream, she was rescued by a handsome Daniel Day-Lewis look-alike: when she awoke, she realized this was a vision of Jesus. Even as she continued to study the Judaism to which she'd recently converted, she knew her subconscious was heeding a different call, to worship the Christian God Incarnate. Within a few years, she had shed her long skirts and Hebrew prayer books for the slim silver cross and confessionals of Anglicanism.

Winner's struggles to live life as a Christian and her synthesis of the teachings of both religions are the subject of her recent memoir, *Girl Meets God*. She writes about her unorthodox path from Reform to Orthodox Judaism and from Judaism to Christianity with clear and direct language, interspersing personal stories with biblical and rabbinic teachings that illustrate aspects of religion most important to her. Above all, she chronicles her religious development with remarkable immediacy and intensity, filling the

reader with the pain and elation of her personal struggles.

Girl Meets God is organized in vignettes, structured according to the seasons of the Christian calendar (Advent, Lent, and so forth). Winner seamlessly moves between anecdotes from her current life as a New York graduate student and flashback stories from her years of religious development, illuminating her powerful faith with down-to-earth tidbits about her boyfriends, her love of reading, and her longing for community. She writes with humor and poignancy, as when she contrasts baking Communion wafers with Perrier to her memories of Orthodox Passover seders with friends whose faith she subsequently betrayed. An amazing aspect of the memoir is Winner's ability to tell her life as a unified story. She manages to make her path seem almost inevitable, as a Reform Jewish childhood in the South led to an Orthodox conversion to legitimate her status as the child of a non-Jewish mother. This immersion in Orthodoxy then sent her on a winding path to a chapel in England and a home in a faith where God is "made flesh" in the person of Jesus.

One is struck by the richness of Winner's Judaism as well as that of her newfound Christianity. Though Winner is drawn to the embodiment of God as seen in the person of Jesus, she

continues to long for the emotions and erudition of Jewish scholarship. Some of the work's more striking moments come at these points of conflict. Early on in the story, she recounts a pull to attend Jewish services several years after her conversion to Christianity. As she dances with the Torah scrolls on the festival of Simchat Torah, she sings the traditional prayers: "I pray that the Lord our God will save us. And I watch the Torah scrolls dance by, and I know that I have already been saved" (p.22). Even as Winner attends the Jewish service out of a sense of nostalgia or a pull to celebrate communally, her faith in the tenets of Christianity sets her apart from her dancing companions. Her writing brims with a sense of loss and richness, sadness at not being able to reconcile the many sources of religious fulfillment in her life, gratitude for having God in her life. "I cry and cry, for the loss of it all and for how good God is" (p.295).

In the context of her generation, it's striking how little emphasis Winner places on her gender and feminism. At one point, she ponders why she left Judaism; rather than enumerate Orthodoxy's biases against women, she simply remarks that she "can't begin with the small space [Judaism has] for women" (p.91). She does not leave patriarchal Judaism for egalitarian Christianity, with its female pastors. For her, religion is more about individual passion than gender difference, more about personal connection than communal participation and enfranchisement. Perhaps her post-feminist piety is emblematic of her generation's lack of interest in fighting the liberatory battles that their mothers fought. Instead, her feminism inserts itself in sexual liberation, in wanting to write a memoir of a young Christian woman who "believe[s] that Jesus

Christ is Lord, but...also wear[s] fishnet stockings and drink[s] single malt scotch" (p.106). Winner's feminism comes out in the very fabric of writing the memoir: she is a woman of her generation who sees her struggles and sexual foibles as worth preserving for posterity. And while she acknowledges that sleeping with her boyfriend, for example, may be a sin, she also sees it as an essential and public part of her story of faith and struggle.

One is struck by the utter atypicality of this memoirist. It's not every twenty-seven-year-old grad student who converts twice and then writes a tell-all autobiography. And indeed, it does take a healthy modicum of self-absorption to write such a book when so much of one's life is yet to be lived. But Winner's self-deprecating attitude toward her own bookishness and human foibles couple with her honest fervor to produce a memoir that's compelling and complex. Whether she's worrying about taking down her icons when her Jewish father comes to visit or attending a Messianic congregation's worship service with her ex-boyfriend, Winner's complicated faith and observations outweigh the chutzpah of undertaking this writing project. She is a wonderful example of self-exploration and discovery for a new generation of worshippers.

Lauren Winner's tale is one of a woman whose entire life is saturated with religion. The women writing in *Bare Your Soul: The Thinking Girl's Guide to Enlightenment* have much more varied stories. In this well-written collection of essays characteristic of Seal Press (which published last year's wonderful *Young Wives' Tales*), Angela Watrous has brought together American women from varied socioeco-

nomie, ethnic, and racial backgrounds to write about their personal struggles. The resulting essays reveal a wonderful cross-section of the many paths young American women take today.

Some of the strongest essays grapple with the same core issue Winner faces: how to believe in a traditional vision of God. Claire Hochachka's powerful piece, "The Road Toward Islam: A Traveler's Tale," tells of an American woman who feels called to become a Muslim after years drawn to communities in the Middle East. The incomprehensible rightness of a divine calling is similarly detailed in Juleigh Howard-Hobson's tale of raising a family in pagan Goddess-worship, as she encounters her deity during childbirth. In her humorous essay, "Agnostic Dyke Seeks Goddess," Jennifer M. Collins muses over finding divinity by placing a personal ad: "Omnipotent, with whole world in hands, good with cars and words" (p. 251).



Miriam Greenwald

While Collins isn't able to find her goddess in the local newspaper, she recognizes the importance of feeling the inexplicable divine call to belief. Even as their peers reject religion for its irrationality, these writers look for the strength of religious inspiration.

Not all the essayists in the book find their personal strength through traditional religious worship. L.A. Miller's heart-wrenching tale of her father's near-fatal illness is suffused with her struggle to find God and a religious community. While she does not ultimately become a believer, she realizes that she can find spiritual support through her loved ones. Stephanie Groll writes of her travails to heal from depression by taking the traditional 500-mile Camino Catholic pilgrimage through Spain. Immersing herself in physical labor and finding a community of seekers helps her spirit heal. And Sonya Huber tells of her reconciliation with Catholicism and her nun relatives after years of rebellious struggle in "Just Another Anarchist Anti-Christ Godless Commie Catholic." While these writers may not fit the obvious portraits of religious women, their stories are emblematic of the myriad ways spirituality is important for young liberal feminists.

Many of the writers in *Bare Your Soul* find religion to conflict with their third-wave feminist and political

consciousnesses. In "Worshipping in Color," Bernadette Adams Davis ponders the discomfort of being a woman of color in a predominantly white church. Angela Watrous and Tanessa Dillard tell of coming to terms with Christianity even as they disdain its traditional stance against gays and lesbians. Griselda Suárez encounters the indigenous Aztec goddess Tonantzin during a traditional Catholic Xicano ritual. And Caurie Minor Putnam writes movingly of becoming a pro-choice Catholic through nursing her beloved obstetrician mother-in-law through a terminal illness. These women commit themselves to working for change in their religious communities, even as they criticize their religion's prejudices.

The religious lessons that parents teach their children are some of the hardest to unlearn; Lauren Winner details many conflicts that her parents' intermarriage caused. Shoshana Hebshi, in her essay "The Culture of Faith," echoes many of Winner's concerns as she struggles with the warring cultures of her Jewish mother and Arab father. Similarly, Mahila Masoud tries to find her own source of piety from the tools of Islam her grandmother taught. Perhaps the most painful story in *Bare Your Soul* is Kara Spencer's "The Glitter and the Goddess." Spencer sees her mother's closet paganism swallowed by militant Catholicism and alcoholism; as an adult, she learns to reclaim the Goddess-worship her mother secretly practiced.

Watrous has assembled a strikingly strong collection of essays in this work. The writers' self-awareness and powerful voices successfully communicate the complexity of religious belief and worship. While the multiplicity of voices can't possibly achieve the coherence of a memoir such as *Girl Meets God*, these writers have a mature perspective that the occasionally self-satisfied Winner lacks. The amazing variety of religions represented is testament to Watrous's excellent editing: Christian, Jewish, Buddhist, Muslim, Hindu, pagan, and agnostic, just to name a few. The reader will learn vast amounts about these many religions, even as she ponders the depths of religious fervor in the young woman's soul.

I would highly recommend both of these works for the lay reader or professional in women's or religious studies. Lauren Winner's memoir would be exceptionally good in a study of spiritual autobiographies, while *Bare Your Soul* would stand out in a survey of contemporary religious practice. Both books are gems of the modern woman's quest for spirituality and should be read for generations to come.

[Sara N.S. Meierowitz is Associate Editor in Science, Technology, and Society Studies at the MIT Press. In her spare time, she organizes Jewish women's prayer groups and ponders her place in the divinely confusing universe.]

WORLD WIDE WEB REVIEW

THE WEB OF SIZE ACCEPTANCE: INTERNET RESOURCES FOR EXPLORING A FEMINIST ISSUE

by JoAnne Lehman

Susie Orbach's *Fat Is a Feminist Issue* (1978) didn't have the first, the last, or arguably the "most feminist" word on the subject. But the therapist's popular book — even its title alone — may have widened awareness that there might be something specifically feminist to consider about body size, particularly for women.

Not the First Word

An explicitly feminist "fat liberation" movement arose in the U.S. in the 1970s.¹ Activists Judy Freespirit, Aldebaran (now Sara Fishman), Lynn Mabel-Lois (now Lynn McAfee), and Karen Jones (now Karen Stimson) emerged during this time. Freespirit and Aldebaran wrote the "Fat Liberation Manifesto" in 1973, naming fat oppression as sexist and taking "the so-called 'reducing' industries" to task for harming public health.² The Fat Underground engaged in marches, protests, and other radical actions to raise consciousness about this oppression and warn about the dangers of dieting programs,³ and a group that formed to "develop an analysis of the oppression of fat women from the perspective of radical therapy" conducted women's rap groups.⁴

Maybe Not the Most Feminist

Orbach's book was criticized by some feminists⁵ for not going far enough — for not debunking the assumption that fat women should seek to lose weight (the first edition's subtitle, after all, was "the anti-diet guide to permanent weight loss").

Definitely Not the Last

Organizations formed and grew through the 1980s and 1990s, and many more publications appeared. *Radiance: The Magazine for Large Women* started a sixteen-year publishing run in 1984. Books ranged from the scholarly anthology titled *Feminist Perspectives on Eating Disorders*, with a number of contributions dealing explicitly with fat acceptance, to Marilyn Wann's ("the Abbie Hoffman of fat

power"⁶) in-your-face *Fat! So? Because You Don't Have To Apologize for Your Size* — as well as new editions from Susie Orbach. Of course, as the World Wide Web developed, more and more resources appeared there, many existing only online.

Today the words are many, and they can be confusing. Size-acceptance movements are emerging in a number of countries, while headlines insist that an obesity epidemic in the U.S. is killing hundreds of thousands of people a year. There are scholarly journals specifically about weight, as well as fashion magazines targeting a plus-sized audience. Lawsuits have arisen against diet programs that make fraudulent claims and car manufacturers that won't provide seatbelt extenders; sometimes these developments inspire hateful anti-fat diatribes by journalists. New diet drugs are introduced amid concerns about harmful side effects; a few size-acceptance advocates have surprised their movement allies by undergoing controversial weight-loss surgery. There are calls to end what is called "the last socially acceptable form of prejudice,"⁷ that against the so-called overweight, and people of all sizes are committed to doing so as a matter of social justice. There's more and more obesity research, but even among the medical establishment there are suggestions that the research does not support promoting weight loss, and that most weight-loss attempts are unsuccessful in the long run. A "health at any size" approach is advocated by some health care providers.

There are feminists in 2003 who diet. And there are individuals and groups — not all of them professedly feminist — analyzing and critiquing the research and the trends, writing about connections between dieting and eating disorders, lobbying against discriminatory practices and regulations, pointing out the large profits made by diet industries, and engaging in both mainstream and subversive protest actions.

The Internet can be a good starting place for researching feminism and size acceptance as well as for finding personal support and resources for activism.⁸ This review introduces a dozen sites, each offering some unique resource or approach. They include webzines and blogs, the official pages of advocacy organizations, health-focused resources (one specifically for clinicians), educational and support pages aimed at young women, and sites with an easily distinguishable feminist face as well as some that less overtly embody feminist ideals. Many offer bibliographies and links to other websites. I present them here in alphabetical order.

AdiosBarbie.com

URL: <http://www.adiosbarbie.com/>

Developed/controlled by: Ophira Edut, Ihsan Muhammad, Pia Guerrero, & Annie Tomlin

Last updated: Unknown

Reviewed: July 2003

Ophira Edut, editor of the book originally titled *Adios, Barbie: Young Women Write About Body Image and Identity* (reissued later as *Body Outlaws*), produces this positive-body-image site. Many websites promote body acceptance generally and/or work to fight eating disorders; I single this one out for the prominence of its explicit size acceptance message and clear linking of that message to feminism. Also laudable is the site's diversity: there's attention to African American, Latina, and Asian women, and a thoughtful body-image essay by a man. Inclusiveness extends to thin women: "The goal...is not to make girls who are naturally thin or blonde feel invisible...Whether you're fat and fabulous, naturally thin, or a thick chick somewhere in between, AdiosBarbie.com welcomes you!"

Page design is clean. The atmosphere is fun, with Barbie-doll history and a "feed the model" game. Interesting role models are featured — "outlaws" like Leslie Segar, a gymnast, hip-hop dancer, and big woman.

What's lacking: Content, although solid, is thin; more links to books, articles, and other websites would be great. There's nothing here about the health arguments around body size. Pages and articles are undated. The letters-from-readers section is buried in a subpage. Nevertheless, this is an appealing gateway into thinking about the issues, especially for young women.

Big Fat Blog (BFB)

URL: <http://www.bigfatblog.com/>

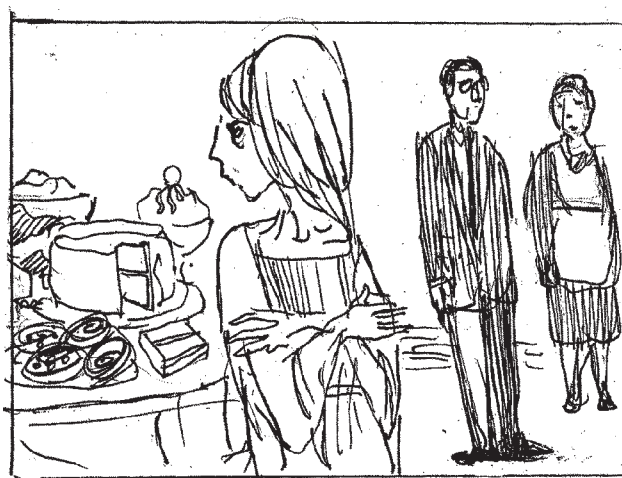
Developed/controlled by: Paul McAleer

Last updated: Major site overhaul on August 22, 2003; new postings almost daily

Reviewed: July/August 2003

Paul McAleer, who started researching sizism in college and ran the online Fat Acceptance Resource before turning it into a weblog, or "blog," has a great thing going here. BFB fulfills its limited but clear purpose thoroughly: commenting from a size-accepting perspective on media depictions of and arguments about fatness. Paul controls the site, but it's not restricted to his own articulate commentary on the linked articles; he also selects and posts responses from other readers, monitoring the discussion responsibly and enforcing firm guidelines (e.g., "no fat-bashing,"), but accepting different viewpoints and even allowing the "fat = unhealthy" debates to be rehashed now and then.

Discussions are spirited and mostly respectful. Men and women seem to contribute equally. Feminism comes up explicitly, and a feminist outlook seems to predominate. Last December saw discussion about Susie Orbach's (of *Fat Is a Feminist Issue* fame) plan to sue Weight Watchers for fraudulent advertising. There's also an interview with progressive feminist Anita Roddick. A currently "sidelined" search feature may be reinstated soon; in the meantime, archived posts are grouped both by category and by date, and Paul himself replied quickly when I emailed for help in



Miriam Greenwald

relocating a post I'd read. Regular columns by Tish Parmeley and Jennifer Portnick were introduced with the August 2003 site relaunch.

This thought-provoking blog, with its good examples of online discussion and media "watchdogging," is a valuable resource for undergraduate women's studies and communications courses as well as individual exploration.

Big Girl Pride

URL: <http://www.biggirlpride.com>

Developed/controlled by: Tigress Osborn

Last updated: Unknown

Reviewed: July 2003

Teacher and writer Osborn started this in November 2001, in reaction to some online "fat humor" that she found offensive. Big Girl Pride has an impressive (but not exclusive) women-of-color emphasis. Unique features include a page on breast cancer, with facts and statistics about issues for large women of color; a "get moving" page linking to a news article on the "fat and fit" debate; a book discussion group ("loving our shapes in life and literature"); "Big Girl Sistaz," an online group "for plus-size African-American women"; and a section for original writing by the webmistress and others. A very worthy effort by an individual activist.

BodyPositive®: "Boosting Body Image at Any Weight"

URL: <http://www.bodypositive.com/>

Developed/controlled by: Deborah Burgard, Ph.D.

Last updated: February 2001

Reviewed: July 2003

Burgard, a psychologist specializing in women's issues as well as a fitness instructor, co-wrote *Great Shape: The First Fitness Guide for Large Women*, as well as the essay "Alternatives in Obesity Treatment: Focusing on Health for Fat Women" in *Feminist Perspectives on Eating Disorders*. My only criticism is that her excellent website is not being updated (and the nonfunctional search feature is probably a casualty of that). Nevertheless, there's a wealth of material here for both professionals and laypeople.

First laudable feature: the Contents page operates like a site map, an essential navigation tool in my opinion. Too bad more websites don't provide these.

Of use to anyone: "Forums" that pose issues, ask questions, and post reader responses. The feature is inactive now, but the archive of seventeen topics (from "Body Appreciation" to "Challenge to the Weight Loss Industry") is valuable reading. Some reader comments are heartbreaking: "My husband thinks I am a size 4. I am actually a 6-8 but I can't tell him that, he'll think I'm fat."

Resources for individuals include "Exercise as a Foreign Language," "Why Weight Neutrality?," and "Obtaining Respectful Medical Care," as well as bibliographies and size-acceptance links.

Especially for health care professionals are sixteen citations (on "non-diet approaches to obesity treatment") to such scholarly publications as the *International Journal of Obesity*, the *Journal of Social Issues*, and *Medicine, Exercise, Nutrition and Health*; and a bibliography of twenty-five books, including Mimi Nichter's *Fat Talk: What Girls and Their Parents Say About Dieting* (Harvard University Press) and Katherine Phillips's *The Broken Mirror: Understanding and Treating Body Dysmorphic Disorder* (Oxford University Press).

Council on Size & Weight Discrimination (CSWD)

URL: <http://www.cswd.org/>

Developed/controlled by: CSWD (Miriam Berg, President)

Last updated: Uncertain, but most pages are copyrighted: many 2000, some 2003

Reviewed: July 2003

Note some famous names here: Lynn McAfee, Director of Medical Advocacy, is the former Lynn Mabel-Lois of the 1970s Fat Underground. William J. Fabrey founded NAAFA and was a regular *Radiance* columnist.

Site design is clean and simple, and statements are clear. CSWD is "a not-for-profit group which works to change people's attitudes about weight. We act as consumer advocates for larger people, especially in the areas of medical treatment, job discrimination, and media images." The organization's first two belief statements are that "all people, no matter what their weight, deserve equal treatment in the job market and on the job" and "deserve competent and respectful treatment by health care professionals."

Notable features:

- Report and commentary on a longterm diet study reported in *JAMA*.
- Indepth information on discrimination in employment and medical care, with practical suggestions both for physicians who want to more adequately serve their fat patients and for fat employees who feel they have been unfairly treated at work and want to consider steps short of legal action as well as formal procedures.
- Eleven bibliographies: Body Image; Children and Teenagers; Eating Disorders; Feminism (with forty-plus titles); Food, Exercise, and Health; Health and Weight; Media Images; Medical Discrimination; Men and Weight; Non-Diet Approaches; and Weight Discrimination.

Criticism: Perhaps the design is too simple — it would help, for instance, to have complete contents (or at least all the major categories) linked from every page instead of having to retrace steps to the main page to change categories.

Fat Girl Breakdown (FGBD)

URL: <http://www.fatgirlbreakdown.com/>

Developed/controlled by: Courtney & others listed as “staff” by first name only

Last updated: June 2003

Reviewed: July 2003

This “collaborative web zine” was started in May 2002. Courtney welcomes visitors with, “This is a safe place for people of any size, color, gender, class, or sexual orientation to talk about body image, fat oppression, size acceptance, body issues, self esteem, sexuality, feminism, mass media, and anything else that remotely correlates to those issues. YES, that means that we are boy-inclusive and trans-inclusive.”

FGBD functions much like a blog, but with original writings by different contributors as well as postings by the web owner. “Diary of a Fat Bulimic” should be read by anyone who thinks a person can’t be fat and starving at the same time. As in a blog, there are reader comments following the main articles and essays.

The site is third-wave-feminist-oriented and includes links to DIY (do-it-yourself) resources and “human rights and politics” sites. There are also message boards, photo

galleries, creative suggestions for fat activism, thirteen links for “fat positivity” and four for “fat-positive artists, musicians, and rad people”: photographer and model Heather Corinna, artist and art teacher Jodee Rose, self-described “badass fatass jew dyke amputee, performance artist, writer and activist” Nomy Lamm, and writer and educator Hanne Blank.

First Do No Harm (FDNH): An Alternative Approach For Assisting Clients with Eating & Weight-Related Concerns

URL: <http://www.jonrobison.net/FDNH/>

Developed by: Angie Berg, R.N., C.S., & Joyce Burke, R.N., C.S.

Maintained/controlled by: Jon Robison, Ph.D., M.S.

Last updated: Spring 2003

Reviewed: July 2003

Jon Robison has a Ph.D. in health education and human performance and an M.S. in human nutrition; he’s adjunct assistant professor in Michigan State University’s Department of Kinesiology, executive co-director of the Michigan Center for Preventive Medicine, and a writer/lecturer on holistic health. Robison is an advocate of “health at any size.”

Actually posted as a section on Robison’s personal website, FDNH was developed in 1998 by two former Michigan State graduate students — family nurse practitioners — who worked with Robison, and it’s based on his course “New Paradigm Approaches to Issues of Weight and Eating.” Essentially a set of learning modules for health care practitioners, with lots of citations to scholarly references, the course would be accessible to anyone seeking solid background on the health issues surrounding body weight. The health debates are hot and heavy these days, and the issues of discrimination, acceptance, justice, and equality can get murky. Robison’s work does an important service.

The site uses Frames. Lessons include “the historical evolution of the thin ideal,” “the relationship between weight and health,” “pleasurable physical activity,” “size-friendly health care,” and case studies about treating patients within the “new paradigm.”

Each page is copyright-dated, many as Fall 2001, but at least one as Spring 2003, indicating that the site continues to be updated.

Well worth the extra clicks is this thought-provoking scholarly article on Robison's personal website, <http://www.jonrobison.net/> (under "Articles to Download"): "Weight, Health & Culture: Shifting The Paradigm For Alternative Health Care," published in *Alternative Health Practitioner*, Vol. 5, No. 1, Spring 1999.

Healthy Weight Network

URL: <http://www.healthyweightnetwork.com/>

Developed/controlled by: Francis M. Berg, M.S.

Last updated: Uncertain, but some parts appear recent (e.g., the 2004 dates for "Healthy Weight Week" are posted)

Reviewed: July 2003

"Francie" Berg is a nutritionist, adjunct professor at the University of North Dakota School of Medicine, founder and former editor of *Healthy Weight Journal*, and author of numerous books, notably *Women Afraid To Eat: Breaking Free in Today's Weight-Obsessed World*. Her site promises "weight and eating books and information by recognized scientific experts. Authoritative, scientific research on dieting, the failure of weight loss programs, eating disorders, obesity, overweight, size acceptance, diet quackery, and moving ahead with the nondiet health at any size paradigm."

Berg's site is especially valuable for its introduction to the reputable *Healthy Weight Journal* (subtitled *Research, News, and Commentary across the Weight Spectrum*), with links to contents and a number of full-text editorials. (Unfortunately, recent issues are not listed here, and the links to features are broken, but these drawbacks probably have to do with the journal publisher's restrictions). Article titles include "Is Weight Loss Effective in Diabetes Treatment?" by Donna Ciliska, R.N., Ph.D., in vol.12, no.2 (March/April 1998); and "Rapid Weight Loss Involves Risk," by Sheri Albert, M.P.H., R.D., in vol.14, no.4 (July/August 2000). The journal itself costs a hefty \$95.00 a year from Decker Publications, but university libraries may have subscriptions or access through databases such as Ebsco Host. One of the latest issues has an essay by fat-feminist activist and writer Marilyn Wann (of *Fat! So?* fame).

Negatives: the confusing, hard-to-follow home page; the probability that much of the site is outdated; and the difficulty of finding the Network's mission statement, which is a good one (scroll to the very bottom of the screen at <http://www.healthyweightnetwork.com/assoc.htm> to read it).

International Size Acceptance Association (ISAA)

URL: <http://www.size-acceptance.org/>

Developed/controlled by: ISAA (Allen Steadham, Director)

Last updated: July 2003

Reviewed: July 2003

This international, multiracial membership organization, which fights size-based discrimination, is relatively new (formed in July 1997) and headquartered in Austin, Texas. It has chapters in Russia, the Philippines, the Netherlands, Canada, the U.K., and "Arab Nations," as well as various U.S. regions; there are also some virtual, non-geographic chapters specifically for women. The site includes an e-zine called "Without Measure," with a section for teenagers. A new feature is talk radio, available in several formats from the website.

The organization is officially opposed to weight loss surgery and active in campaigns against it. Interestingly, the Resources page includes a link to the site of a dance and horseback riding instructor who now supports and has had the surgery.

Site design and navigation could be better. Flashing icons are distracting, as are the multiple colors and fonts. Some pages open in completely new windows and others don't.

Largesse: The Network for Size Esteem

URL: <http://www.largesse.net/>

Developed/controlled by: Karen Stimson and Richard Stimson, Co-Directors

Last updated: Unknown

Reviewed: July 2003

This site's valuable resources include public service handouts ("14 Ways to Better Health Right Now," "Fat Feminism: Politics and Perspective," "The Politics of Dress"); information on International No-Diet Day (May 6); a section called "Deconstructing Media Misinformation," which currently critiques a WebMD article about the so-called hazards of baby fat; and lots of links to fiction and other books — and to artists I didn't see mentioned elsewhere, like James Stanley Daugherty, who photographs large female nudes, and the Fat Chance Belly Dance troupe from San Francisco.

But the *best* feature by far is the page for the Fat Liberation Archives, which are maintained physically by Largesse and are being converted over time into electronic format. Here you can read the text of the original “Fat Liberation Manifesto” (from the Fat Underground in 1973) as well as other primary documents and explore a time line of “Fat Feminist Herstory” from 1969 to 1993. This is a great repository of information about the roots of the movement, maintained by one who was there — Karen Stimson, formerly Karen Jones, was one of the 1970s activists.

NAAFA (National Association to Advance Fat Acceptance) Online

URL: <http://www.naafa.org/>

Developed/controlled by: NAAFA (Conrad H. Blickenstorfer, Chairman; Kathleen Noon, President)

Last updated: Appears to be continuous (e.g., newsletter dated June 30, 2003 is posted)

Reviewed: July 2003

Another membership organization, NAAFA is the oldest one around, founded in 1969 as “a non-profit human rights organization dedicated to improving the quality of life for fat people.” Not always known for supporting feminism, NAAFA today incorporates a feminist caucus (led by Fat Underground pioneer Judy Freespirit), a lesbian fat activist task force, and a lesbian/gay/bisexual group among its special interest groups (SIGs) with discussion boards.

The site states the organization’s policies on issues from adoption discrimination to physical fitness, and offers information brochures such as “Airline Tips for Large Passengers,” “Facts About Hypertension,” and “Declaration of Health Rights for Fat People.” NAAFA’s newsletters can also be read online.

The site’s book service is a treasure: not merely a unique list of books, tapes, and videos, but also a storefront. You can even purchase the out-of-print 1970 classic *Fat Power* by Llewellyn Louderback. On a separate page is a bibliography of scholarly publications about weight by Paul Ernsberger, Ph.D., chair of NAAFA’s Advisory Board.

Criticisms: distracting, busy layout with flashing and scrolling banners; hard-to-find staff/board rosters.

Radiance Online: The Magazine for Large Women

URL: <http://www.radiancemagazine.com/>

Developed/controlled by: Alice Ansfield, *Radiance* Founder, Publisher, Editor

Last updated: August 2003

Reviewed: July 2003

It was a sad day when publication of this quarterly was put on hold (in December 2000). Founder Ansfield says she is “open to finding a new publisher or group to take on the magazine”; meanwhile, the site is extremely valuable for its searchable archive of numerous (not all) articles from the sixteen-year print run. Back issues can be purchased here as well, although more and more are going out of print.

Radiance is not primarily a fashion magazine, although it certainly has included fashion features and advertising and had swimsuit editions. All of its features — compelling and intelligent personal stories, fiction and poetry, interviews, reviews, news, and professional reflections — are substantive, strong, and feminist.

Just a few of the many articles available online: “Jodie’s Body: South African Actress Aviva Jane Carlin Reveals All on Body Image, Apartheid, and Art,” by Elaine Hesse; “Beauty: My Thoughts as a Teenage Artist,” by Elizabeth Grunsky; “Health at Every Size: A Size-Acceptance Approach to Health Promotion,” by Joanne P. Ikeda, M.A., R.D.; “Red Line: The Tragedy of Weight Loss Surgery,” by B. Shanewood; “Digesting Gilbert Grape: An Interview with Novelist-Screenwriter Peter Hedges,” by Gloria Cahill; and “Freedom: A Mother’s Reflections on her Relationship with her Fat Daughter,” by Helen Bigelow.



Miriam Greenwald

Conclusion

Exploring feminist size acceptance using the Internet will definitely not be a one-stop- or even a twelve-stop-shopping experience. But visiting this group of sites might jump-start, fuel, or expand your feminist thinking about fatness. One benefit of starting here is that these sites lead to bibliographies of non-Web resources as well as lots of other Internet links. It will be helpful, though, to supplement this approach with literature searches in online journal databases and library book catalogs.

Notes


1. Karen W. Stimson, "Fat Feminist Herstory, 1969–1993: A Personal Memoir," in the Fat Liberation Archives maintained by Largesse, the Network for Size Esteem; see <http://largesse.net/Archives/herstory.html>
2. See <http://www.largesse.net/Archives/FU/manifesto.html> in the Fat Liberation Archives.
3. B. Shanewood, "Discovering the Truth: An Interview with Medical Rights Champion Lynn McAfee," in *Radiance: The Magazine for Large Women*, Winter 1999; <http://radiancemagazine.com/truth.html>; linked from the Fat Liberation Archives; see <http://www.largesse.net/Archives/FU/index.html>
4. Stimson, "Fat Feminist Herstory," <http://largesse.net/Archives/herstory.html>
5. See, e.g., Nicky Diamond, "Thin Is the Feminist Issue," *Feminist Review* no.19, March 1985, pp.45–64.
6. Michelle Goldberg, book review on Salon.com, January 5, 1999, <http://www.salon.com/books/sneaks/1999/01/05sneaks.html>
7. Albert J. Stunkard, M.D., and Jeffrey Sobal, Ph.D., quoted in "Wellness in Wyoming Proposal," <http://www.uwyo.edu/winwyoming/propdrft.htm>
8. There's a lot out there to sift through, though, and it helps to have a handle on terminology. For instance, don't bother searching on "women" + "obesity" except for shock value — that strategy with Google will produce a staggering

half-million hits (with five of the first ten offering prescription diet drugs); even "obesity" + "feminism" nets about 4,000. "Size acceptance" + "feminist OR feminism" brings up about 360 "most relevant" hits; add "obesity" and get just under a hundred. I tried several different strategies using Google, including searches for "fat oppression," "weight discrimination," and "fat liberation," and got significantly overlapping results. I also ran a couple of these searches on Yahoo, getting virtually the same hits.

9. For an introduction to this phenomenon, see "What Is a Blog?," *Globe and Mail Update*, March 2, 2002, <http://www.globeandmail.com/series/dot-com/blog02.html>

[JoAnne Lehman is co-editor of *Feminist Collections* and has been healthy at various weights in her adult life. She may have unwittingly performed her first anti-diet action when, at age ten or so, she unwrapped and ate a Hershey bar in the middle of her mother's Weight Watchers meeting. She is grateful that although she is the daughter of a dieter, (1) she was never pushed to participate and (2) she never had the willpower to starve herself.]

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E-SOURCES ON WOMEN & GENDER

Our website (<http://www.library.wisc.edu/libraries/WomensStudies/>) includes all recent issues of this column (formerly called “Computer Talk”), plus many bibliographies, core lists of women’s studies books, and links to hundreds of other websites by topic.

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

WEBSITES

Launched in May 1993, the **CANADIAN WOMEN’S HEALTH NETWORK (CWHN)** remains committed to developing the necessary “resources and strategies to better women’s health.” The network’s website at <http://www.cwhn.ca> offers women a wide array of valuable online resources that reflect a “holistic vision of women’s health.” Users can read an online version of CWHN’s *Network* magazine; explore links to articles on breast cancer, eating disorders, reproductive health, and other women’s health-related topics; and read book reviews. The site also contains an electronic bulletin providing up-to-date information on new policies, research from the Centers of Excellence for Women’s Health, current events, and updates on women’s health issues.

JAGORI, started in 1984, is a documentation, resource, and training center for women in India. The center, located in New Delhi, offers libraries of both print and video resources. Jagori’s website, at <http://www.jagori.org>, includes information on the documentation and training programs the organization provides, current campaigns and ongoing projects, and a page on the Indian Women’s Movement.

KARAMAH: MUSLIM WOMEN LAWYERS FOR HUMAN RIGHTS is dedicated to the belief that “dialogue, peaceful conflict resolution, democratic structures and active involvement can counter the destructive effects of ignorance, silence and prejudice.” Founded in 1993, Karamah (“dignity”) has as its objective to educate about

freedom of religion and the civil rights movement as well as to offer legal help to Muslim communities and organizations. The organization’s website at <http://www.karamah.org> includes a number of articles, press releases, and speeches.

LESBIAN ADVOCATES–PHILIPPINES (LeAP!) is an NGO — formed in 2000 — that envisions “a society that recognizes and respects the responsible expression and exercise of reproductive and sexual rights and choices of all people regardless of their sex, gender, sexual orientation and other status.” LeAP! aims to raise awareness on lesbian issues and provide support for the lesbian community; many of the organization’s programs are listed on the website at <http://leap.pridemanila.cjb.net>

The **NETWORK OF WOMEN IN MEDIA, INDIA (NWMI)** is an informal, nonhierarchical organization of women in media professions that began in January 2002 with the goal of providing a forum to “share information and resources, exchange ideas, promote media awareness and ethics, and work for gender equality and justice within the media and society.” The network’s website (<http://www.nwmindia.org/>) facilitates the sharing of information through its various interactive resources including discussion forums and opinion polls, as well as current news stories. Style guides, codes of ethics, and other resources that help promote professionalism and career advancement in the field of journalism can also be found on this site.

The **PROVINCIAL ADVISORY COUNCIL ON THE STATUS OF WOMEN (PACSW)** exists “to provide advice to government on issues of women’s social and economic equality” in the Canadian provinces of Newfoundland and Labrador. The council’s website (<http://www.pacsw.com>) contains a plethora of information on issues that will be raised during the upcoming provincial election — among them health, violence against women, housing, and childcare. A link to the online guidebook *Feminism: Our Basis of Unity* helps women to find ways to “discuss, listen, teach and learn from other women and organizations.” Also located on the site are links to local status-of-women councils and community alliances (including women’s shelters), PACSW news bulletins and other publications, and links to related websites and research.

SENIOR-SPIRIT: AN E-ZINE FOR 50+ WOMEN, located at <http://www.senior-spirit.com/>, is a bimonthly electronic publication featuring articles on lifestyle, health, travel, and other information useful and relevant to older women. Founded by Mary Ann Zimmerman, Senior-Spirit acts as an “advocate, mentor and instructor.” It is “a source to help lessen the weight of every day problems” that inspires, informs, and celebrates women in the later stages of their lives. Among the interesting stories currently featured on the home page is “Fashion Heresy...the Case for Not Dressing Your Age.” The site also provides useful links to health, travel, and financial information; an online bookstore; and a forum through which senior women can share ideas and experiences (the current topic is “Widows-In-Control”).

WE HAVE BRAINS is a “discussion project for feminists” and “the feminist-curious.” Each week a new question is posted to which readers can reply. There is also a weekly posting of “Grrrly News,” which consolidates many women-related news articles into one place, and “They Have Brains,” which profiles a different feminist figure every week. The site is located at <http://www.wehavebrains.com>

The California-based website **WITHITGIRL** (<http://www.withitgirl.com>) is a refreshingly alternative site for independent girl “boarders” (as in surf-, snow-, or skate-) and other athletes, as well as visual artists, writers, music lovers, and moviegoers. Fairly easy to navigate and appropriate for young women age twelve and up, WithItGirl steers away from the mainstream, encouraging high-powered participation in life. Users will find movie, book, and band reviews, an art gallery, thought-provoking articles on topics ranging from women’s boxing to confronting cadavers in medical school, the GetItGirl store (where you can get everything from surfboards to guitar-pick earrings), message boards connecting young women from around the world, and links to other sites. Site visitors may want to take a look at Team WithItGirl, a showcase of young women who compete in various boarding sports at amateur or professional levels.

Women Against Fundamentalism (WAF) was a London-based organization that became inactive in 1997. The new website **WOMEN AGAINST FUNDAMENTALISMS** represents a revival of the organization that aims to uphold the original goals of studying and challenging fundamentalisms in all religions. The site, at <http://waf.gn.apc.org>,

includes much information about fundamentalism and how it affects women, articles from journals, a discussion group, and links to other related sites.

The purpose of **WOMEN LIVING UNDER MUSLIM LAWS (WLUML)** is to “facilitate access to information and each other.” The site includes extensive listings of news articles, calls for action, and publications, and a page of links to other websites not only about women in Islam, but also about reproductive rights, sexual identity, gender equity, and a number of other women-related topics. The site, at <http://www.wluml.org/english/index.shtml>, can be viewed in English, French, or Arabic.

ONLINE PUBLICATIONS

In 2001, the Applied Research Branch (ARB) of Human Resources Development Canada (HRDC) commissioned research that would “provide a more in depth understanding of women’s experiences in the institutions of education, employment, and the family.” ***POLICY RESEARCH ISSUES FOR CANADIAN YOUTH: TRANSITION EXPERIENCES OF YOUNG WOMEN***, by Lesley Andres (April 2002), focused on school subject choices among girls and boys, higher education, career choices and expectations of young women, and the relationship between employment, family, and income earnings. A comprehensive look at the research literature on these topics revealed that while female inequality at the macro level has remained “remarkably stable” in the areas of education, occupation, and income earnings, certain groups, including female lone parents and low-income families, continue to experience significant disadvantages. A full-text version of this paper can be found at http://www.hrdc-drhc.gc.ca/sp-ps/arb-dgra/publications/research/2002docs/SP-555-11-02/SP-555-11-02_E_abs.shtml

WOMEN IN DAILY LIFE: AN ON-LINE BIBLIOGRAPHY is a collection of archives from the Center for Jewish History that “represents all of the areas in which Jewish women have played a major role including her involvement in Domestic Life, Social Life, and Formal Occupations.” Also found in the selective bibliography are sections for “general bibliographies on women as well as periodicals for and by women” and holdings from Yeshiva University

Museum that include photographs, objects, paintings, and textiles. *Women in Daily Life* can be found on the Center for Jewish History website at <http://www.cjh.org/academic/women.html>

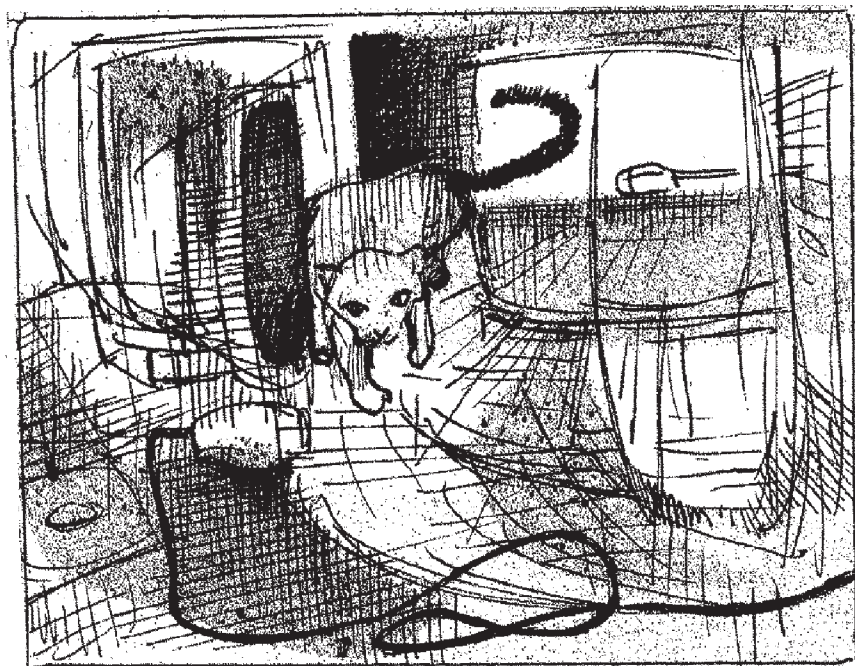
In the introduction to the UNIFEM publication **WOMEN, WAR AND PEACE: THE INDEPENDENT EXPERTS' ASSESSMENT ON THE IMPACT OF ARMED CONFLICT ON WOMEN AND WOMEN'S ROLE AND PEACBUILDING**, authors Elisabeth Rehn and Ellen Johnson Sirleaf state, "Our purpose is to expose women's invisibility — as victims, as survivors and as peace-makers and leaders," and clarify that "reducing the women we met to mere tragedy is not our goal." Their assessment addresses such issues as sexual slavery and exploitation, displacement, malnutrition, HIV/AIDS, the effects of sexual violence on mental health, justice and accountability, and women's involvement in peace efforts, using the firsthand accounts of women in conflict areas to encourage global awareness and local change. The 155-page document includes bibliographic references; chapters can be downloaded in PDF format at <http://www.unifem.org> under "Resources."

E-MAIL LISTS/ONLINE FORUMS

SYSTEMS ONLINE COMMUNITY, at <http://www.systers.org/>, started as small mailing list in 1987; it now has more than 2800 members in fifty-some countries and is part of the Institute for Women and Technology. Membership is restricted to women "in the technical end of computing." A thoughtful essay on why it is not discriminatory to allow only females to join, by late founder Anita Borg, is at <http://athena.systers.org/about.html>; the argument might provide good material for discussion in any women's studies course.

WAF-L is the email discussion group of the London-based **WOMEN AGAINST FUNDAMENTALISMS**, whose website is described above. To subscribe, send an email to listproc@gn.apc.org with the message **subscribe waf-l andy blogg**s (replacing "andy blogg"s with your name).

m Compiled by Teresa Fernandez,
Melissa Gotlieb,
and Mary Photenhauer



Miriam Greenwald

NEW REFERENCE WORKS IN WOMEN'S STUDIES

Reviewed by Phyllis Holman Weisbard, Victoria Chu, Teresa Fernandez, Carrie Kruse, and Mary Photenhauer

AMERICAN WOMEN

Cynthia B. Costello & Anne J. Stone, eds., for the Women's Research and Education Institute, *THE AMERICAN WOMAN 2001–2002: GETTING TO THE TOP*. New York: Norton, 2001. 412p. illus. index. pap., \$15.95, ISBN 0-393-32142-8.

Cynthia B. Costello, Vanessa R. Wight, & Anne J. Stone, eds., for the Women's Research and Education Institute, *THE AMERICAN WOMAN 2003–2004: DAUGHTERS OF A REVOLUTION—YOUNG WOMEN TODAY*. New York: Palgrave Macmillan, 2003. 413p. illus. index. pap., \$24.95, ISBN 0-312-29549-9.

The *American Woman* biennial series is the best consistent ready reference resource I know of for basic statistics on U.S. women. Each volume provides demographic data; tables on educational attainment; the number of legal abortions performed and other health-related topics; figures on labor force participation, income, and poverty rates; data on women in the military; and information on women in politics. The information is compiled from a variety of primary statistical sources, such as the Census Bureau, the Bureau of Labor Statistics, and the Department of Defense and occasional analyses in newspapers. Each table in *The American Woman* lists a specific source; if that source is available online, the editors give the Internet address. An updated set of tables from

the 2001–2002 edition, some of which could not be included in the 2003–2004 print volume due to space limitations, is online at <http://www.wrei.org/projects/taw/facts.htm>

Besides offering a statistical portrait of American women, the first half of each volume is thematic, with several contributed essays on aspects of the theme. As a result, libraries and individuals should keep all the *American Woman* books, rather than following the usual practice whereby almanacs are discarded once the latest biennial is acquired. The editors have an excellent track record of selecting issues of import on American women. Past topics include health, work, and projections for women's lives in the twenty-first century. These eighth and ninth volumes in the series are truly exemplary. *Getting to the Top* examines leadership in different contexts, with articles written by experts in their fields. Ruth B. Mandel, Director of the Eagleton Institute of Politics at Rutgers University, assesses political leadership; Mariam Chamberlain, founding president of the National Council for Research on Women, surveys women in higher education; Sheila Wellington and Katherine Giscombe, respectively President and Director of Research and Advisory Services for Catalyst, a national organization that conducts research on women in business, take on corporate America; Lois Gray, an emerita professor of Labor Management Relations at the New York State School of Indus-

trial and Labor Relations, writes about women in union leadership; and Judith Youngman, Associate Professor of Political Science at the U.S. Coast Guard Academy, addresses women in the military. Each essay hails the progress made by women in filling a greater percentage of leadership ranks, yet remarks, too, on the barriers remaining before the percentage of leaders who are women approaches parity.

Daughters of a Revolution—Young Women Today taps a subject that is of obvious and immediate relevance to students. The essays on health and integrating work and life should interest them, but if they only read one chapter it should be "The Economics of Young Women Today," by Lani Luiciano, in which she documents how little money young women put away in retirement accounts. She cautions,

Today's young women grew up in an era of generous social spending that now seems at an end. Those who are ill-prepared to earn, save, and manage money throughout their working years may face increasing economic disadvantages as they age. For these vulnerable women, the direction of public and private policies regarding pensions, health coverage, wages, and taxation will largely de-

termine whether they face an impoverished old age. (p.158)

Changes in public policies affecting finances as well as education, work, and health are further spelled out in "Taking It From Here: Policies for the Twenty-First Century," by editors Costello and Wight.

Many of the tables and analyses in *Daughters of a Revolution—Young Women Today* were prepared specifically for this volume and would be difficult to tease out of the original source material. From the data emerges a picture of a diverse cohort quite different from their mothers' generation. In her introduction to the volume, Anne J. Stone points to interesting contrasts, culled from the subsequent essays. Many more young women in the United States today are Hispanic than in the earlier group, for example, and the percentage of Asian/Pacific Islanders, though small, has doubled in twenty-five years. One in seven of the young women is foreign-born. If she marries at all, she is likely to do so between the ages of twenty-five and thirty-five, whereas her mother's generation did so earlier. She can also expect to live longer, yet unprotected sex is a riskier activity healthwise than it was then. Almost two-thirds of women with children under age three are now in the workforce, close to double the percentage in 1975. Balancing work and home life, however, is still a task where women need to be "creative and proactive" (p.30).

Although *Daughters of a Revolution* documents choices young women have today, it does not discuss Third Wave feminism, often associated with young women. There's no formal ref-

erence work on that subject to date, but interested readers may want to look at a new Third Wave anthology, *Catching a Wave: Reclaiming Feminism for the 21st Century*, edited by Rory Dicker & Alison Piepmeier (North-eastern University Press, 2003), or the journal *Sexing the Political: A Journal of Third Wave Feminists on Sexuality* at <http://www.sexingthepolitical.com>

ARTISTS

Susan R. Ressler, ed., **WOMEN ARTISTS OF THE AMERICAN WEST**. Jefferson, NC: McFarland, 2003. 357 p. ill. bibl. index. \$75.00, ISBN 0-786-41054-X.

This book aims, in the words of the editor, to ask how women's roles fit in with the masculinized ideals of conquest and domination that we have come to associate with the American West. While comparable to other biographical encyclopedias on women artists of the West, this one gives the reader a closer look at the lives of artists than many of the others. *Women Artists of the American West* is divided into two parts: a set of interpretive essays and a biographical dictionary of the artists discussed in the essays. It is these essays that give insight into the lives of the selected artists, many of whom remained (or still remain) in relative obscurity for much of their lives. They are divided into four themes: community, identity, spirituality, and locality. Editor Susan R. Ressler has chosen essays written not only by scholars, but by artists as well. The authors' fields of expertise also vary greatly, from women's history and art history to educational psychology and the social sciences. Most art media are represented, including photog-

raphy, painting, printmaking, traditional crafts, sculpture, installation, and digital art.

The group of essays under the heading "Community" share the same recurring attributes that Ressler defines as "cooperation, collaboration, and coalition" (p.17). This section includes an essay on quiltmaking, one on a pair of women who have been painting together for thirty years, and one, by the editor, on the community of Asian American women artists. Identity, as Ressler points out in the introduction to the next group of essays, is "linked to, but different from, community" (p.81). In the essays grouped under "Spirituality," we see how the American West has long been considered a place of spiritual renewal. The section of essays on locality deal with the power of place. Ressler points out that these essays and their often challenging points of view present conflicting definitions of what constitutes art of the American West, which is not surprising as everyone has their own definition of locality and what they call home. After these four groups of essays is a fifth section called "Telling Visions," made up of autobiographical narratives by Corinne Whitaker and Betty LaDuke.

This book also contains a number of black-and-white reproductions of artists' works, as well as photographs of the artists. There are thirty-two color plates, containing sixty-two photographs of works, between the sections on identity and spirituality. These color pictures are a great addition, something many biographical dictionaries do not have.

The second section of the book, made up of short biographies of the artists included in the essays, is similar to the content of any other biographical dictionary. Because this book goes into such great detail about the artists,

Ressler includes only a limited number of them. She also mentions in her introduction a desire to avoid duplicating the works of others. Ressler seems to have achieved her goal, because while her work might be similar in subject matter to, for instance, *An Encyclopedia of Women Artists of the American West* (by Phil Kovinick and Marian Yoshiki-Kovinick), the two are different enough to merit a look at both. (For a review of the Kovinicks' *Encyclopedia*, see *Feminist Collections*, v.21 no.2). The *Encyclopedia* is also set up in two sections, one with short biographies of artists and the second simply with dates and places for artists for whom less information was available. Because each artist's entry is quite short, the *Encyclopedia* was able to include far more artists than *Woman Artists of the American West*.

Overall, it seems that Ressler has achieved her goal to "provide new perspectives for understanding and appreciating the diversity of women's expressive culture" (p.1).

[Mary Photenhauer, who wrote the above review, is pursuing a degree in music theory at the University of Wisconsin–Madison and is an assistant in the Office of the Women's Studies Librarian.]

BROADCASTING

Leora M. Sies & Luther F. Sies, *THE ENCYCLOPEDIA OF WOMEN IN RADIO, 1920-1960*. North Carolina: McFarland & Co., 2003. 407p. photogs. bibl. index. \$95.00, ISBN 0786414766.

The early half of the twentieth century brought booming innovations in American culture. Radio in particular was an integral part of the boom,

providing entertainment and news and serving as a venue for reaching the American public. Insignificant amounts of literature, however, have been devoted entirely to the females who were active in the radio field, and there were many. Although other resources cover women in communication, the work the Sieses did is specifically about women in radio and goes quite a long way toward recognizing their contributions.

For basic insight on women's evolution in radio, resources such as *Radio Voices: American Broadcasting, 1922–1952* (by Michele Hilmes, University of Minnesota Press, 1997) can be helpful. In the chapter "The Disembodied Woman," for example, Hilmes is able to capture the sense of discrimination that women experienced in both the public and private sectors of broadcasting. Other resources, such as Nancy Signorielli's *Women in Communication: a Biographical Sourcebook* (Greenwood Press, 1996), present a biographical history of key persons in various media. The Sieses, on the other hand, devote an entire book to the topic of women in radio.

Several special categories, such as comedienues, gender discrimination, and pioneers, provide a deeper understanding of some of the many issues surrounding women's broadcasting. Additional entries in the form of brief facts and short annotations about women and the programs they ran compliment and expand on the special categories. It should be kept in mind that these brief entries contain only the most basic facts on what women did in radio; they are not meant to be a source of full biographical information.

With so many women active in early radio it is no wonder only the most basic information is listed. Altogether, 10,500 names and programs pertaining to women were compiled. Each entry, however, is thorough, containing information about the program's or person's history on the air, the broadcasting radio station, and the duration, days, and time of day the program ran. A user-friendly how-to guide at the front of the book aids in interpreting the entries. Also of note are the appendix, which covers broadcasters by category, and two separate indexes for personal names and program names. Black-and-white photos throughout break up what would otherwise have been a monotonous list of entries.

The attempt to "describe some of women's achievements, as well as the put-downs and discriminations leveled against them and to show, despite frustrations, their significant contributions to American radio" appears to be well achieved. Annotated entries and categories of special interest encompass a broad range of significant women and radio programs. As one of the only encyclopedias on the topic, *The Encyclopedia of Women In Radio* is an ideal resource for high-school or upper-level libraries.

[Teresa Fernandez, who wrote the above review, is entering her fifth and final turbulent year as a landscape architecture student at the University of Wisconsin–Madison. She also works part-time in the Office of the Women's Studies Librarian.]

CHINESE WOMEN

Lily Xiao Hong Lee, ed., *BIOGRAPHICAL DICTIONARY OF CHINESE WOMEN: THE TWENTIETH CENTURY, 1912–2000* (2nd volume in a series, eds.-in-chief Lily Xiao Hong Lee & A.D. Stefanowska). Armonk, NY: Sharpe, 2003. 800p. glossary. \$109.95, ISBN 0-7656-0798-0.

Existing English-language biographical works on eminent Chinese of both dynastic and modern eras have failed to provide adequate coverage on women. The *Biographical Dictionary of Chinese Women: The Twentieth Century, 1912–2000* is another major contribution produced under the experienced and knowledgeable direction of editors-in-chief Lily Xiao Hong Lee and A. D. Stefanowska. Like the earlier biographical dictionary in this series, on Qing dynasty women,¹ this new volume gives voice to many remarkable but otherwise unknown women. The intended audience is English-speaking, including specialists, generalists, and readers who seek to learn more about the history of China and Chinese women. More than eighty biographers with subject expertise and translators from all over the world contributed to this project, without compensation.

This work pays tribute to the lives of some 300 women who left their mark in modern Chinese history by contributing toward or achieving prominence in their fields of expertise or by exerting certain influence over their contemporaries and/or posterity. Their biographies reveal inherent courage, strength, spirit, determination, and perseverance during a period

characterized by an insecure political atmosphere in China. Unfortunately, yet not surprisingly, many suffered and a few were branded as infamous.²

Both a retrospective and current biographical work, this dictionary includes women who were active between 1912 and 1990, with some biographies updated to 2000–2001. The availability of source materials, information, contributors and time governs the selection of biographees. Majority of the biographees are from China, Taiwan and Hong Kong, with the inclusion of non-Han minority women like Tibetans, Mongolians, Manchus, Bai, and Hui. There are also a number of overseas Chinese women like Amy Tan and Maxine Hong Kingston. The only non-Chinese woman included is Renée June-Nikel, also known as Wang Henei, a French sculptor who adopted Chinese citizenship and lived, worked, and died in China.

Biographees are grouped into thirteen major categories covering a variety of activities. Given the many political upheavals in China after the 1911 fall of the Qing dynasty, it makes sense that women in politics and government (revolutionaries, politicians, political activists, reformers, and women's rights activists) constitute the largest category. The second-largest group is that of literary women, including poets, fiction writers, essayists, and literary critics. The lesser categories are artists and performing artists (photographers, painters, sculptors, photographers, paper-cut artists, musicians, opera stars, dancers, singers, actresses, directors and producers of film, television, and theater), and others that include academics, scientists, policewomen, military officers, nuns, athletes, mountaineers, and entrepreneurs.

Entries are in alphabetical order according to romanized surnames. The traditional Chinese name order of surnames followed by given names is generally applied, and the pinyin romanization system is used for most names. Alternate spellings are linked by cross-references, and the extensive thirty-two-page "Glossary of Chinese Names" at the end of the work is especially valuable in providing useful "see" references for looking up names in Chinese and for checking alternative names or pseudonyms. It would be even more useful if corresponding page numbers were indicated for each name.

Entry length varies from a quarter of a page to ten pages, with the average being two and a half pages. A number of better-known and well-researched women such as Song Qingling, Soong Mayling, and Jiang Qing have longer coverage (four to ten pages). As a result of Lee's own expertise on women of the Long March (1934-1935),³ coverage on the thirty Red Army women on this historic trek is particularly detailed.

Each biography traces the life of the biographee from birth through death or to the present (if still living), with information on birth year, birthplace, family background, parents, spouse, children, and death year (if deceased). Information on her education, positions held, achievements, and organizational memberships is often included. Focus is given to her significant contribution, influence, or impact on other women. For some, their personal habits, hobbies, and peculiarities are also mentioned. Each entry is signed by the contributor and by the translator, if any. A bibliography of sources, including monographs, journal articles, encyclopedia articles, dictionary entries, and historical and

other biographical materials, accompanies each entry. Personal interviews also serve as a resource. Some recent Web resources with URLs are included in a number of bibliographies. The number of sources for each entry ranges from one to twenty-four.

A feature called a "Finding List by Background or Fields of Endeavor," which classifies women according to the activities by which they are best known, is provided before the biographical entries. This eight-page list functions as an index, and thus helps facilitate easy identification and location of women. Another feature is the one-and-a-half-page "Brief Chronology of Twentieth-Century Events," which outlines a list of key events for readers not familiar with twentieth-century Chinese history. The last feature is a short list of "Abbreviations and Guide to Chinese Words Used." These additional features should assist non-Chinese-specialist readers to better utilize this dictionary.

This fine work would be even more user-friendly if names in Chinese characters could be listed with the biographical entries (not listed just in the "Glossary of Chinese Names"), if the Chinese names of organizations and titles of works were provided, and if it included a subject index and an index of works cited for improved accessibility. The editors-in-chief are seemingly aware of these significant deficiencies, as they lament the financial constraints in the production of this work.

To conclude, this biographical dictionary is an invaluable reference work and research tool. It constitutes a major contribution to the knowledge and understanding of the fields of Chinese and women's studies. It captures the lives of twentieth-century Chinese women from diverse fields and is definitely a timely addition that fills a significant gap among existing

biographical dictionaries and encyclopedias, which give disproportionately heavy coverage to Western women and Chinese men. Indubitably, academic libraries affiliated with programs in Chinese and/or women's studies at both the undergraduate and graduate levels should have this fine work in their collections.

Notes

1. Clara Wing-chung Ho, ed., *Biographical Dictionary of Chinese Women: The Qing Period, 1644-1911* (1st volume in a series, eds.-in-chief Lily Xiao Hong Lee & A.D. Stefanowska) (Armonk, NY: Sharpe, 1998).

2. Jiang Qing (Madam Mao), for example, is infamous as the chief instigator of the Cultural Revolution (1966–1976). She is often referred to as the "white-boned demon," a man-eating demon capable of transformations, from the classical Chinese novel *Journey to the West*.

3. Lily Xiao Hong Lee & Sue Wiles, *Women of the Long March* (St. Leonards, NSW, Australia: Allen & Unwin, 1999).

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HISTORY

Larry G. Eggleston, **WOMEN IN THE CIVIL WAR: EXTRAORDINARY STORIES OF SOLDIERS, SPIES, NURSES, DOCTORS, CRUSADERS, AND OTHERS.** Jefferson, NC: McFarland, 2003. 214p. bibl. index. illus. \$32.50, ISBN 0786414936.

Larry Eggleston states in his preface that due to society's views on women's gender roles during the later half of the nineteenth century, "the great contributions made by many extraordinary women [in the Civil War] have not been properly recognized" (p.1). Eggleston's investigation into the world of women in the Civil War resulted in this biographical collage detailing many plucky women and the various roles they filled in order to help the cause.

Women in the Civil War comes complete with an index, a bibliography, and more than 200 pages of noteworthy information about women who served in significant positions during the war as doctors, spies, nurses, and even soldiers. Several chapters in the beginning of the book recount the story of a single woman soldier, such as Sarah Emma Evelyn Edmonds, who defied contemporary conventions and dressed as a man in order to enlist in the army. Other chapters cover individual spies and nurses or group the women by issue or profession. For example, one is devoted entirely to women political activists such as Dorothea Dix and Harriet Beecher Stowe. The remainder cover women nurses, doctors, and Daughters of the Regiments.

Two other notable works, Frank Moore's 1866 *Women of the War: Their Heroism and Self-Sacrifice: True Stories of Brave Women in the Civil War* (re-published by Blue/Gray Books in 1997) and *They Fought Like Demons: Women Soldiers in the American Civil War* (by DeAnne Blanton & Lauren M. Cook, Louisiana State University Press, 2002) were compared to *Women in the Civil War*. Although there are

some commonalities, *Women in the Civil War* is the only one of the three to include biographies of women who masqueraded as male soldiers. *Women of the War* only covers women who participated in religious and medical endeavors. Even though most of the biographies go into depth about these women's service during the war, comparatively little is mentioned about their reasons for joining or their lives before and after the war.

They Fought Like Demons excels at explaining women's motives for enlisting in the army. The book also paints a comprehensive picture of other issues a female soldier had to contend with, including the fear of being discovered, life after the war, and public opinion about women soldiers. Unlike *Women in the Civil War*, however, which uses a biographical format to feature the women, *They Fought Like Demons* tends to mention specific women only when what they did corresponds to the chapter's subject matter.

While the three texts complement each other in their ability to provide in-depth perspectives about the various roles women held and the reasons they participated in the war effort, *Women in the Civil War* is strong enough to stand on its own and is organized in a way that makes it a suitable reference for any reading level. More important, the book is one of few to feature biographies of women soldiers and provide sufficient background information about the women to make their stories credible.

[Teresa Fernandez, fifth-year landscape architecture student at the University of Wisconsin–Madison, wrote the above review.]

LESBIAN AND GAY STUDIES

Diane Richardson & Steven Seidman, eds., *HANDBOOK OF LESBIAN & GAY STUDIES*. Thousand Oaks, CA: Sage, 2002. 472p. index. \$89.95, ISBN 0-7619-6511-4.

Something caught my eye in this book even before the table of contents. On the verso of the title page, instead of a copyright statement for the book as a whole, each of the twenty-six essays and the introduction by the editors is separately copyrighted to its author(s). This means that any instructor wishing to distribute chapters to a class will need to track down individual authors for permission — and instructors *will* surely want to have their students read several essays in this excellent state-of-the-field collection. I would personally like to hand out the introduction to the uninitiated who are curious about what is meant by and included in lesbian and gay studies. Especially useful is the jargon-free explanation Richardson and Seidman offer for queer theory:

[Q]ueer theorists argue that there are many ways of being gay. Specifically, sexual identity cannot be separated from other identities such as race, class, nationality, gender or age. Any specific definition of homosexual identity is restrictive...Queers do not wish to abandon identity but to recognize and value the multiplicity of meanings that are attached to being gay or lesbian. This encourages a culture and movement where many voices and interests are

heard and shape gay life and politics. While it might make gay politics messy, it will bring more people into the movement and make possible varied political strategies. Queer perspectives also aim to shift the focus of analysis and politics away from thinking of gays as a separate group or a minority. Instead, queers focus on a system of sexuality that constructs the self as sexual, that assigns a master sexual identity as heterosexual or homosexual to all citizens and regulates everyone's sexuality in terms of a norm of sexual normality. Queers aim, then, to broaden sexual theory into a general critical study of sexualities and to expand politics beyond identity politics to a focus on the norms and regulations that control everyone's sexuality. (pp.3–4)

Many of the contributors to the *Handbook* are sociologists, and most of the essays fall within the social sciences. The first section, "History and Theory," begins with an assessment of the field as a whole (Barry D. Adam), then moves to how the heterosexual/homosexual binary has changed over time (Sasha Roseneil) and the need to mainstream insights from gay and lesbian studies (Peter M. Nardi). Next, biologist Lynda Birke examines scientific studies of sexual orientation, followed by Chrys Ingraham's hard look at the social construction of heterosexuality, in which she scrutinizes wedding practices. The section concludes with Stephen O. Murray's comparisons of homosexuality in different cultures.

Part Two, "Identity and Community," opens with "From the Bowery to the Castro: Communities, Identities and Movements," by Verta Taylor, Elizabeth Kaminski, and Kimberly Dugan. Nina Wakeford assesses the import of the Internet in "New Technologies and 'Cyber-Queer' Research," and other essays in the section focus on queer bodies (Gill Valentine), older gays and lesbians (Stephen Pugh), common ground between diaspora and queer theories (Anne-Marie Fortier), gay, lesbian and bisexual youth (Melinda S. Miceli), and bisexuality (Kristin G. Esterberg). Part Three, "Institutions," covers the State (Davina Cooper), health (Tamsin Wilton), sexuality and education (Debbie Epstein, Sarah O'Flynn, and David Telford), law (Leslie J. Moran), religion (Dawne Moon), the economy (Marieka M. Klawitter), media and popular culture (Joshua Gamson), and the family (with the best title in the book: "Queer Families Quack Back," by Judith Stacey and Elizabeth Davenport).

Lastly, Part Four, "Politics," consists of five chapters: Stephen Engel reviews the formation of the gay and lesbian movement in the United States, Valerie Jenness and Kimberly D. Richman cover anti-gay and -lesbian violence, Dennis Altman tackles globalization and the international gay/lesbian movement, Jyoti Puri probes the meaning of nationalism and transnationalism for gay and lesbian studies, and David Bell and Jon Binnie describe the debates that constitute "sexual citizenship"—in the areas of purchasing power, marriage rights, and the military.

There are other good reference works on gay and lesbian studies (*Encyclopedia of Lesbian and Gay Histories*

and Cultures, edited by Bonnie Zimmerman & George Haggerty [Garland, 1999–2000] and *Reader's Guide to Lesbian and Gay Studies*, edited by Timothy F. Murphy [Fitzroy Dearborn, 2000]), are especially worth mentioning). Each has its place. The *Handbook* is the best choice for academics in the social sciences who wish to get up to speed on the issues and debates within gay and lesbian studies.

MEDIA

Martha Leslie Allen, ed., *DIRECTORY OF WOMEN'S MEDIA*. Washington, DC: Women's Institute for Freedom of the Press, 2003. 98p. \$28.00 institutions (plus \$5.00 shipping & handling); \$23.00 individuals, prepaid (plus \$5.00 shipping & handling). Online at no charge: <http://www.wifp.org/DWM/DirectoryWomensMedia.html>

The Women's Institute for Freedom of the Press was founded in 1972 by Donna Allen (d. 1999) and is now directed by her daughter Martha, who worked alongside her and who shares her commitment to a democratic press in which women's voices are well-represented. Both women recognized that women's media outlets needed to be made aware of each other to foster communications among them, and hence the *Directory* was born in 1974. It is as necessary today as it was then. The *Directory* currently has the following categories: print periodicals, Internet periodicals, publishers, media organizations, news services, radio groups, film and video groups, music groups and websites,

theatre/art groups and websites, media websites, media-related directories, bookstores, and listservs. The listservs category is eclectic and is further subdivided into discussion lists devoted to health, lesbian/gay/bisexual/transgender, media, older women, outdoor activity, and political/educational issues. Each category has a corresponding geographical cross-index arranged by zip code.

There's been an online version since 2001, mirroring the print editions. There is no added searching advantage to the online version—as in the print edition, each alphabetically arranged section can be browsed alphabetically, as can its corresponding index by zip code. However, a comparison of the print and online versions shows that the online version is updated somewhat; and, in fact, the WIFP website encourages users to communicate additions and changes. Perhaps in the future WIFP can improve the searchability of the *Directory* by adding a mechanism for keyword searching throughout the listings. These days it isn't always obvious where to look for something, which might be an e-only or a print and electronic periodical or perhaps simply a media website. And adding a Web form for updating would help, too.

Nevertheless, whichever version you choose to use (for users perhaps unsure of the first few words of a media source, wishing to get an idea how many entities there are in a particular category, or addressing letters to several of them, the print edition will be better suited), the information gathered in the *Directory* is a valuable resource.

MUSIC

Kristine H. Burns, ed., **WOMEN AND MUSIC IN AMERICA SINCE 1900: AN ENCYCLOPEDIA.**

Westport, CT: Greenwood Press, 2002. 2 vols. 747p. bibl. index. \$150.00, ISBN 1-57356-267-X.

Providing an approach to American women in music that encompasses a wide variety of musical genres including classical, popular, jazz and folk and includes individuals from an assortment of music professions, such as composers, performers, conductors, educators and organizers, this two-volume encyclopedia is a welcome addition to the available reference works on women and music. Burns worked with an impressive advisory board that included composer Pauline Oliveros, musicologist Judith Tick, and music educator Harriet Hair to introduce an extensive list of entries covering not only individuals, but also broad topic areas such as music technology, education, honors and awards, and overviews of musical genres. Offering entries that run one to four pages in length provided by more than 200 contributing authors, this work presents a rich collection of twentieth-century American music history as it relates to women.

Defining the "American" criterion as including individuals who were "born in the United States, resided in the United States, or made most of [their] contributions in the United States" (p.vii) and the "since 1900" criterion as covering individuals who were "born in or lived primarily during the twentieth century" (p.vii),

Burns limits the scope of coverage considerably for this encyclopedia.

The final criterion for inclusion is the significance of the individual's contributions to the field of music. Burns writes, "For example, her compositions have won many awards, she was the first woman editor of an important periodical, she was the first woman conductor of a major orchestra, or her band was the most successful rock group, female or otherwise, of the 1980s" (p.viii). This standard will, no doubt, have the potential to cause quibbling over who is and is not included. Many of the biographical entries have an opening sentence that refers to that individual as "one of the most important," as if saying so justified her inclusion. One might wonder about the entry for Linda Eder, referred to as "one of the most important woman vocalists on Broadway in the final decades of the twentieth century" (p.166), when she was known primarily for one role in *Jekyll and Hyde* in 1997. However, the judgment of a person's significance is often subjective, and most of the entries make perfect sense.

Seeing entries for jazz artists, classical composers, pop musicians and music educators side by side helps to define the far-reaching roles of women in music. The inclusion of topic areas in musical genres (e.g., folk, electronic dance, bluegrass, indie-rock, Motown, multimedia), honors and awards (e.g., Grammy, MacArthur Fellow, Pulitzer), education (e.g., Dalcroze eurhythmics, piano pedagogy), organizations (e.g., Center for Women in Music, American Composers Forum, Women Musicians' Alliance), and professions (e.g., music librarian, musicologist, production manager, music therapist) in-

creases the value of this work immensely by presenting the role of women in music in a broad arena of contexts.

Each entry is signed by the contributing author and includes *see also* references and citations for further reading on the subject. Many entries for individuals include a black-and-white photograph and run one to two pages in length. The entries for topics are often even lengthier, and for topics such as awards, they include tables of winners by year. Each volume opens with an introduction and a chronology of milestones in women's music history, and then presents complete listings of topics grouped by broad topic categories and individuals grouped by genre and profession. The second volume includes a thirty-page bibliography, the index, and a listing of contributing authors with short descriptions of their professions and affiliations.

The standard *Women in Music: An Encyclopedic Biobibliography* (by Don L. Hixon & Don A. Hennessee, Scarecrow Press, 2nd ed. 1993) provides much more comprehensive international and historical coverage than Burns's work; however, Hixon and Hennessee's entries are primarily bibliographic references to other biographical sources. While the narrative biographical entries in the new work do not compare in length to the 12–20 pages per individual found in *Women Composers, Conductors, and Musicians of the Twentieth Century: Selected Biographies* (by Jane Weiner LePage, Scarecrow Press, v.1 1980, v.2 1983, v.3 1988), LePage's work is limited to individuals in the classical music field.

Overall, this work is well conceived and executed and is highly recommended for libraries that do not require more comprehensive coverage

historical or international coverage. The inclusion of topic entries and the coverage across musical genres make this encyclopedia a nice addition to collections already in possession of Hixon/Hennessee and LePage.

[Carrie Kruse, *Public Services Librarian at the University of Wisconsin–Madison, wrote this review.*]

RELIGION

Susan Frank Parsons, ed., *THE CAMBRIDGE COMPANION TO FEMINIST THEOLOGY*. New York: Cambridge University Press, 2002. 268p. index. pap., \$22.00, ISBN 0-521-66380-6.

One of the front pages of the *Cambridge Companion to Feminist Theology* lists published and forthcoming titles in the series *Companions to Religion*. The vast majority are on Christian theologians and aspects of Christianity. Perhaps it was implicit to the Cambridge University Press folks that the *Companion to Feminist Theology* meant Christian feminist theology, but it may not be to other readers until they read the preface. Why not let all readers know up front and call it *Cambridge Companion to Christian Feminist Theology*, since that's what it is (with the exception of the essay by Rita M. Gross, in which she offers an approach to creating a feminist theology of religions)?

Once past this annoyance in titling, what awaits readers is a fine collection of essays on the shape and themes of Christian feminist thought. Rosemary Radford Reuther, a mother of the field, begins the book by setting out how Christian feminist theology emerged, briefly touching on thinkers from the Middle Ages through the

mid-twentieth century, and then concentrating on the factors that led to a flowering of feminist theology among Catholics and Protestants from the late 1960s onward, in the United States and elsewhere. Next, Kwok Pui-Lan pushes further into the ways in which feminist theology has become a global pursuit among women of many cultures, united in their challenge to the patriarchy embedded in religion, and bringing their cultural differences to the enterprise. Rita M. Gross moves beyond intra-Christian diversity in her essay on theology of religions. She insists that drawing on women's experiences of exclusion means that feminist theology must be pluralistic, welcoming voices from within one's religion and from others. Gross cautions further that feminist theologians must make themselves familiar with more than one religion in order to truly appreciate religious alternatives. Other essays in the "Shape of Feminist Theology" section consider feminist theology as a philosophy of religion (Pamela Sue Anderson), as post-traditional theology (Carol P. Christ), as Biblical hermeneutics (Bridget Gilfillan Upton), and as dogmatic theology (Susan Frank Parsons).

The second half of the book takes up specific themes, including the Trinity (Janet Martin Soskice), Jesus Christ (Mercy Amba Oduyoye), the Holy Spirit and spirituality (Nicola Slee), creation (Celia Deane-Drummond), redeeming ethics (Susan Frank Parsons), church and sacrament/community and worship (Susan A. Ross), and eschatology (Valerie A. Karras). Three indexes complete the *Companion*: biblical citations, personal names, and subjects.

The essays are clearly written and suitable for students in women and

religion classes as well as divinity school theology courses that need a feminist infusion.

STATISTICS

Joni Seager, *THE PENGUIN ATLAS OF WOMEN IN THE WORLD*, 3rd ed. New York: Penguin, 2003. 128p. index. pap., \$20.00, ISBN 0-14-200241-0.

Geographer Seager first mapped women's issues under the title *Women in the World: An International Atlas*, with co-author Annie Olson, in 1986. A second edition, called *The State of Women in the World Atlas*, appeared in 1997, authored solely by Seager. The current edition, "completely revised and updated," like its predecessors, makes terrific use of colorful maps and graphs. Because the arrangement of topics is quite changed from the 1997 to the present edition, readers may need to use the index to find their favorite map, and the information offered may highlight different factors. For example, a map labelled "That's My Boy" in 1997 and more straightforwardly "Son Preference" in 2003 now includes information on the sex ratios of children on a state-by-state basis within India and China, two countries with gaps between the number of girls in the population and the number that would be expected absent use of prenatal sex selection and selective abortion and female infanticide. (The 1997 version had no breakdown within countries.) Because a highlight in an earlier version may be just the nugget someone is looking for, libraries should retain prior editions and not assume that the newest version entirely replaces the others.

One of the reasons I most like the *Atlas* is that it clearly places the United States in a global context. The section called "In Their Place" is a good case in point. The purpose is to show where women's public presence, dress, travel, and behavior are restricted. For example, one map shows countries that practice formal seclusion of women (*purdah*)—but before Americans get too smug about how there's nothing like that in the United States, it's important to look at the other illustration, showing countries where "religious fundamentalism and nationalist pressure on women result[ed] in heightened legal and social restrictions, late 1990s–2002" (pp.14–15). The U.S. is one of them because of the reduction in the availability of access to abortion providers (86% of all U.S. counties now have no abortion provider) and anti-abortion enactments of state legislatures. The cover photograph ("Women on Bench," by Stuart McClymont), of a large Black woman with her arm around an older white woman with gloves in hand, also nicely conveys the multicultural nature of the work. Another strength of the *Atlas* is Seager's ability to explain complex concepts such as IMF and World Bank requirements for structural adjustments in indebted countries. Here's a case where I prefer the 1997 treatment, in which Seager highlighted the effect on poor women and children of reduction in spending for social programs mandated by the IMF and World Bank for their countries. She had statements such as "Peru: Availability of food per person drops by 25%; malnutrition among children increases dramatically," and "Cote d'Ivoire: Girls' schooling enrolment rates drop; fewer women complete sec-

ondary schooling" ("No Free Lunch" section, 1997 edition, pp.80–81). In the current edition she's got charts on debt and foreign aid compared to GNP, and figures for how few women sit on IMF or World Bank boards, but the country-specific statements related to women and children are gone.

New to this edition are sections on higher education (17% of all women now have some college and university education), and women and the Internet. Besides charting the gender and racial differences that constitute part of the digital divide, the *Atlas* illustrates another important aspect of Internet access often overlooked: the differential cost of access charges as a percentage of income. In the United States it's only 1%, so when we refer to the "free Internet," it is almost true, but that's a world away from the 278% figure for Nepal (p. 83). Gains by women due to feminist organizing are another nice feature of the new edition.

Everyone can use this *Atlas* — call it to the attention of high school librarians, recommend it to public libraries, and expect it in college collections.

WOMEN CRIMINALS AND PRISONERS

Cyndi Banks, *WOMEN IN PRISON: A REFERENCE HANDBOOK*. Santa Barbara: ABC-CLIO, 2003. (Contemporary world issues series). 227p. index. \$45.00, ISBN 1-57607-929-5.

Hornberger, Francine, *MISTRESSES OF MAYHEM: THE BOOK OF WOMEN CRIMINALS*. Indianapolis, IN: Alpha, 2002. 249p. photogs. bibl. index. \$16.95, ISBN 0-02-864260-0.

Women who commit crimes, especially murder, provide endless fascination for everyone from true crime enthusiasts, who devour lurid accounts of violent crime sprees, to academics probing the individual psychology of the women as well as societal responses and treatment. Recent examples of the latter include *Mothers Who Kill Their Children: Understanding the Acts of Moms from Susan Smith to the "Prom Mom,"* by Cheryl L. Meyer and Michelle Oberman, with Kelly White et al. (New York University Press, 2001); *Why Women Kill: Homicide and Gender Equality*, by Vickie Jensen (Lynne Rienner Publishers, 2001); *Whores and Thieves of the Worst Kind: A Study of Women, Crime, and Prisons, 1835–2000*, by L. Mara Dodge (Northern Illinois University Press, 2002); and *Convicted Survivors: The Imprisonment of Battered Women Who Kill*, by Elizabeth Dermody Leonard (State University of New York Press, 2002).

The audience for *Mistresses of Mayhem* is general readers interested in reportage of crimes committed by females rather than researchers looking for a review of scholarly takes on the women and their crimes. There are some one hundred women profiled, including some grouped with their sisters in crime (e.g., "Manson women," "Symbionese Liberation Army"). While the overwhelming majority of *Mistresses* are murderers, others committed kidnapping (Ruth Eisemann-Schier, Kathryn Thorne Kelly), espionage (Iva Toguri D'Aquino [Tokyo Rose], Ethel Rosenberg), brothel operating (Polly Adler), perjury and prostitution (Christine Keeler), and miscellaneous other crimes. The earliest criminals included are Lucretia Borgia (1480–1519), whose family (and she?) murdered her husband and at least one of

her lovers; and several seventeenth-century charmers: Mary Frith (a.k.a. Moll Cutpurse), an English pickpocket, robber and forger; murderer Lady Frances Howard; and two pirates: Anne Bonny and Mary Read. Information is current through 2001, when the Symbionese Liberation Army's Kathleen Soliah, a.k.a. Sara Jane Olson, had been caught, but not yet sentenced, after twenty-five years on the lam. From the bibliography, it appears that Francine Hornberger based the sketches on some prior collections, plus numerous newspaper and magazine accounts and websites. Oddly, she does not provide URLs for most of the websites consulted.

Hornberger is identified as the owner of a publishing service, a contributor to *People* magazine online, and author (as Maggie Marron) of a dozen celebrity profile books. Her writing style in *Mistresses of Mayhem* is decidedly breezy. Jean Harris's self-esteem was "shot to hell" and she "flipped her lid" before shooting her lover, Scarsdale diet doctor Herman Tarnower (pp. 98, 100); the American press was "chomping at the bit" to get details about the trial of Canadian Karla Homolka, accomplice to her husband Paul, whose defense "proved to be as soggy as day-old cereal in a bowl of milk" (p. 119); while "Satan must have come into the house" when Karla Faye Tucker and her boyfriend Danny Garrett went from stealing a motorcycle as a prank to killing the owner (p.204). If this style and the subject matter are your cup of tea, drink up!

It is fortuitous that *Women in Prison* was published shortly after *Mistresses of Mayhem* to inform readers about the rest of the story about women criminals; namely, what their lives are like after they are imprisoned. *Women in Prison* is the first reference

work to focus exclusively on the topic, with the exception of various bibliographies on female offenders that have appeared, mostly published by governmental agencies. Readers interested in the spectrum of issues related to women and crime should also see *Encyclopedia of Women and Crime*, edited by Nicole Hahn Rafter (Oryx, 2000), reviewed in *Feminist Collections* v.22, no.2 (Winter 2001), pp. 26–27.

Women in Prison opens with a survey of the history of women's prisons in the United States from colonial times, when women were housed in the same prisons as men, through the reform era (1870–1930), with its improvements in conditions and penal philosophy, and into modern times, in which most women offenders are imprisoned in women's prisons where the guards and administrators are also female. The second chapter takes up various problems, controversies, and solutions, basing the descriptions on research and court cases. It begins with a discussion of women's criminality and states that overall, "women most often commit offenses against property, are guilty of fraud, or incur drug offenses"—as is true for men—but that female offenders are only ten percent of those arrested for murder, manslaughter, and robbery (p.42). This section also provides a succinct description of the typical female inmate, based on an article by Lorraine Fowler¹: "a racial minority aged twenty-five to twenty-nine, unmarried but with one to three children, most likely the victim of sexual abuse as a child and of physical abuse as an adult, with current alcohol and drug abuse problems, multiple arrests with the first arrest taking place around fifteen years of age, a high school dropout, on welfare, unskilled, with a his-

tory of holding mainly low-wage jobs" (p.44). Other topics in this chapter include race, capital punishment, youthful offenders confined in adult prisons, how traditional gender roles play out in prison, lesbian relationships formed inside, how prisoners deal with separation from families, what programs are available (author Banks breaks them down into five categories: institutional maintenance; education, mostly remedial; vocational training, generally in stereotypically female jobs; treatment; and medical care), the influence of classification by offense, discipline, prison staff, abuse, the effects of criminal justice policies such as "three strikes and you're out," and numerous health and medical issues. This chapter concludes with reviews of legal challenges to conditions of incarceration of women based on the equal protection clause of the fourteenth amendment, alternatives to imprisonment, and the issue of whether or not women should be allowed to keep their children with them in prison.

The third chapter is the most overtly feminist—it lets incarcerated women speak for themselves, by quoting from recent compilations of women prisoners' life stories. A subsequent chapter puts women correctional officers center stage. The remaining chapters follow the prescribed format for ABC-CLIO handbooks in its *Contemporary World Issues* series, providing a chronology (separate from an "events" section—these would do better combined), biographical sketches of significant women prison reformers, a data chapter, an organizational directory, selected print and nonprint sources, and a subject index.

It should be noted that although there's no indication in the title, the book only addresses women's imprisonment *in the United States*. One hopes that the publisher will begin to realize that "Contemporary World Issues" are just that, and that reference works based solely on experience in the United States, though useful, are only a part of the picture, and will at least add a section on non-U.S. aspects of the issue at hand, if not an integrated approach throughout the work.

There were a few places where better editing would have helped. In the history chapter, Banks mentions the various forms of punishment the colonies used besides imprisonment, including whipping, ducking, or being placed in the stocks. Her next sentence reads, "However, by the late eighteenth century, the United States became influenced by developments in penology in Europe, where *capital* [emphasis added] punishment was being replaced with imprisonment" (p.4). From the context, it appears likely that she meant corporal rather than capital punishment. Elsewhere, in discussing a U.S. Court of Appeals decision of a California case on whether prisoners have a right to procreate, she states, "A majority of the court dissented..." (p.59). Perhaps she meant a majority of the *dissenters* held a particular view. Furthermore, her sources for that chapter only list the single-judge-rendered decision of the U.S. District Court for the Eastern District of California, rather than the ultimate decision of the full eleven-member U.S. Court of Appeals for the Ninth Circuit from which she quotes and paraphrases.

Despite these anomalies, *Women in Prison* is a solid reference work on an important topic.

Note

1. Cited by Banks as "What Classification for Women?" in *Classification: A Tool for Managing Today's Offenders*, ed. by American Correction Association (Lanham, MD: ACA, 1993).

WOMEN IN MEDICINE

Laura Lynn Windsor, *WOMEN IN MEDICINE: AN ENCYCLOPEDIA*. Santa Barbara, CA: ABC-CLIO, 2002. 259p. illus. bibl. index. \$85.00, ISBN 1-57607-392-0.

Recently, on a speaking trip in India, I bought a book entitled *Jewish, Indian and Women: Stories From the Bene Israel Community*, by Nina Haeems, published in 2002 by Vacha Women's Resource Centre in Mumbai (Bombay). Among the women discussed in the book is Dr. Jerusha Jhirad, who was the first Indian doctor to be in charge of Cama Hospital For Women. She received her medical training in London and returned to India in 1919, worked in hospitals in Delhi and Bangalore, then settled in Bombay in 1925. Her career was capped with receipt of the Padma Shri Award from the Government of India for distinguished service to the nation. According to Haeems, the Hindu prohibition of physical examination of Indian women by male physicians, coupled with the opening of educational doors to women, led many Indian women to seek careers in medicine. But aside from mention in Haeems's book and others on the history of the Jewish community of India, for founding a Reform (Liberal) congregation, Dr. Jhirad is unknown

to histories of medicine. Thus, I did not expect to find Dr. Jhirad in *Women in Medicine* and was not surprised when no mention turned up. I did, however, hope that experiences of Indian women physicians would be covered in a composite entry, since *Women in Medicine* features topical as well as biographical entries, and in this I was partially satisfied. Although I found no entry specifically on the history of women's medical education or efforts in India (or other countries, for that matter), there are several interesting biographical entries linked to India. The closest in experience to Jhirad is probably Hilda Lazarus, a Christian Indian physician from the same era, who was director successively of two medical colleges and later chief of the Women's Medical Service for India (however, Windsor does not explain what the Women's Medical Service did or under whose authority). According to the references Windsor lists, Lazarus wrote a "Message from India," published in the *Journal of the American Medical Women's Association* (v.3, no.6, June 1948), and it is likely that the later references Windsor provides for Lazarus knew to include her in their work because of this article.

The entry for medical missionary Ida Sophia Scudder is another biography connected to India. Scudder was born in Ranipet, India, where her father was a medical missionary. She attended the Women's Medical College of Pennsylvania and Cornell University Medical School, obtaining a medical degree in 1899, then returned to India for her life's work. According to the entry, her biggest contribution was her dedication to rural health care and the implementation of roadside clinics, but she also started a nursing school and a medical college. This time the presence of a full-scale book about her (*Dr. Ida: India—The Life*

Story of Ida S. Scudder, by Mary Pauline Jeffery [Revell, 1938]) helped her accomplishments become known (though why didn't Windsor list a slightly more recent, longer, and more widely available biography, *Dr. Ida: The Story of Dr. Ida Scudder of Vellore*, by Dorothy Clarke Wilson [McGraw-Hill:1959], instead or in addition?). Scudder is also discussed in an entry on "Mission Work." Edith Mary Brown, from England, and American Clara A. Swain were two other medical missionaries in India noted in the *Encyclopedia*. Brown also founded a medical school for Christian women. Windsor lists two recent biographical dictionaries as sources on Brown, but it is likely that they in turn used a 1968 biography, *Punjab Pioneer*, by Charles Reynolds (Word Books) as their source. Also, a collection of Swain's letters was published in 1909.

Margaret Ida Balfour was another physician from abroad who was important in the history of women and medicine in India and included in the *Encyclopedia*. She was a prolific writer who publicized the needs of women and children in India and Africa. She also documented the work of women physicians in India in *The Work of Medical Women in India* (with Ruth Young, Oxford University Press, 1929).

From this sample of five, it appears that women needed either to be subjects of individual biographies (Scudder and Brown) or to themselves write (Lazarus, Balfour, and Swain) to be picked up in biographical dictionaries. Once an individual gets into any biographical dictionary, it is likely that she'll be included in others that follow. With five entries on women physicians in India (plus an entry for the Dufferin Fund, which supported medical training for nurses, midwives, physicians, and hospital assistants

there, and mention in Florence Nightingale's entry of her efforts to improve sanitation in the country), it also shows that Windsor did a good job of expanding *Women in Medicine* beyond women physicians in North America and Europe, though those constitute the majority of the entries. She also decided to stress the accomplishments of each biographee rather than a "long litany of discrimination" (Preface). That is her choice as compiler, but one wonders if young women consulting *Women in Medicine* will get a true conception of the barriers overcome in achieving those accomplishments.

Women in Medicine is a conscientious reference work. Unlike some works that neglect to cite earlier biographical dictionaries and other reference works from which the information is drawn, Windsor gives credit to the works that came before. This means that *Women in Medicine* can also be used as an index to other reference works with coverage on women physicians. It belongs in all medical schools, undergraduate libraries, and public libraries with strong career and women's history collections.

WRITERS

Jane Eldridge Miller, ed., **WHO'S WHO IN CONTEMPORARY WOMEN'S WRITING**. New York: Routledge, 2001. 385p. bibl. nationality index. \$29.95, ISBN 0-415-15980-6; pap., \$14.95, ISBN 0-415-15981-4.

If you use this book in a library, most likely it will be the cloth edition minus its jacket. That's a pity, because you'll miss the cover photograph of a

smiling, pen-in-hand Toni Morrison. Pulitzer and Nobel prize winner, novelist, essayist, professor, former editor, and woman of color, she is the perfect choice to epitomize contemporary women writers worthy of inclusion in a *Who's Who*. Unfortunately, this is also the book's only photograph.

Who's Who in Contemporary

Women's Writing is meant to be a guide to readers interested in branching out beyond best-seller and college reading lists, particularly to many fine authors writing in languages other than English. Since no single person can be a judge of all the literary languages of the world, Jane Eldridge Miller called on thirteen scholars as contributing editors to make the selections within African, Arab, Caribbean, Chinese, Slavic, and other language and regional groupings. Beyond the thirteen, she enlisted as advisers additional specialists familiar with particular literatures, such as Greek, Iranian, Israeli, and Romanian. The entries were written by some two hundred contributors, including these editors and advisers. Although the book is arranged alphabetically, an author nationality index makes it easy to find writers by (self-identified) nationality. This index also shows how well Miller fulfilled her intention to make the book truly global. A bibliography arranged by country/region also facilitates further reading by nationality.

To be included, the writers generally had to have started their careers in 1960 or later, but Miller bent this rule when necessary with respect to writers from outside Britain, Canada, or the U.S. In order to achieve global representation, Miller applied more stringent selection rules to the British, Ca-

nadian, and American women writers, knowing that there are many other reference works covering women writers from these countries. So that the guide would not be totally frustrating to monolingual English readers, she required that each author have at least one work translated into English. (She also hoped, as does this reviewer, that translators and publishers will use the *Who's Who* to identify good candidates for translation.)

There are some thousand entries in *Who's Who*, each about 200 words long. Each provides name variants (if applicable), birth (and death) dates, a brief biography, a summary of the major themes in her writing, prizes, and the titles of her most significant works. Two facing pages (154–155) selected at random offer examples of the range of writers and the riches revealed by browsing alphabetically. First is Swiss fiction writer Fleur Jaeggy. Contributor Stefania Lucamante writes of Jaeggy's short story collection, published in English as *Last Vanities*, "Written in Jaeggy's characteristic style of cool precision,

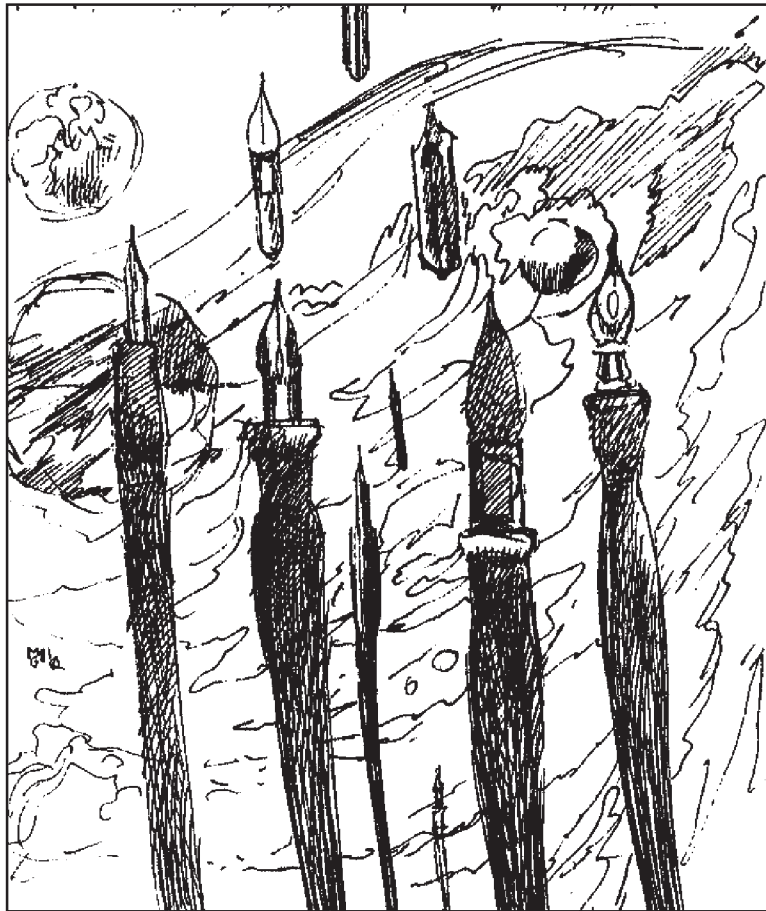
the stories are set in mundane, middle-class environments, but they are filled with an eerie atmosphere of subversion and dread." Next is Icelandic short story writer, novelist, and playwright Svava Jakobsdóttir, of whom Kaaren

follows. Her detective novels "usually set in a closed society, exhibit careful, psychological characterizations, a highly literary and sophisticated prose style, and a dedication to realism," according to Desiree Van Til. Identity as

a Scottish woman is important to poet Kathleen Jamie, who incorporates her adventuresome travel into her poetry, says Jane Eldridge Miller. Tove Jansson grew up in Finland but spoke Swedish, because her family was part of the Swedish community there. Besides an autobiographical novel, *The Sculptor's Daughter*, Jansson wrote and illustrated a series of children's books about trolls and, later, several novels for adults. According to Eva-Maria Metcalf, the children's books "are characterized by warm humor and deep psychological understanding." Last on the facing pages is Slovak novelist and editor Klára Jarunková. She focused on children and adolescents in her work, in which she "traced their

[her protagonists'] transition from late childhood to early adolescence, contrasting their young ideals with the adult world of compromise," writes Martin Votruba (quotation finishes on p.156).

Who's Who in Contemporary Women's Writing is an excellent resource for instructors interested in globalizing their women writers' courses, as well as for pleasure readers who want to expand their horizons.



Miriam Greenwald

Grimstad says, "Svava has focused on the plight of modern woman, which she often treats with a mixture of realism, irony, and satire in order to highlight the emotional crises caused by meaningless traditional role-playing in a modern society." Phyllis Dorothy James, better known as P.D. James, creator of detective Adam Dalgliesh,

WOMEN'S RIGHTS

Sharon Hartman Strom, *WOMEN'S RIGHTS*. Westport, CT: Greenwood, 2003. (Major issues in American history.) 353p. bibl. index. \$55.00, ISBN 0-313-31135-8.

Treanor, Nick, ed., *THE FEMINIST MOVEMENT*. San Diego: Greenhaven, 2002. (American social movements.) 238p. bibl. index. \$32.45, ISBN 0-7377-1050-0; pap., \$21.20, ISBN 0-7377-1049-7.

These two works have different ways of presenting the history of the movement for women's rights in the United States, and may be useful complements to each other for students in beginning college courses on the subject. *The Feminist Movement* is an anthology of essays that one would generally characterize as "secondary literature," though some, such as an excerpt from *The Feminine Mystique*, written as social critique, have now crossed into "History." *Women's Rights* is written by a single author, but includes numerous primary documents. There are some similarities, though. Both books approach history thematically and include chronologies. Both start with introductory essays. In his, Treanor traces the history of the movement, from 1848 to the present, with no surprises for readers of *Feminist Collections*. Strom has a more complex approach, stressing the philosophical debates, such as equality vs. difference, pro-family vs. women's reproductive rights, and how they play out in different contexts, including women's role in the military. She also emphasizes various strands of feminisms—liberal, black, socialist, and working-class.

Treanor offers a selection of essays arranged in five chapters: "Rights and

Reason: American Women Win the Vote"; "The Personal is Political: Feminism's Second Wave"; "The Third Wave and the Future of Feminism"; "Feminist Frontiers: American Women and the World"; and "Personal Narratives: Voices From the Vanguard." He starts with one primary source, excerpting from the first volume of *History of Women's Suffrage*, by Elizabeth Cady Stanton, Susan B. Anthony, and Matilda Joslyn Gage, including "The Declaration of Sentiments." He next uses an excerpt from Sheila Tobias's *Faces of Feminism: An Activist's Reflections on the Women's Movement* (Westview, 1997) to bridge first- and second-wave feminism, in which Tobias finds the roots of the modern movement in three nineteenth-century reform movements besides suffrage. The remaining essays by scholars, journalists, and participants in the feminist movement include two by Betty Friedan—"The Problem That Has No Name," from *The Feminine Mystique* (1963), and a 1985 article in *The New York Times Magazine* in which she argues for a reemphasis on improving the lives of women and less on pornography, abortion, etc. — and one each by Gloria Steinem on how feminism is good for men, too, Barbara Ehrenreich on class, Carol J. Adams on ecofeminism, and Susan Faludi on backlash. Treanor does not shy away from the sexual orientation side of feminism, including excerpts from Martha Shelley's 1970 essay on the connections between lesbianism and feminism and ending the selections with what he dubs "Gender Blender," by Jennifer Reid Maxcy Myhre, reprinted from an essay on androgynism in *Listen Up: Voices from the Next Feminist Generation*, edited by Barbara Findlen (Seal Press, 1995).

His only essay on Black feminism is a critique of "White Women's Feminism" by Veronica Chambers. She is a young woman, and her essay will resonate with students, because she uses examples from her own experience in college classes. On the other hand, it might have been more instructive for students to read something that explains the aims of African American womanism, by Alice Walker or others (better yet, why not both?).

Where Treanor uses brief overviews and reprints of engaging articles and book excerpts to cover the issues, Strom uses a combination of chapter-length introductions to topics, annotated reading guides, and primary source documents. *Women's Rights* has fifteen thematic chapters, in which Strom groups a series of related topics; for example, "The Atlanta Laundresses' Strike, Self-Help, and Anti-Lynching: African-American Women's Rights Between Emancipation and World War I"; "Title VII, Sexual Harassment, and *EEOC v. Sears and Roebuck: Women's Rights in the Modern Workplace*"; and "'The Personal is Political' and Its Aftermath: Addressing Sexual Liberation and Sexual Violence." The African American women's rights chapter shows how Black women in America fought for their rights at the nexus of race and gender. Strom labels excerpts from Anna J. Cooper's *A Voice From the South, By a Black Woman of the South* (1892) an articulation of womanism. While that word itself was not coined until 1983 (by Alice Walker), it is useful for students to read from a woman who struggled with being confronted "by both a woman question and a race problem, and is as yet an unknown or

an unacknowledged factor in both” (p.146) almost a century earlier. Pairing Cooper with Chambers’ article in *The Feminist Movement* (and adding Walker) would give students a good range of treatments. Strom is also particularly good at incorporating material from court cases. This is most explicit in the chapter “*Bradwell v. Illinois* and *Taylor v. Louisiana*: Women in the Courtroom,” which covers the rights of women to practice law and serve on juries, but is also found in most other sections.

Women’s Rights is more thorough than *The Feminist Movement*, making it a more obvious choice for American women’s history courses, but the essays in *The Feminist Movement* are nice capsules by good writers.

BRIEFLY NOTED

Recently received bibliographies in the *Contemporary Social Issues* series (ISSN 0887-3569), by Joan Nordquist of Reference and Research Services, Santa Cruz, CA (\$75.00/year for four bibliographies or \$20.00 each):

No. 63: *Third World Women and Development*, 2001. 72p. ISBN 1-892068-24-9.

No. 64: *Gender and Racial Images/Stereotypes in the Mass Media*, 2001. 72p. ISBN 1-892068-26-5.

No. 65: *Inequities in American Education: Race, Class and Gender Issues*, 2002. 68p. ISBN 1-892068-28-1.

No. 68: *Sexual Harassment*, 2002. 68p. ISBN 1-892068-33-8.

In her *Social Theory* series (ISSN 0887-3577; \$75.00/year for four bibliographies or \$20.00 each):

No. 64: *Feminism and Psychoanalysis*, 2001. 72p. ISBN 1-892068-27-3.

Each bibliography is arranged in a logical structure based on the content. For example, *Third World Women* is arranged by region, with country-level indexing as well. *Gender and Racial Images...* is arranged topically, including representations in the mass media of sex roles, women, body image and eating disorders, gays, and groupings for people of color. *Feminism and Psychoanalysis* takes up general works, followed by sections listing works by and about individual theorists, including Nancy Chodorow, Melanie Klein, and Juliet Mitchell, as well as feminist works on Freud, Jung, and Lacan. Because Nordquist draws on alternative sources, there is reason to consult her compilations even when numerous online databases are available.

[Phyllis Holman Weisbard, who wrote the above reviews except as otherwise indicated, is the Women’s Studies Librarian for the University of Wisconsin System. She is also co-editor of *Feminist Collections*.]



Miriam Greenwald

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

FIERCE MAGAZINE. 2003– . Ed.-in-chief: Asata Reid. Publ.: Tara Roberts. 6/yr. Subscriptions in U.S.: \$24.95/yr.; Canada & other countries, add \$10.00. Single issue: \$4.95 (\$7.50 Canadian). 595 Piedmont Ave., Suites 320-331, Atlanta, GA 30308; phone: (404) 412-8000; website: <http://www.fiercemag.com> (Issue examined: v.1, no.1, undated)

Enthusiastic marketing director Maya Jones handed me a copy of this new magazine “for women who are too bold for boundaries” at the NWSA meeting in New Orleans. *Fierce* reads something like a grrrl-zine, but it’s glossy and full-color and has numerous contributors, as well as a business structure (including editors, business manager, general counsel, and advisory board), advertising, and financial backing, all of which should increase its chances for higher-than-zine circulation and economic success.

The magazine’s website proclaims, “*Fierce* celebrates the multitude of voices and writing styles of young women around the country, and tackles topics that women talk about, but that you won’t always see in print. We talk to Hillary Clinton AND rapper Lil’ Kim AND Egyptian feminist author Nawal El Saadawi... While we are a forum for all women’s voices, we bring women of color to the forefront of the conversation. In our experience, women of color’s voices are often relegated to the back of the bus. We make sure that those ideas and concerns are not lost in the sauce.”

The premier issue features a number of interviews — with Anita Roddick of The Body Shop, with the authors of *Manifesta*, and with best friends Cree Summer and Lilakoi Moon (Lisa Bonet of “Cosby Show” fame). Also included: “3 fat cats & 1 fat girl” (letters written to three popular clothing companies about why their sizes end at 14 or 16, with corporate responses); a young mother’s vision for a better school system; thoughts about sex toys as well as body image; “Beyond the Itch: Yeast Infection Homepage”; the personal story of a “progressive womanist sistah’s” conversion to Islam (“a thinking chick’s religion”); photo profiles of six women with their responses to the question “Who do you think is Fierce and why?”; a tribute to Sor Juana de la Cruz (“Mexico’s fiercest nun”). Note: For more information on Sor Juana, see the site <http://www.dartmouth.edu/~sorjuana>, created by Luis Villar of the University of Wisconsin–Madison.

HAWWA: JOURNAL OF WOMEN OF THE MIDDLE EAST AND THE ISLAMIC WORLD. 2003– . Publ.: Brill Academic Publishers. Ed.-in-Chief: Amira El-Azhary Sonbol. 3/yr. ISSN: 1569-2078 (print); ESSN: 1569-2086 (online). Subscription: EUR 170/ US\$198.00 (institutions); EUR 90/ US\$95.00 (individuals); includes online access. Brill, c/o VSP, P.O. Box 346, 3700 AH Zeist, The Netherlands; phone: +31-(0)30-692-5790; fax: +31-(0)30-693-2081; website: <http://www.brill.nl> (Issue examined: v.1, no.1, 2003: “Women and Islamic Law”)

The editor-in-chief’s introduction to this new peer-reviewed, primarily English-language journal also serves as a call for submissions “from disciplinary and comparative perspectives, epistemologies and pedagogies about Muslim and non-Muslim communities within the greater Middle East, and Muslim and non-Muslim communities elsewhere in the world... Feminism and studies on theory and methodology are particularly welcome; we would like to see more application of theory and new methodologies pertinent to the study of women of the Middle East and the Islamic world.” The editors aim to devote one-third of each issue to research on the past, with the remainder on contemporary issues.

The inaugural issue, “dedicated to women in law and courts,” includes feature articles by Ziba Mir-Hosseini, David S. Powers, Mathias Rohe, Elyse Smerdjian, and editor-in-chief Sonbol, as well as nine book reviews.

JOURNAL OF WOMEN IN EDUCATIONAL LEADERSHIP. 2003– . Publ.: ProActive Publications. Ed.: Marilyn L. Grady; assoc. ed.: Barbara Y. LaCost. 4/yr. ISSN: 1541-6224. Subscriptions: \$89.00/yr. (institutions & libraries); \$49.00/yr. (individuals); \$29.00/yr. (students). Single issue: \$25.00. 1148 Elizabeth Ave., #2, Lancaster, PA 17601-4359; website: <http://www.proactivepublications.com> (Issue examined: v.1, no.1, January 2003)

New refereed journal “committed to setting the standard for scholarship germane to gender issues in educational organizations at all levels, from public and private schools to universities and government.” Submissions are invited on topics that “may include, but are not limited to,

leadership and mentoring, the history of women's influence in education, policy and politics, communication, and legal and fiscal analyses related to women's leadership."

The first issue offers seven main articles and a book review; titles include "The Symbiotic Relationship of Leadership and Culture," by Bernita L. Krumm; "Soul Sisters: Origins and Accomplishments of a Unique Partnership," by Linda Lyman; and "Standing Side by Side with 'The Brethren': A Study of Leadership from Female High School Principals' Perspectives," by Dru McGovern-Robinett and Martha N. Ovando.

URDHVA MULA: THE JOURNAL OF SOPHIA CENTRE FOR WOMEN'S STUDIES AND DEVELOPMENT. 2002– . Publ.: Sophia College (Mumbai, India). Ed.: Vibhuti Patel. 2/yr.? No ISSN. Subscriptions: Rs.50/US\$10 for one issue; Rs.90/US\$18 for two issues. Sophia Centre for Women's Studies & Development, Sophia College, Bhulabhai Desai Rd., Mumbai, 400026, India; email: sophia_womencentre@hotmail.com (Issue examined: v.1, no.1, November 2002)

Feminist Collections co-editor Phyllis Holman Weisbard brought back a copy of the inaugural issue of *Urdhva Mula*, which translates to "Roots Upwards," when she returned from a trip to India recently. The new journal, which "aims to provide a secular humanistic and multicultural worldview on women," seeks to encourage "interdisciplinary dialogue among academicians, students, activists, researchers and policy-makers." Contributions are grouped under such section headings as "Articles" (a brief history of Sophia College is placed here, as are five other features, including "Gender Role Beliefs and Stress in Working Women" and "Nutritional Problems of Women"), "Research Notes," "Literary Criticism," "Film Review," "Book Reviews," "Worthy News," "Campus News," and "Factsheet" (with information on pending legislation in India affecting women).

SPECIAL ISSUES OF PERIODICALS

CROSS CULTURAL MANAGEMENT: AN INTERNATIONAL JOURNAL v.8, nos.3/4, 2001: Special issue on women in management. Publ.: Barmarick Publications (England). ISSN: 1352-7606. Single issue: 9.95, from Barmarick's website: <http://www.barmarick.co.uk>; also available online to licensed users through ProQuest and Emerald FullText.

Partial contents: "Women in Management: A Comparative Cross-Cultural Overview" (Azura Omar & Marilyn J. Davidson); "Women International Managers: The European Experience" (Margaret Linehan); "Different Perspectives on Selection for International Assignments: The Impact of LMX and Gender" (Arup Varma & Linda K. Stroh); "Where Do American Women Face Their Biggest Obstacle to Expatriate Career Success? Back In Their Own Backyard" (Charles M. Vance & Yongsun Paik); "Managerial Women's Career Experiences, Satisfaction and Well-Being: A Five-Country Study" (Ronald J. Burke).

LABOR'S HERITAGE v.12, no.1, Winter/Spring 2003: "Labor Feminism." Publ.: The George Meany Center for Labor Studies—The National Labor College; Susan J. Schurman, President. ISSN: 1041-5904. Single issue: \$5.95. *Labor's Heritage*, 10000 New Hampshire Ave., Silver Spring, MD 20903; phone: (301) 431-5451; fax: (301) 431-0385; email: blevins@georgemeany.org

Partial contents: "Lost Visions of Equality: The Labor Origins of the Next Women's Movement" (Dorothy Sue Cobble); "An Injury to One Is an Injury to All": Addie Wyatt Remembers the Packinghouse Workers Union" (Addie Wyatt); "Leonora Barry: First Voice for Working Women" (Betsy Kepes). Of note: Addie Wyatt's article is based on an interview conducted by Rick Halpern and Roger Horowitz in 1986 for the Wisconsin Historical Society's (WHS) United Packinghouse Workers of America Oral History Project. Tapes of the full interview are in the WHS archives.

m Compiled by JoAnne Lehman

ITEMS OF NOTE

ACT NOW: A RESOURCE GUIDE FOR YOUNG WOMEN ON HIV/AIDS is a 42-page booklet by UNIFEM from 2002. Geared toward young female leaders, it includes information on the role of young women's leadership in fighting HIV/AIDS and suggests activities to increase awareness in their communities. Download it in PDF format from UNIFEM's "Gender and AIDS" Web portal at <http://www.genderandaids.org>

The **GIRLS WILL BE BOYS WILL BE GIRLS...COLORING BOOK** was created by J.T. Bunnell and Irit Reinheimer. It draws material and images from a variety of sources, including children's books and kids' drawings, in order to challenge our assumptions about gender roles. It is available for \$5.50-7.50 (sliding scale; checks payable to Jacinta Bunnell) from Box 1213, New Paltz, NY 12561. For an independent review, visit www.chronogram.com/backIssues/2003/203/feature/book_reviews.html

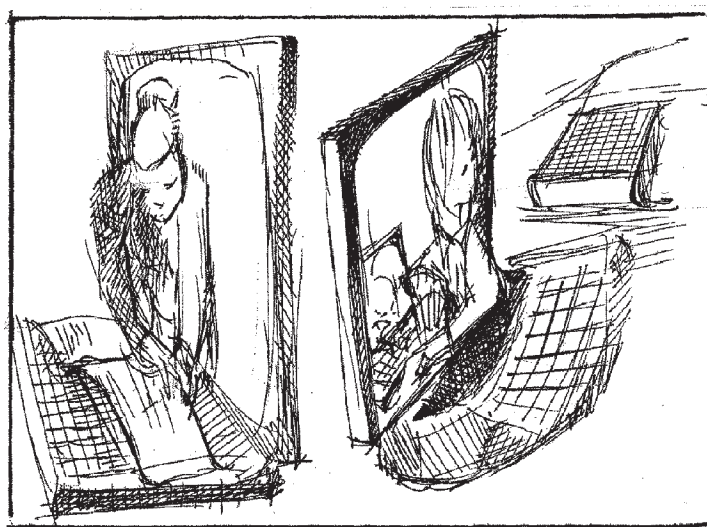
A 2001 collection of papers commissioned by the Ford Foundation's Reproductive Health Affinity Group, entitled **GLOBALIZATION, HEALTH SECTOR REFORM, GENDER AND REPRODUCTIVE HEALTH**, "explore[s] how changes in macro-economic and social policies affect women's reproductive health and rights." It is available from the Reproductive Health Affinity Group, 320 E. 43rd St., New York, NY 10017; phone: (212) 573-5000; can also be downloaded in PDF or RTF format from http://www.fordfound.org/publications/recent_articles/globalization.cfm

The Forum on Marriage and the Rights of Women and Girls — a network of organizations "sharing a common vision of marriage as a sphere in which women and girls have inalienable rights" — published a report in November 2001 entitled **EARLY MARRIAGE, SEXUAL EXPLOITATION AND THE HUMAN RIGHTS OF GIRLS**. The document considers early marriage to be a form of sexual exploitation and recommends actions to be

taken at an international, national and community level. It is available on the website of Womankind Worldwide at <http://www.womankind.org.uk/Main/earlymar.htm>

GENDER JUSTICE, DEVELOPMENT, AND RIGHTS was co-published by the United Nations Research Institute for Social Development (UNRISD) and Oxford University Press as part of their *Democratization* series in 2002. This publication

deals with social and gender inequalities that are prevalent in many countries, and examines how "contemporary liberalism" both exists in and is resisted by developing countries. Paper, GBP 18.99, ISBN 0199256454. Cloth, GBP 50.00, ISBN 0199256446. 504p. To order, contact Oxford University Press, Great Clarendon Street, Oxford OX2 6DP, UK; website: <http://www.oup.co.uk> For more information on this publication or UNRISD, contact Nicolas Bovay, Information Officer, UNRISD, Palais des Nations, 1211 Geneva 10, Switzerland; phone: (41 22)917-1143; fax: (41 22)917-0650; email: bovay@unrisd.org; website: <http://www.unrisd.org>



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The Asia Pacific Forum on Women, Law and Development (APWLD) published *BEIJING+5 REVIEW: HIGHLIGHTING POSITIONS FROM CENTRAL ASIA AND THE PACIFIC*, as well as *WOMEN AND DECISION-MAKING IN SOUTH EAST ASIA AND THE PACIFIC*, in 1999. The latter publication was based on a regional workshop designed for “women politicians, leaders and activists to explore the obstacles and strategies for women’s political participation to further the collective interests of women.” A small fee is charged for *Women and Decision-Making*; *Beijing+5 Review* is free. Order both from the Publications page of APWLD’s website, <http://www.apwld.org/publication.htm>

The *WOMEN OF VALOR* poster series from the Jewish Women’s Archive highlights the lives and accomplishments of historic Jewish women. Each year the JWA produces three new posters to add to the collection. The complete set of eighteen posters is available for viewing at <http://www.jwa.org>, along with indepth background materials to enrich study of the women. The posters are also available for purchase: to order, send an email to

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USING NATURAL PROGESTERONE TO BALANCE FEMALE HORMONES & IMPROVE ATHLETIC PERFORMANCE: A SAFER ALTERNATIVE TO ESTROGEN is an article in the journal *Peak Running Performance: Leading-Edge Training and Racing Strategies for Runners*, v.11, no.6 (November/December 2002), published by Road Runner Sports. The article, found on pages 7–11 and 14, deals with the causes and effects of estrogen imbalance in the female body, how imbalance relates to athletic performance, and how to properly take progesterone. A copy of this issue of *Peak Running Performance* can be purchased for \$5.00: 5549 Copley Drive, San Diego, CA 92111; phone: (888) PEAKRUN; website: <http://www.peakrun.com>

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