



FEMINIST COLLECTIONS

A QUARTERLY OF WOMEN'S STUDIES RESOURCES

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FROM THE EDITORS

In introducing her *Goddesses & Wise Women: The Literature of Feminist Spirituality 1980-1992: An Annotated Bibliography* (Crossing Press, 1992), Anne Carson referred to the "river of books, articles, magazines, newsletters, and audiotapes" on women's spirituality that had flowed since she compiled a similar work in 1986. Perhaps in harmony with the great Midwestern flood of 1993, that river has become a veritable torrent. In this issue of *Feminist Collections*, we examine a selection of the more recent works on women's experience of religion. There are many more current titles than we had space or reviewers for, so what you will find is only a smattering of the streams of thought exploring women's spirituality. If the weight of the reviews seems to tilt away from Christian experience and theology, perhaps that imbalance helps recover some of women's spiritual history and experience that has at times been considered "other."

Readers should be aware that periodicals are also good sources of religious thought. A recent

special issue of *Women's Studies Quarterly* (v.21, nos. 1-2, Spring/Summer 1993) offers a variety of viewpoints, and numerous denominations have women-focused newsletters. Listed below are more general titles whose tables of contents regularly appear in our *Feminist Periodicals* publication:

Daughters of Sarah, P.O. Box 411179, Chicago, IL 60641.

Journal of Feminist Studies in Religion, Membership Services, Box 15399, Atlanta, GA 30333.

Journal of Women and Religion, 2400 Ridge Rd., Berkeley, CA 94709.

Lilith, 250 West 57th St., New York, NY 10107.

SageWoman Magazine, P.O. Box 641, Point Arena, CA 95468.

The Wise Woman, 2441 Cordova St., Oakland, CA 94602.

Woman of Power, P.O. Box 2785, Orleans, MA 02653.

■ P.H.W. and L.S.

BOOK REVIEWS

GENDER IN CONTEMPORARY ISLAMIC SOCIETIES

by Maurie Sacks

Julie Marcus, *A WORLD OF DIFFERENCE: ISLAM AND GENDER HIERARCHY IN TURKEY*. London and New Jersey: Humanities Press, 1992. 174p. bibl. index. \$49.95, ISBN 1-85649-185-4; pap., \$17.50, ISBN 1-85649-186-2.

Valentine Moghadam, *MODERNIZING WOMEN: GENDER AND SOCIAL CHANGE IN THE MIDDLE EAST*. Boulder and London: Lynn Riener, 1993. 256p. bibl. \$40.00, ISBN 1-155587-346-4; pap., \$7.95, ISBN 1-55587-354-5.

Sherifa Zuhur, *REVEALING REVEILING: ISLAMIST GENDER IDEOLOGY IN CONTEMPORARY EGYPT*. Albany, NY: State University of New York Press, 1992. 133p. bibl. \$47.50, ISBN 0-7914-0927-9; pap., \$15.95, ISBN 0-7914-1928-7.

Publishing on women's issues in the developing world is definitely in, and a spate of books has appeared recently on women in the Middle East and Islamic societies. Two of the books under review here represent Middle Eastern/Islamic materials in series that cover broader geographical scopes: Moghadam's *Modernizing Women: Gender and Social Change in the Middle East* in Riener's "Women and Change in the Developing World" series, and Marcus' *A World of Difference: Islam and Gender Hierarchy in Turkey* in the Asian Studies Association of Australia's "Women in Asia" series; one represents women's issues in SUNY's series in Middle Eastern Studies: Zuhur's *Revealing Reveiling: Islamist Gender Ideology in Contemporary Egypt*. These books represent three different approaches to the paradoxes and contradictions that envelope the lives of women struggling for meaning in their existence as women, Muslims, and citizens of developing nation-states in the postmodern context of the late twentieth century.

Marcus' *A World of Difference* examines her own metaphysical journey toward knowledge of values held by Turkish women. Drawing from her field experience in Izmir as well as extensive library research on the nature of Western "orientalism," she explores the sociology of knowing about women in both Western and Turkish contexts. Zuhur utilizes a sociological survey administered in depth to fifty women in Cairo, along with her own life experience, to analyze the much-discussed variety of attitudes and behaviors associated with veiling in Egypt today. Moghadam, with personal memories of the upheaval in Iranian society and culture, writes a rare feminist political geography -- referring to data collected by the International Labor Organization, World Bank, the *Economist*, and scholarly sources -- that inserts the dimension of gender into the study of the politics of state-building and economic development. All three books have helpful notes and bibliographies that only partially overlap, making them useful resources for scholars in the fields of Middle East, Islamic, and Women in Development studies.

A World of Difference is a fascinating, if misnamed, book somewhere between a memoir and a sociology of knowledge about the nature of "Orientalism," especially as it shapes our perceptions of women in Islam. Rather than being a study of Islam and gender hierarchy in Turkey, the book almost incidentally (as a result of Marcus' particular life-history) lights on Turkey as the at-hand example in her investigation.

The book opens with Marcus tracing her own odyssey toward fascination with the Orient and its women, proceeds (without particular attention to women) through a history of Western perceptions of Izmir as an "Infidel" city, and continues through three more chapters on orientalism and Islam before ever getting to any specific information on Turkish women. Perhaps it was the identification of Marcus as an anthropologist and my expectation, from the title, that *A World of Difference* would be an ethnography that threw me, but I kept waiting for something to happen on a different level than Marcus ever provided.

However, if one is looking for a fascinating analysis of Western perceptions of women's condition in the Muslim world and still enjoys structural analyses, as I do, then *A World of Difference* is worth reading. It is of greatest interest for the specialist in metaphysics or the sociology of

knowledge, but is probably too arcane for the undergraduate classroom.

Revealing Reveiling treats in depth what Moghadam discusses in a broader context -- Muslim women's multiplicity of responses to the veil. Probably more has been written about Egyptian women and the veil than about women in any other Middle Eastern country, though there is literature available on the adoption of Islamic head coverings by women in Turkey, and some on Iranian women's attitudes toward and use of veiling and unveiling before and after the Islamic revolution of 1978. Zuhur's study is the most narrowly focused of the three here being considered, consisting of analysis of data collected through administration of a questionnaire to fifty women in Cairo in the fall of 1988. Precisely because Zuhur's work is sociological, as opposed to anecdotal or journalistic in conception, it is open to methodological criticism, which she herself acknowledges. Zuhur's sample is stratified according to categories she has constructed such as veiled and unveiled, upper, middle, and lower class, indigenous Cairenes and recent immigrants, and women from different age strata. It was produced by networking (sometimes called "snowballing") and not random selection. Therefore, the participants are, to some extent, self-selected and not necessarily representative of Cairene women. In spite of her own awareness of this problem, Zuhur proceeds to analyze her data set as if it were a valid random sample of a large population, producing such results as 14% [n=7] of the unveiled, but 48% [n=24] of the veiled women in the sample were between the ages of 20 and 26 (from table on page 61; brackets added). Necessarily, with such a small sample, the statistical significance of such a finding must be questioned. Zuhur's own Egyptian background and concomitant language competence facilitates the thoroughness of the interview process and provides a context in which she interprets her results. Zuhur's conclusions -- that younger and lower-class women are revealing in larger numbers than older and upper-class women, that parents' occupation and recency of emigration to Cairo serve as predictors (to a degree) of veiling behavior -- support other writers on these issues. There is an interesting chapter on the *banat al balad*, the lower-working-class women who, Zuhur concludes, are irrelevant to the study of revealing because they have maintained a traditional identity and modest costume throughout the vicissitudes of political and economic upheaval in recent Egyptian history.

Like Moghadam, Zuhur places her women in the context of broader social and political issues but, unlike Moghadam, the scholarly context in which she operates is disappointingly narrow. For example she cites neither Rugh¹ nor MacLeod² who have published books on Egyptian women's use of Muslim fashion to make statements concerning identity. *Revealing Reveiling* would benefit greatly from an introduction or preface placing the work in context.



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Compared to the other two books, *Modernizing Women: Gender and Social Change in the Middle East* is a tour de force, an accessible but erudite, well-organized, well-informed book that does exactly what it claims it will do. In fact, each chapter begins with a statement of what will be accomplished in that section and ends with a useful summary. This book could serve as a model for a new kind of gender-conscious political geography. Having found Richards and Waterbury's conventional *Political Geography of the Middle East*³ most useful in preparations for my Cultures of the Middle East course, I welcome a cogent, lively book that thoughtfully considers the political and economic issues emanating from gender constructs in state-building and economic development.

Moghadam explains how across the globe, even in the West, state-building has involved eventual changes in the construction of gender and the subversion of what she calls "classical patriarchy." *Gender and Social Change* demonstrates that, in comparison to historical developments in Western history and, given the various levels of economic development and state-building that exist in the Middle East today, Middle Eastern women have not

faired badly in their striving for empowerment. Contrary to what one might expect from Western impressions of Middle Eastern despotism, the women faring most poorly are those in Afghanistan, the state with the weakest government of all those treated. Some of the autocratic state builders in the region -- including Ataturk in Turkey, Bourguiba in Tunisia, and (yes!) Saddam Hussein in Iraq -- have been champions of "women's liberation" through education, equal treatment in the legal codes concerning family law, and incorporation (with equal pay for equal work and childcare support) into the labor force. *Gender and Social Change* includes especially fine coverage of Turkey and Tunisia, and has case-study chapters on Iran and Afghanistan. I would recommend this book for undergraduate as well as graduate courses in Middle East Studies, Women's Studies, and Development Studies. The bibliography is exhaustive, the language accessible and, though inevitably some would disagree, I believe the conclusions to be sound.

Taken together, these three books provide us with personal and intellectual journeys through the lenses of an Australian, an Egyptian, an Iranian, and several disciplines, into the depths of a controversial subject: women of the Middle East and Islam. Only after reading these books and others like them, and perhaps undertaking a trip oneself into the realm of Middle Eastern women, can scholars begin fairly to formulate intelligent questions about domination/subordination and empowerment of women in Islamic cultures.

[Maurie Sacks is Associate Professor of Anthropology at Montclair State College, New Jersey. Her specialties are cultures of the Middle East and Jewish and Islamic feminism.]

NOTES

¹ Andrea Rugh, *Reveal and Conceal: Dress in Contemporary Egypt*. Syracuse: Syracuse University Press, 1991.

² Arlene Elowe MacLeod, *Accommodating Protest: Working Women, the New Veiling, and Change in Cairo*. New York: Columbia University Press, 1990.

³ Alan Richards and John Waterbury, *A Political Economy of the Middle East: State, Class, and Economic Development*. Boulder: Westview Press, 1990.

A HISTORICAL APPROACH TO ISLAMIC WOMEN

by Carla Petievich

Wiebke Walther, *WOMEN IN ISLAM FROM MEDIEVAL TO MODERN TIMES*. Princeton & New York: Markus Wiener, 1992. 282p. index. bibl. ill. pap., \$16.95, ISBN 1-55876-053-9.

Leila Ahmed, *WOMEN & GENDER IN ISLAM*. New Haven and London: Yale University Press, 1992. 304p. index. ISBN 0-300-04942-0.

Both of these books make the important point that Islam is more than just a religion: that there is a distinction to be drawn between the (merely?) patriarchal context of the Qur'an and the harsher misogyny of later recorded "traditions" (*hadith*); that often class privilege can help overcome gender discrimination; and that the potency of veiling as the central discursive signifier for "women in Islam" is largely -- but not exclusively -- a product of imperialist Europe's colonization of the Orient. Both also draw upon traditional sources wherever possible, which puts into focus the time of the Prophet (early Islam) and the high "classical" periods of Islamic civilization, especially the Abbasids of Baghdad. For discussion of more contemporary times, both also rely mostly on information about Egypt. Yet these are two very different works.

According to its press release, the American edition of *Women in Islam from Medieval to Modern Times* is completely revised and enlarged from its 1981 German original (translated by C.S.V. Salt), with a new Foreword to the German edition by the author, a new Preface to the American edition, and an Introduction to the American edition by Guity Nashat. Updating seems most apparent in the final chapter, "On the Search for Identity," where 1991 census statistics are noted in the areas of female education, literacy, and suffrage in many Islamic countries, with occasional comparison with Europe.

The author, a German Orientalist, focuses on the "classical" Islamic world, namely, the Arab nations and regions that have produced Islam's "high civilizations," such as Turkey, Iran, and Mughal India. The strength of this volume is that it looks to literary texts and the visual arts in reconstructing

what can be known about women in Islamic societies through the ages. Walther begins with an examination of the Prophet's wives, about whom a fair amount is generally known, and continues through the next fourteen centuries or so. She examines a variety of elite cultural artifacts, offering knowledgeable and often sensitive readings of the volume's rich array of illustrations; particularly welcome are the concise summaries of early Islam and the relationship between Islamic and women's studies to be found in the Introduction and opening chapter. For all that Orientalism -- including its practice of labeling non-European time periods "Medieval" or "Ancient" or "Late Antiquity" -- and Arabo-centric perspectives on the world of Islam have been vigorously and legitimately critiqued, this volume makes an important contribution to women's studies: it complements recent ethnographic studies and socio-religious polemics with a readable narrative, based mostly on a wide array of secular Arabic and Islamic literature. Wiebke Walther's work suggests the solid reliability of a traditional European Orientalist training, which is put to good use here. The extensive bibliographies alone constitute a valuable scholarly contribution. Though *Women in Islam from Medieval to Modern Times* is a useful reference for the undergraduate classroom teacher, its depth of analysis might be found wanting in comparison with Leila Ahmed's treatment of similar issues (see below). Its broad-sweep-survey nature and reiteration of established, Orientalist categories also inhibit the work's utility as a theoretical tool for feminist cultural historians.

Not so Leila Ahmed's *Women & Gender in Islam*. This book is a remarkable *tour de force*, conceived, presented, analyzed, and articulated with unusual clarity. Ahmed pieces together an impressive social history of mores and attitudes toward women by touching down at particular, crucial moments. She begins even further back than Walther, and brings us to the contemporary era. The historic moments Ahmed selects are, in brief 1) ancient Mesopotamian Middle East; 2) pre-Islamic (Hellenistic) Egypt and Assyria, or Byzantine Syria and Sasanian Iran; 3) Arabia during the life of Muhammad and shortly thereafter; 4) Abbasid Iraq, during which time Islamic traditions were "cast in stone"; and 5) the Middle East -- primarily Egypt -- in colonial and postcolonial times, or from the beginning of the nineteenth century up to the 1980's in Egypt, Iran, and Pakistan.

A brief outline of Ahmed's preliminary argument runs something like: Islam was always patriarchal but not always misogynistic, and gender equality in spiritual terms is clearly indicated in the Qur'an. The wives of the Prophet exercised a degree of control over their own lives and property quite unavailable to women later on; the authority of several of Muhammad's widows was tremendous in establishing *hadith* (traditional accounts of Muhammad's life, which often serve as interpretive guides for Islamic practice) and there is some indication that these proud women resisted encroachments on their rights during Islam's initial period. Islamic custom was influenced heavily by existing practices in Arabia and Mesopotamia during its initial stages:

Because at the time of the Muslim conquest the region was dominated by a Christian church that, to some extent, had legitimized and justified misogyny by reference to biblical stories, stories that Islam either openly or implicitly recognized as divinely revealed, the new religion could incorporate seamlessly an already-developed scriptural misogyny into the socioreligious universe it too would inscribe. (p.36)

Ahmed makes the further point that *shari'a* laws were codified during the height of the Abbasid Iraq (8th-13th centuries), several centuries after the life of Muhammad, and clearly evidence interpretations on the part of dominant orthodoxy of the time. Despite the manifestly humane ethics and spirituality of the Qur'an, she observes:

... the political, religious and legal authorities in the Abbasid period...whose interpretive and legal legacy has defined Islam ever since, heard only the androcentric voice of Islam, and they interpreted the religion as intending to institute androcentric laws and an androcentric vision in all Muslim societies throughout time.... Had the ethical voice of Islam been heard..., it would have significantly tempered the extreme androcentric

bias of the law, and we might today have a far more humane and egalitarian law regarding women. (pp.67, 88)

In the book's latter part, the author takes on "New Discourses" -- those generated by European colonialism, Arab, and Islamic nationalism, and contemporary "postcolonialism." Reiterating, in certain respects, a long history of treating Islam as the provenance of Arabs, Ahmed is careful always to contextualize the terms of her study and her analysis. For the modern period -- the past two centuries -- she primarily uses material on Egypt (though with some reference to the Islamic states of Iran and Pakistan in the 1980's) because 1) that is the area she herself is most familiar with and 2) there is general agreement among those interested in the modern Middle East that the case of Egypt serves quite well as a template for the region at large.

Ahmed makes the further point that shari'a laws were codified ... several centuries after the life of Muhammad, and clearly evidence interpretations on the part of the dominant orthodoxy of the time.

Certainly, for the historian of about the same period in South Asia, the issues and discourses at play are strikingly familiar. There, too, with colonialism one sees "the emergence [of women] as a central object for national debate" (p.128) and a concomitant rejection of traditional culture on the part of nationalists caught in colonialist discourses on colonized women and backwardness. Chapters 7-11 offer an impressive summary of modern Middle Eastern social history, plus a cogent discussion of how colonial discourses shaped emergent nationalist discourses in the past two centuries and what these discourses meant for the rights of women. Ahmed offers informative biographies of numerous famous feminists, some whose names have become very familiar even to the general reader: Huda Sha'rawi, Malak Hifni Nassef, Inji Efflatoun, Doria Shafik, Nawal El-Saadawi and Alifa Rifaat. Directing us to look at the long tradition of Islamist, feminist politics, Leila Ahmed lays out her feminist convictions quite frankly. She cuts through quagmires

of cultural relativism, ethnocentrism, and apologetics in such laudable statements as the following: "The issue is simply the humane and just treatment of women, nothing less, and nothing more -- not the intrinsic merits of Islam, Arab culture, or the West" (p.168).

At times I felt as though I were reading not one, but two, books. The part on ancient Mesopotamia through the "Medieval" period in Islam read in sustained, coherent fashion, and Ahmed's explorations and argumentation focused solidly on laws regarding marriage, since this is where women figure most often in legal codes. Because of the thorough, sober manner in which she lays out what the laws said about women, where, and when, her conclusions are unsurprising: that women's status declined with urbanization; that such decline occurred under European influence long before Egypt was conquered by the Arabs; and that, contrary to common belief, laws brought in under Islam furthered the decline begun under Europeans. Ahmed maintains the centrality of shared socioreligious institutions among Islam, Christianity, and Judaism, a premise for study that should be obvious but has yet to gain universal acceptance.

In that first half of the book, Ahmed follows Islamic sources quite closely and interprets them with confidence, maintaining the focus on the status of women. However, in the second half, the focus

shifts to colonial discourses and issues of cultural hegemony. Here, a more descriptive title might have been "Culture and Gender under Colonialism": it often seems that the rights of women in the law, and the play between androcentrism and female subjectivity so closely adhered to in the first half, take a back seat to discussions of educational opportunities and feminist political mobilization in the face of European political domination. By spending so much time discussing the classic colonial experience of European domination during the past two centuries in Egypt, the author misses an opportunity to apply the theoretical insights offered by critiques of colonial discourse (and hegemony) to earlier periods in Islamic history. That would have been, as far as I know, an original and strikingly bold application of a theoretical literature that has come to be very familiar in its arguments and applications - though no less valid on account of its familiarity. Despite these qualifications, and because of the book's exceptional breadth and depth of discussion, I enthusiastically endorse Leila Ahmed's *Women and Gender in Islam* as a classroom text, as a reference work, and as an exemplar of what feminist cultural history can be.

[Carla Petievich teaches Islamic and South Asian history at Montclair State College, New Jersey, and is particularly interested in Muslim culture and gender in Islam.]



FEMALE IMAGES OF THE DIVINE

by Eleanor B. Amico

Anne Baring and Jules Cashford, *THE MYTH OF THE GODDESS: EVOLUTION OF AN IMAGE*. Harmondsworth, England: Penguin, 1991; New York: Penguin, 1993. 782p. bibl. index. \$40, ISBN 0-89594-575-4; pap., \$20, ISBN 0-14-01-9292-1.

Asphodel P. Long, *IN A CHARIOT DRAWN BY LIONS: THE SEARCH FOR THE FEMALE IN DEITY*. Freedom, CA: Crossing, 1993. 279p. bibl. index. pap., \$12.95, ISBN 0-89594-576-2; pap., \$10.95, ISBN 0-89594-575-4.

Ross Shepard Kraemer, *HER SHARE OF THE BLESSINGS: WOMEN'S RELIGIONS AMONG PAGANS, JEWS, AND CHRISTIANS IN THE GRECO-ROMAN WORLD*. New York and Oxford: Oxford University Press, 1992. 275p. bibl. index. \$24.95, ISBN 0-19-506686-3.

Elizabeth A. Johnson, *SHE WHO IS: THE MYSTERY OF GOD IN FEMINIST THEOLOGICAL DISCOURSE*. New York: Crossroad, 1993. 316p. bibl. index. \$22.95, ISBN 0-8245-1162-X.

A common theme among feminists who care about religion is the importance of female imagery and names for the divine. Four recent books have dealt with this concern. Baring and Cashford treat

the theme as it has occurred across pre-Western and Western history from the Paleolithic Age to the present. Long examines the issue in biblical and Hellenistic times and texts, focusing especially on a figure she sees threading through it all, namely Wisdom. Kraemer looks at similar texts and times, basing her search on the cultures encompassed by the Roman Empire in the period from 400 B.C.E. to 40 C.E. And Johnson limits her search to the period of Christian history, dealing with the theme in a Christian perspective and relating Christian tradition to today's situation.

The purpose of the authors of *The Myth of the Goddess: Evolution of An Image* is to examine evidence for goddess imagery throughout Western prehistory and history, including its demise early in the Christian period and its shadowy survival in figures such as Mary. If one word could be used to describe this book, it would be "comprehensive." It is a veritable catalog of all the evidence for goddess worship throughout this span of time and location. While a very long work (688 pages of text), it is not as daunting as it seems because a great deal of space is taken up with photos and drawings of ancient relics. This is one of the most important strengths of the book; it is like a museum of female divine imagery over the ages of Western and pre-Western culture.

The enormous amount of information makes this volume a valuable resource, but it is not without major weaknesses. One of the biggest problems is the authors' tendency to slip from documented information to undocumented interpretation without warning and without identifying the latter as interpretation. Readers need to be especially wary when this happens, not taking all the information at face value. The interpretive material is often intriguing as conjecture, but since it is presented as factual, it may be misleading to the uncritical reader.

Errors also arise from the authors' superficial knowledge of the various cultures. For instance, their analysis of the myths of the dying and rising god, common to several ancient Near Eastern cultures, attempts to combine the stories in a way that does not hold up historically. It is true that there are stories of dying and rising gods across Egypt, Sumer, Babylon, Canaan and Greece, but the stories cannot be rolled into one. There are important nuances and differences that reflect

distinctions among the respective cultures. In fact, an awareness of this would strengthen the authors' case, as the changes illustrate increasingly patriarchal values.

Although the book carries a great deal of information and documentation about archeological and historical artifacts, plus some intriguing interpretive material, it still falls in the category of books that use sources uncritically in order to prove sentimental ideas about the Mother Goddess; in short, it is untrustworthy as a scholarly work.

In a Chariot Drawn by Lions: The Search for the Female in Deity concentrates on textual evidence and focuses on biblical and Hellenistic times. The purpose of Long's work seems to be to show the historical importance of goddesses, all of whom she ultimately identifies with the character of Wisdom, which she calls on page 8 the "hidden female aspect of God in the Western tradition."

Long names her method a "feminist *midrash*," in the tradition of Jewish *midrash*, which searched the scripture from every possible angle in order to find its truest meaning. There is no particular historical movement in this book, which jumps back and forth from late Israel to early and later Greece to Egypt to the more ancient Near East to early biblical times, and then forward to Christianity.

Long's treatment of the Hebrew Bible provides an example of her methodology. In her examination of the Bible, she discusses the goddesses worshipped before the Exile and vilified by the prophets, noting correctly that even as female aspects of divinity are denigrated, this very attention provides evidence of their existence. However, she asserts that these Canaanite goddesses, like all goddesses, can be identified with Wisdom. Some of her references to this purported goddess Wisdom are lower-case instances of wisdom as a characteristic. In evaluating this notion, one must remember that the Hebrew language has no capital letters, so there is no way aside from context to know if the word is used as a proper or common noun.

Yet there are places, especially in the book of Proverbs, in which Wisdom is truly personified as female. This is probably where the confusion begins; the personification is then applied to other texts in

which a simple abstract noun was originally meant. In Proverbs, she's a human-like female doing human things; later texts, in which this personification is read back into earlier writings, describe her as a theological being present at creation.

Long's discussion of Greek, Egyptian, and other ancient goddesses attempts to prove that all are embodiments of this same Wisdom theme. I do see a pattern, but not the same one she does. The idea of wisdom as a characteristic, personified as a woman in Proverbs (an object of attainment for an Israelite boy/young man), became identified in the Hellenistic and early Christian period with goddesses popular at that time and in their aspects of the time: Wisdom/Sophia of rabbinic and apocryphal writing, Hellenistic Greek goddesses, Isis in her later role as a Hellenistic goddess, and the female Wisdom of the Gnostics. Therefore, in using this information to prove a biblical goddess Wisdom, Long has put the cart before the horse and is several centuries too late. If anything, the late biblical personification of Wisdom as a female and the later Jewish identification of Wisdom as the feminine component of God played off the Hellenistic tendencies of the times.

Like traditional scholars who call all goddesses fertility figures, and like Cashford and Baring who call all goddesses mothers and identify them with the moon, Long folds all goddesses together as Wisdom. This is simply inaccurate. The book is an interesting treatise on the cross-cultural development of the goddess Wisdom, her later decline, and subsequent secret surfacings (for instance, in Jewish Kaballah and Christian Mary-veneration). However, many weaknesses and errors detract from the value of Long's work.

Kraemer's aim in *Her Share of the Blessings* is to explore women's religions in the Greco-Roman world, as well as the connections between women's religions and the social constraints under which women lived. She also attempts to find not just what men have said about women and their religious lives, but, as much as possible, how the women themselves perceived the meaning of these experiences. To obtain the information she seeks, the author systematically applies her impressive scholarly knowledge of this time and place in order to ask two key questions (she does not lay these questions out in so exact a manner, but this is clearly her focus).

First: what, according to the best information available, really happened?

To arrive at the answer to this first question, Kraemer sorts through archeological evidence, the writings of the ancients, and current research into the period. For both of the latter, she is careful to question the accuracy and objectivity of the authors, whom she recognizes may have written for polemical purposes and/or have been affected by androcentric assumptions. Nothing is taken at face value, though nothing is dismissed out of hand. All is treated as possible evidence that might be distorted for a variety of reasons.

Kraemer evaluates the evidence carefully, telling us what can be known, what has been suggested and who suggested it, and what cannot be known. When she comes to her own conclusions, they are tentative, as befits the material. Once she has found, to the best of her ability, what occurred in each situation, she turns to the next question: what did this practice or belief mean to the women who participated in it? Then, finally, she applies a particular theoretical model to what she has found.

There are many strengths to this book. One is Kraemer's prodigious knowledge of the times and cultures she writes about. She shows grasp of an enormous range of material: Greek and Roman paganism, Judaism, and Christianity of this period. While Kraemer also has a point of view, her book is not a sermon, as the previous two seem to be. Her feminist perspective is clear, as is her interest in women's spirituality and in grounding that spirituality in history. She approaches her subject in a far more scholarly fashion than the previous authors discussed, examining the available material in a critical and questioning manner.

The book is not without its weakness, however. Throughout, Kraemer carries on a conversation with Mary Douglas regarding Douglas' theory of the relationships between religion and society. I will not even attempt to discuss this theory here, except to say that it is summarized in the introduction and used as a means of reflecting on the material Kraemer presents. While the Epilogue does a good job of analyzing her findings based on Douglas's model, the model itself seems distracting when set up alongside the mass of material already central to this book. Kraemer not only uses Douglas's model, testing it at every turn, but you can

practically see her at the table defending her ideas in conversation with the theorist. While the conclusions she draws from Douglas's theory are intriguing, I found that her constant measuring and weighing against the theory weakened the book. Despite this difficulty, however, Kraemer's is one of the best books on women's religious history I have ever encountered. It is a dense reference I will seek out again and again.



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The final book, *She Who Is*, deals with the theme of female images of the divine in Christianity, relating the issue to the history and tradition as well as the current situation of Christianity. The author writes from a thoroughly Christian perspective, immersed in and living within a Christian and, specifically, Roman Catholic tradition. Johnson raises two questions: Can a Christian idea of God accommodate a feminist approach? And can feminist theology learn from traditional discourse about God? What she wants to do is well-stated midway through the book (p.132): "to bring classical theology and feminist theology into dialogue...." For

this reason Johnson works very hard to speak to traditional theological concerns.

To the author, the importance of feminist theology is "not to make women equal partners in an oppressive system. It is to transform the system" (p.32). She describes this process as the paradigm shift that occurs when women's experience is placed at the center of inquiry. In similar fashion, Johnson is not satisfied with concepts that incorporate a "feminine side" of God into traditional images. She wants, rather, to be able to express the fullness of God with female imagery.

Johnson's method throughout is to argue from within Christian tradition. She is very careful to base everything she argues in acceptable authority, including such arbiters of Catholic theology as Thomas Aquinas and Vatican II. It's okay to talk about God this way because.... It's okay to interpret scripture this way because.... As an approach to the issue of female imagery of the divine raised by all four volumes reviewed here, Johnson's book is important for people grounded in traditional Christian theology and categories; it takes those categories seriously and yet, using them and the authority of Christian thinkers, points to the necessity for female imagery for God. This approach might not be necessary or helpful for people not committed to the Christian tradition. However, that fact does not detract from the value of the work.

The common thread to all four of these books -- the concern with female imaging and naming of God -- is approached by each author from a different angle and from a unique knowledge base. All are concerned with breaking down dualistic thought structures that keep ideas about God solely transcendent, hierarchical, and male. All are grounded in feminist perspective. And all are useful. Two reflect more solid scholarship (though one has an historical and the other a theological approach), while the other two require an especially critical reading, although there are helpful parts. Taken together, they provide a panorama of various ways to address this important issue.

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IDENTITY, CEREMONY, COMMUNITY: JEWISH WOMEN'S SPIRITUALITY

by Phyllis Holman Weisbard

E.M. Broner, *THE TELLING: THE STORY OF A GROUP OF JEWISH WOMEN WHO JOURNEY TO SPIRITUALITY THROUGH COMMUNITY AND CEREMONY*. San Francisco: Harper San Francisco: 1993. 216p. \$18.00, ISBN 0-06-060871-4. Includes *The Women's Haggadah*, by E.M. Broner and Naomi Nimrod, revised 1992, by E.M. Broner, pp.191-216.

Janet Carnay et al., the "New Woman" Collective, *THE JEWISH WOMEN'S AWARENESS GUIDE: CONNECTIONS FOR THE 2ND WAVE OF JEWISH FEMINISM*. New York: Biblio Press, 1992. 125p. bibl. pap., \$7.95, ISBN 0-930395-14-X.

Susan Grossman and Rivka Haut, eds., *DAUGHTERS OF THE KING: WOMEN AND THE SYNAGOGUE; A SURVEY OF HISTORY, HALAKAH, AND CONTEMPORARY REALITIES*. Philadelphia: Jewish Publication Society, 1992. 340p. notes. index. \$29.95, ISBN 0-8276-0395-9.

Tracy Guren Klirs, comp.; trans. by Tracy Guren Klirs, Ida Cohen Selavan and Gella Schweid Fishman; annot. by Faedra Lazar Weiss and Barbara Selya. *THE MERIT OF OUR MOTHERS: A BILINGUAL ANTHOLOGY OF JEWISH WOMEN'S PRAYERS [BIZKHUSIMOHES]*. Cincinnati: Hebrew Union College Press, 1992. 148p. pap., ISBN 0-87820-505-5.

Elizabeth Resnick Levine, ed. *A CEREMONIES SAMPLER: NEW RITES, CELEBRATIONS, AND OBSERVANCES OF JEWISH WOMEN*. La Jolla: Woman's Institute for Continuing Jewish Education, 1991. 127p. pap., \$9.95, ISBN 0-9608054-9-4.

Ellen M. Umansky and Dianne Ashton, eds. *FOUR CENTURIES OF JEWISH WOMEN'S SPIRITUALITY: A SOURCEBOOK*. Boston: Beacon Press, 1992. 350p. bibl. index. \$40.00, ISBN 0-8070-3612-9; pap., \$18.00, ISBN 0-8070-3613-7.

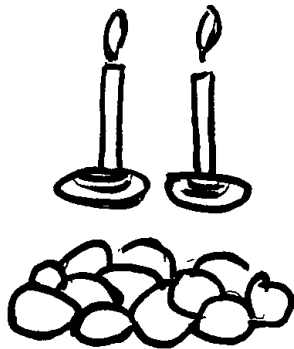
Jewish women's spiritual strivings are shared in a number of recent books offering readers blueprints, study-texts, and inspiration. First, two that in radically different ways lean toward the inspirational: *The Merit of Our Mothers: A Bilingual*

Anthology of Jewish Women's Prayers and The Telling: The Story of a Group of Jewish Women Who Journey to Spirituality Through Community and Ceremony. The Merit of Our Mothers is a Yiddish-English selection of individual private prayers, or *tekhines*, created for (and at least partly by) Eastern European Jewish women from the seventeenth through nineteenth centuries. Several of the *tekhines* were written by or attributed to three women, all daughters of rabbis and therefore likely to have received more education than other women of their times. Composed in the first person, the *tekhines* respond to events in the lives of the women, such as anticipation of childbirth, or experiencing "bad luck with children," or are inspired by three ritual commandments specific to women. The women who originally used these devotions were firmly rooted in and accepting of the Judaism and Jewish society of their times. Their prayers were not the poetic responses of rebels angry at exclusion from male-controlled synagogue and ritual, but rather extensions of traditional prayer-forms from the communal sphere to the personal. It remained for contemporary feminist writers, artists, and activists to channel their hurt and anger at a misogynistic tradition into new communal rituals described in *The Telling*.

The Telling contains new ceremonies and new Haggadah (the Passover script for re-telling the exodus from Egypt) and recounts the process of creating new rituals for Passover through feminist seders held annually since 1977 by the "Seder Sisters." Phyllis Chesler, Edith Isaac-Rose, Bea Kreloff, Michele Landsberg, Letty Cottin Pogrebin, Lilly Rivlin, and *The Telling's* author E.M. Broner have gathered yearly, along with those they dubbed "Seder Mothers" (Bella Abzug, Grace Paley, and Gloria Steinem), their biological and spiritual daughters (Naomi Wolf is a prominent member of that group), and guests. Chesler conceived new symbols for the occasions, including a "sacred schmata [rag]" that the participants grasped and wove around their hands to bind them to each other, and a cloth tent to remind them that they themselves and other women were "still in the desert spiritually and politically" (pp.54-55). In Broner's Haggadah (written with Naomi Nimrod and appended to *The Telling*), prayers are directed to the Shekhinah, a feminine aspect of God, and Miriam's role in saving her infant brother Moses and in the Exodus is prominently featured. Getting even with Rabbi

Eliezer ben Hyrcanus, Talmudic sage who stated, "Better to burn the words of the Torah than to let women read them," the Broner/Nimrod Haggadah stories are relayed by Ima Shalom, his learned wife.

Many of the seders had themes, ranging from "the plagues we live under," to "Black/Jewish dialogue" (with several Black guests that year), to mystical contemplation. One seder was arranged by the daughters. When that seder concluded, Letty Cottin Pogrebin said, "When I was young, no older woman could tell me anything. Now, between what the daughters have seen and what the mothers feel is worth holding on to, there will be a synthesis" (p.110).



Broner searched for a way to convey the spirit of the annual seder experience. She heeded her son's advice -- "The book is about the group being together and how it has affected their lives. It should be cyclical, circular" (p. 187.) This leads to some trouble for more linear readers. It is hard to grasp the evolution of the experience for the group as whole or for the individual participants, as thematically linked strands from various seders are mentioned together. At other times the unifying principle shifts from the theme to focus on a particular participant. In fact, much of *The Telling* describes the individual group members, their contributions to the seders, and their interactions with others in the group. Broner reveals the sometimes painful disagreements among the group members, more often over whether they were a sufficient support system for each other from seder to seder rather than over particular rituals or readings to incorporate into the ceremony. The group figures large, but the individual personages in this particular group of extraordinary women figure larger.

As different as their modes are, both *The Merit of Our Mothers* and *The Telling* are direct

models for women wishing to study and reclaim a portion of Jewish tradition. *The Jewish Women's Awareness Guide* is a more structured resource with a similar purpose. Like *The Telling*, it envisions a group experience in which each individual is on a journey of self-discovery and empowerment. But where *The Telling* provides a model for readers by being a diary of one group's efforts, *The Awareness Guide* is unabashedly a blueprint for consciousness-raising, written by people skilled in group process techniques, such as sitting in a circle, laying ground rules, and asking open-ended questions designed to elicit responses from each participant in turn. *The Awareness Guide* touches on all experiences, from the spiritual ("Do you have any personal images of God at this time?") to body image ("As a teenager what was your 'ideal' of female beauty?"). The *Guide* begins with explorations of personal experience, including the mother-daughter relationship, fathers, family dynamics, leisure, sex, and personal aspirations; then moves to the public sphere through discussions of friendship and feminism, Jewish and secular education, career, relationship to the Jewish community, the image of Jewish women in the media, and religious practices; and makes connections between the personal and the public in a third section covering control of our bodies, the marginal status of Jews in society, relationship to Israel, and political behavior.

While *The Awareness Guide* is at all times woman-oriented, the Jewish aspect is explicit only in some of the questions; and all responses from group participants are validated. This focus may work for raising consciousnesses and self-esteem, but it is more difficult to measure whether women following *The Awareness Guide* come away having deepened their knowledge, understanding, or attachment to Judaism. I think it most likely they would fulfill the Betty Friedan quote on the cover ("Having confronted our authentic identity as women, we who were Jewish *began* [italics mine] to confront our authentic identity as Jews"). The structure and issues dealt with in *The Awareness Guide* are a good beginning for exploring Jewish identity. What is needed next is substantive material on Judaism and Jewish womanhood.

Such material is well-represented in recent publications. *Four Centuries of Jewish Women's Spirituality: A Sourcebook* is a wonderful compendium of reflections written between 1560 and

1990 by close to one hundred Jewish women. Some of the writings were composed as spiritual works (sermons, addresses, rituals, and prayers); others reveal similar strivings, but were taken from diaries,

letters, and even synagogue sisterhood minutes. Because the book is arranged historically and includes excellent introductory essays to each period, it also serves as a study-text for the history of Jewish women.

Additional Recent Titles on Jewish Women

A BREATH OF LIFE: FEMINISM IN THE AMERICAN JEWISH COMMUNITY, by Sylvia Barack Fishma. New York: Free Press, 1993. 308p. notes, index.

DEBORAH, GOLDA, AND ME: BEING FEMALE AND JEWISH IN AMERICA, by Letty Cottin Pogrebin. New York: Crown, 1991. 396p.

DIFFERENT VOICES: WOMEN AND THE HOLOCAUST, ed. with introd. by Carol Rittner and John K. Roth. New York: Paragon House, 1993. 435p. Personal narratives.

DREAMS OF AN INSOMNIAC: JEWISH FEMINIST ESSAYS, SPEECHES, AND DIATRIBES, by Irena Klepfisz. Portland, OR: Eighth Mountain Press, 1990. 219p.

THE ISSUE IS POWER: ESSAYS ON WOMEN, JEWS, AND VIOLENCE, by Melanie Kay/Kantrowitz. San Francisco: Aunt Lute, 1992. 262p. bibl. ref.

JEWISH WOMEN IN HISTORICAL PERSPECTIVE ed. by Judith R. Baskin. Detroit: Wayne State University Press, 1991. 330p. bibl. refs. index. Twelve essays covering all periods of Jewish history.

STANDING AGAIN AT SINAI: JUDAISM FROM A FEMINIST PERSPECTIVE, by Judith Plaskow. San Francisco: Harper and Row, 1990.

STRANDS OF THE CABLE: THE PLACE OF THE PAST IN JEWISH AMERICAN WOMEN'S WRITING, by Ellen Serlen Uffen. New York: P. Lang, 1992. 193p. bibl. refs. index.

WOMEN AND JUDAISM: THE WOMAN IN JEWISH LAW AND TRADITION, by Michael Kaufman. Northvale, NJ: Jason Aronson, 1993. bibl. refs. index.

WRITING THEIR NATIONS: THE TRADITION OF NINETEENTH-CENTURY AMERICAN JEWISH WOMEN WRITERS, by Diane Lichtenstein. Bloomington: Indiana University Press, 1992. 176p. bibl. refs. index.

WRITTEN OUT OF HISTORY: OUR JEWISH FOREMOTHERS, by Sondra Henry and Emily Taitz. New York: Biblio Press, 1990. 330p. bibl. index. First published in 1978. Appropriate for high school as well as adult readers.

One highlight, from the earliest period covered, is excerpted from the memoirs of Gluckel of Hameln, a seventeenth-century German Jewish businesswoman. She reveals the inner life, moral center, and faith of a woman married at fourteen, mother of thirteen, and twice widowed, who conducted business at a time when Jews still lived in self-contained communities but participated in the economic life of the world at large. Another highlight, demonstrating the importance of a Jewish homeland to Jewish women, is found in stirring letters from Zionist leader Henrietta Szold, who shares her vision of Palestine as a spiritual center as well as physical home for the Jewish people.

Poetry is prominently featured in *Four Centuries of Jewish Women's Spirituality*, particularly twentieth century efforts. Here is poet Kadya

Molodowsky echoing the pattern seen in the *tekhines* -- that of invoking the Matriarchs:

...And for the rocking of a cradle,
Mother Rachel brings healing leaves
Discovered on distant mountains,
And comforts them with a quiet word:
At any hour God may open the sealed
womb...

(From Molodowsky's *Songs of Women*,
1927; *Four Centuries...* p.155)

Readers may find the contemporary selections the most resonant. Rabbi Sheila Pelz Weinberg offers a Sabbath sermon at a 1983 student march on Washington in protest of the American buildup of nuclear weapons, linking peace activism with the Biblical text for that week from the Book of

Numbers. In the text, Moses conducts a census of the Israelites in the wilderness. Weinberg begins her sermon with a discourse on the importance of numbers in our lives, but cautions about reliance on statistics. The names of individuals mentioned in the text and the description of the organization of the Israelite camp leads her to a discussion of diversity and the contributions of diverse groups to the common good for the Israelites and for the marchers before her. Judith Plaskow's *midrash* [interpretive tale] on Lilith pictures that first liberated woman sharing sisterly laughter and tears outside the Garden of Eden with Eve, leaving both God and Adam fearful of the day both women might return to the garden "bursting with possibilities, ready to rebuild together" (pp.215-216). Marcia Falk's new blessings try out many metaphors for an immanent divinity rooted both in Jewish sources and her own poetic sensibilities -- the source of life, the flow of life, the Shekhinah. Peninah Adelman shares a ritual for pregnancy loss or infertility, and Savina Teubal contributes a "Simchat Hochmah" [literally 'wisdom fest'] crone ritual. There is sufficient breadth and depth in *Four Centuries of Jewish Women's Spirituality* to keep a group busy for a long time.

Another approach for a study group interested in exploring Jewish women's ritual roles is provided by *Daughters of the King, Women and the Synagogue*. The sub-title, *A Survey of History, Halakah and Contemporary Realities*, reveals the framework organizing the essays (each accompanied by bibliographic notes) by women and men of all contemporary Jewish religious persuasions. Historical essays cover women and the Temple in Jerusalem, in ancient, early and late medieval synagogues, and the *tekhines* literature. The essays about Orthodox women (including coeditor Rivka Haut) are instructive to anyone wishing to learn what is allowed within the boundaries of *halakah* [Jewish law], and what impediments to women's prayer groups have been raised beyond the letter of the law. The third section describes three different realities of synagogue experience -- elderly Oriental [Sephardic] women in Jerusalem, three generations of Iranian Jewish women in Iran and New York, and the impact of the Jewish women's movement on the American synagogue during the 1970's and 1980's, and offers personal vignettes from religious girls and women.

In a concluding essay, historian Paula Hyman reviews how the synagogue was primarily the domain of men throughout Jewish history, reflecting the private-public dichotomy of the times (although women were rarely absent and were also free to develop their own private devotions). Today, with the public-private division no longer part of the reality of most American Jewish women's lives, she finds a need to re-examine the exclusion and subordination of women in communal religious life, through diverse mechanisms available within old and new traditions, including those created by women. She ends by asking, "Will women be sufficiently persistent and powerful to bring into the synagogue their own cultural style...?" (p.304). Those interested in Jewish religious life certainly hope so.

Some of women's "cultural style" may mean bringing into the synagogue new rituals marking life-cycle events for women, such as those found among the contemporary selections in *Four Centuries of Jewish Women's Spirituality* and represented by another new collection: *A Ceremonies Sampler: New Rites, Celebrations, and Observations of Jewish Women*. The innovative ceremonies include those for new parenthood, naming a daughter, weaning, celebrating emerging womanhood, healing after losses due to hysterectomy, separation, or divorce, making a lesbian commitment, becoming a vegetarian, celebrating Rabbinic ordination, and commemorating holidays with women's rituals. Most of the ceremonies were developed or tried out by contributors in their *Rosh Hodesh* groups (Jewish women's groups organized each month at the time of the New Moon, an event traditionally celebrated by Jewish women) or with a select group of friends. Thus, while most of the rituals mark individual passages, they incorporate communal roles, responses, and acceptance. Many could be brought into the larger community represented by the synagogue, although some seem better celebrated in intimate circles (e.g., would a girl want her onset of menstruation commemorated in the synagogue?).

Irene Fine's introduction mentions additional sources of new ceremonies, including her own *Midlife: A Rite of Passage and The Wise Woman* (La Jolla: Woman's Institute for Continuing Jewish Education, 1988) and Penina V. Adelman's *Miriam's Well: Rituals for Jewish Women Around the Year* (2nd ed. New York: Biblio Press, 1990). The Jewish

feminist periodical *Lilith* also publishes new rituals upon occasion. The best ones may be those found at the end of *A Ceremonies Sampler*, however, where the editor has left blank pages with a note: "Please Add Your Own Ceremony Here."

These six works are just some of the many fine books on Jewish women and their spiritual journeys that have appeared in the last few years.

Although space does not permit us to review more of the writings on Jewish women, additional citations are listed in the side bar (p.12).

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FEMINIST VISIONS

VISIONS, STRUGGLES, CELEBRATIONS: RECENT VIDEOS ON WOMEN AND RELIGION

by Andrea Nye

GODDESS REMEMBERED. 1989. 55 mins. Producer: National Film Board of Canada. Director: Donna Read. Distr: Direct Cinema Limited, P.O. Box 10003, Santa Monica, CA 90410-9003; 800-525-0000; Fax: 213-396-3233. Rental: \$55 + \$10 shipping (inst.). Sale: \$34.95 (home video); \$150 + \$5 shipping (inst.).

HALF THE KINGDOM. 1989. 58 mins. Directors: Francine E. Zuckerman and Roushell N. Goldstein. Distr: Direct Cinema Limited (address above). Rental: \$150. Sale: \$995 (16mm film); \$250 (video).

THE PRESENCE OF THE GODDESS. 1990? Director: Christy Baldwin. Balcorman Films, 202 Meda Lane, Mill Valley, CA 94941; 415-388-2576; 415-648-1681. Rental: 16mm film rental based on sliding scale depending on ticket price/donation for showing. Sale: \$75 (1/4" video).

FAITH EVEN TO THE FIRE. 1993. 58 mins. Producers: Sylvia Morales and Jean Victor. Distr: Filmmakers's Library, 124 E. 40th St., New York, NY 10016; 212-808-4980. Rental: \$75. Sale: \$445.

MAMMY WATER: IN SEARCH OF THE WATER SPIRITS IN NIGERIA. 1992? 59 mins. University of California Extension Media Center, 2176 Shattuck Ave., Berkeley, CA 94704; 510-642-0460 (rental); 510-642-5578 (sales). Rental: \$60 (video). Sale: \$995 (16mm film); \$295 (video).

The women's spirituality movement has fueled a growth industry in books, aids to worship, workshops, and newsletters. The energy the topic inspires can be seen in a large variety of videos currently available for classroom use, ranging from documentary realism to personal confession, from feminist issues as debated in established churches to historical narrative, from disinterested scholarship to spiritualist propaganda. The range of content and styles illustrates some of the perennial issues involved in the teaching of women's studies. Should faculty maintain an objective and balanced approach to materials; or are consciousness-raising and inspiration the real task of women's studies?

Two recent videos -- *The Goddess Remembered* and *The Presence of the Goddess* -- are exemplars of the latter conviction. Both are aesthetically produced, easy to watch, and polemical. In content and tone they reflect the current popular revival of Goddess worship, which began with the publication of Merlin Stone's *When God was a Woman*, and has continued with much energy through Jean Bolen's *Goddesses in Everywoman*, Carol Christ's *The Laughter of Aphrodite*, and Starhawk's many celebrations of witchcraft. These two films present in visual form the received wisdom of the Goddess revival, the symbols that have become its touchstones, its diagnosis of the present condition, and its message for the future.

The Presence of the Goddess is perhaps the most predictable. Interspersed with travel shots of Mediterranean landscapes, archeological ruins, and artifacts, narrated in the musical voice of novelist Isabel Allende, it evokes a vanished healthful and peaceful matrifocal culture destroyed by "patriarchal"

hordes. Moving through the usual sequence from "old Europe" as described by archaeologist Marija Gimbutas, to Catal Huyuk, Minoan Crete, Mycenae, and Greek Goddesses, and the overcoming of the peaceful Goddess culture by Indo-European warriors, the film ends with a prophecy of the return of the Goddess. *The Goddess Remembered* is more eclectic. Instead of continuous narration, it uses as frame a recent gathering of women's spirituality movement celebrities, among them Charlene Spretnak, Susan Griffin, Carol Christ, Jean Bolen, Starhawk, Merlin Stone. The discussion among these women of what the Goddess means to them is illustrated by evocations of past Goddess cultures inspired by Cro-Magnon cave paintings and prehistoric fertility figures, ruins of early temples on the island of Malta, a Maypole dance in Mexico, and a prehistoric earth mound in England. Again, the destruction of Minoan Crete marks the takeover of the patriarchs, which initiates a violent obliteration of Goddess worship in the West as men assert their total domination. Although there is prophecy of the goddess' return, the emphasis is on goddess symbols as personal resources that help individual women find meaning in their lives.

Neither of these films makes any pretense at precise or complete scholarship, neither is concerned with social, economic, or political contexts of religion, or with the relation between the worship of female deities and the roles of women in families, economies, or politics. The story they tell is a ritualistic present vision of the past: a prehistoric Garden of Eden, a fall from grace at the hands of men, dark times of violence and domination, the possibility of redemption. This is a story which, if not so resolutely pagan, one might think had some

affinity with the Judeo-Christian heritage of most of its proponents.

Faith Even Unto the Fire and *Half of the Kingdom* are very different films in both style and message. If Goddess spirituality has inspired severance of ties with established religions and development of small, separatist, womanist communities of worship, these two films document passionately and eloquently the ongoing struggles of women to make a place for themselves within established religions. Stories of neither triumph nor defeat, both films attest to the real courage, conviction, and spiritual power of women. *Faith Even Unto the Fire* focuses on three American Catholic nuns -- a white activist for civil rights, political justice in Central America, and realistic Catholic discussion of the abortion issue; an African American woman struggling for racial justice and the expression of an authentic Black Christianity within the church; and an Hispanic social worker intent on ministering to her people. All were inspired by Vatican II; all found that when they tried to live out its message they came into direct conflict with the Church; all found their faith tested "even unto the fire" of ostracism, excommunication, dismissal.

A variety of Catholic points of view are represented in the film, some from men, all well-arranged in a dialogic order highlighting the dynamic conflict in Catholicism between radical messianic reform (especially among Catholic nuns) and the rigid conservatism of male church hierarchy. The arrangement of topics does justice to the intellectual complexity of theological issues in Catholicism. Perhaps the greatest strength of this film is that it puts racial issues at the center of feminist theology, not at the periphery.



Miriam Greenwald

Similarly, *Half the Kingdom* is a testament to the current spiritual leadership of women in Judaism. This film is a joy. It is full of humor, courage, friendship, love, patience, wry remembrance, and stark courage, as three women tell of their struggles with their Jewish heritage. For these Jewish women, complete separatism is not an option; Jewish history cannot be abandoned. In addition, unlike the nuns in *Faith Even Unto the Fire*, they are intimately involved with men as husbands and sons. Many of the central issues in feminist theology become concrete in this film: the possibility of feminist readings of biblical texts so as to bring out both the oppression and the agency of women, the co-optation of religious rituals by women in the celebration of a daughter's bat mitzvah or a woman's carrying of the Torah, the day-to-day struggle for women's liturgical leadership. Alone worth the price is a scene filmed at the Western Wall in Jerusalem. As a small group of women move slowly and reverently toward the Wall, above them, leaning over a high fence dividing the men's and women's sections, shaking their fists in hysterical anger are whitebearded patriarchs, screaming sacrilege because the women are conducting their own prayer service. In another scene in Jerusalem, Israeli women, dressed all in black, silently protest the repression of the Palestinians in front of a hostile crowd. In the film, women make frequent and sometimes successful attempts to draw husbands, sons, and male rabbis into the circle of feminist reform, but the focus of the film is on their power, their intelligence, their humanity, their deep knowledge of Jewish tradition.

None of the films so far reviewed involves travel outside Western culture, except to recount mythical, archeological, or biblical accounts of its prehistory. The last film, a simple documentary record of various forms of worship of an African water deity, Mammy Water, is a travel film in the best sense. With unobtrusive, nonjudgmental narration that interrupts the explanations of African women and men only briefly and occasionally, it transports the viewer to another real world where, in devotion to Mammy Water, women's agency goes unquestioned. Many of the elements standardized in

the women's spirituality movement are present: the centrality of the female Goddess of the water over her subordinate male consort, the snake as symbol, domestic altars, the sacerdotal roles of priestesses. Judeo-Christian motifs also make an appearance in perhaps primal forms: the healing power of the blood of the lamb, initiation by baptism, sanctified wine, spiritual chanting.

But in this real-life Goddess cult, there are some not-so-standard elements. The women who lead several of its versions, and are prominent in all but one, have real economic power in their communities -- as fisherwomen, ferry women, traders in goods -- suggesting that it may be a mistake to consider women in religion without attention to the wider contexts of religious practice. Another element is the close connection between religion and healing, especially of psychological ailments, a healing whose medium often seems to be no more than a touch or a smile.

Perhaps most striking is the air of lighthearted celebration that surrounds the worship of Mammy Water. This is not a religion of sin and redemption, of solemn ritual. It is a religion of life, of celebration of the mystery of life in song, dancing, drinking wine, laughing, painting one's face in beautiful colors, wearing the white and red robes of Mammy Water, and in just lighthearted conversation between women, and between women and men, who are friends.

If this is not the whole picture of African life, where women still do more than their share of punishing physical labor, where husbands get drunk and beat wives as they do elsewhere, and girls are not encouraged to go to school or enter professions, it is a real vision, not a fantasy vision, of a religion both women and men share.

[*Andrea Nye teaches philosophy and women's studies, including a course on women and religion, at University of Wisconsin-Whitewater. Her most recent book is Philosophia: The Thought of Rosa Luxemburg, Simone Weil, and Hannah Arendt (Routledge, 1993).*]

A CAPTIVITY NARRATIVE REDISCOVERED

by *Samantha Selwood*

Searching in the University library at Eau Claire for a thesis topic, I discovered microfilm of the typed manuscript of Catherine Sager Pringle,¹ a survivor of what has come to be known in Oregon pioneer history as the Whitman massacre of 1847. From the first blurred page, I became involved in this young woman's life. Her manuscript, entitled "My Story," was written during the years 1860-1866, when Pringle was between the ages of twenty-five and thirty-one, married with children, but the experiences she describes occurred between 1844 and 1847, when she was still a young girl. Her heartfelt and honest accounts describe her life among two American Indian tribes at a mission station in Willamette, Oregon. Although she was writing about a well-documented subject, Pringle provided valuable new insight into this event in Oregon history; in so doing, she challenged the accepted explanation for the deaths of thirteen immigrants at the hands of neighboring Cayuse and Nez Perces Indians. Instead of portraying these tribes as stereotypical "savages," the image commonly perpetuated, she showed the Indians as human, caring individuals who were forced to commit aggressions against encroaching emigrants because they feared for their livelihood.

Pringle revealed complicated ideas about nineteenth-century definitions of gender and race and explored the complexities of two cultures trying to live together. Indeed, as I read on, it appeared that "My Story" became an emotional outlet for Pringle; she could express her anger and frustration at the treatment of women at the mission station and at the hypocritical school teacher who abused the children. It was these emotional outbursts in Pringle's manuscript that disclosed so many of the issues only hinted at in earlier captivity narratives. Pringle candidly dealt with polygamy and rape (both Indian and European perpetrators) and suggested rather cryptically that she would have revealed more but was careful to spare the feelings of other captives at the mission.

The progress of the smallpox epidemic that instigated the eventual murders is noted daily by Pringle, demonstrating how quickly European diseases spread through indigenous communities. Following the massacre -- a retaliation by Cayuse

and Nez Perces headmen for the deaths of their families, whom they believed had been poisoned, as well as for the loss of land -- Pringle wrote of the relationships between herself, her friends, and their Cayuse and Nez Perces captors. She noted the care provided by the captors, detailed conversations between herself and a chief's son, and described their various literary and leisurely pursuits.

Pringle's reminiscences could be categorized within the "captivity narrative" genre, yet she took such care in evaluating her experience that she subverted many of the stereotypes as well as political and religious biases of earlier such narratives, the most popular being Mary Rowlandson's account of her captivity by the Narragansetts in Massachusetts in 1682. In my continuing research on Pringle, however, I discovered that her manuscript had appeared over the years in various formats. It was apparent that Pringle's manuscript had been "destroyed" in parts because of its "political" content and that it had been withheld for ten years by someone outside the family circle. Furthermore, five years prior to Pringle's death, her manuscript had been published in a distorted form by an enterprising journalist. A Mr. Clarke, claiming total objectivity, bowdlerized Pringle's manuscript and, in effect, reinscribed many of the stereotypical images and messages that Pringle had so effectively challenged.² Here is a sample of Pringle's original writing, describing the scene after the murder of a Cayuse and his servant by Snake Indians:

In the war that ensued between the two nation[s] many of the Cayuse lost their lives and among these some influential men and Chiefs. The return of the warriors were celebrated with war dances and for many days the air resounded with the beating of drums intermingled with the war song and monotonous music of the Indian flute and the wailings for those who had fallen in battle. (pp.32-33)

Clarke's version of the same passage follows:

We saw them come home from their war raids, and heard and saw them singing war songs, dancing their war dances, and then they would change to a funeral dirge for

their dead warriors. After a successful raid they would spend days in celebrating their victory reciting the prowess of the warriors. The beating of drums and their war whoops and songs filled the air with savage sounds. The monotonous tones of the Indian flute mellowed the horrors of the din a little. (p.16)

I came to this field of research an "innocent" in that I did not realize how easily a writer's viewpoint could be distorted, and how exclusionist and politically oriented the classroom representation of history could be.³ I soon realized that what is often deemed trivial or inarticulate in relation to the "legitimate" literary canon is actually crucial to the learning process. As many women scholars such as Lillian Schlissel are now revealing, women's diaries open up a whole field of interpretive questions that are essential to the ongoing process of re-evaluation and rediscovery in the field of history. One colleague calls this "history from the bottom up." Furthermore, diaries, oral histories, and reminiscences are not history "out there," but rather accounts that relate directly to our own contemporary lives; such documents are the deep substructure of history, accounts of the lives of ordinary people, just as we ordinary people record our lives in journals and photo albums. When I first discovered Pringle's "My Story" on microfilm, I had



no idea how involved I would become with "Catherine"; I remember the day I first received her photograph from the Whitman Historical Society and burst into tears.⁴

This connection between the past and present is important to maintain. The beauty of working within the field of personal biography, reminiscences, and oral histories is, in fact, that it does not invite elitism -- ordinary people from all generations including undergraduates, graduates, scholars, and those at home and in the workforce can become part of a rich and illuminating history in progress.

[Samantha Selwood recently completed a Masters in English at UW-Eau Claire and has returned to her native Surrey, England. Her thesis, titled "Catherine Sager Pringle and the Captivity Narrative Genre," has been nominated for a Distinguished Thesis award, and she hopes to write a radio play about Pringle in the near future.]

NOTES

¹ Catherine Sager (Pringle), *Account of Overland Journey to Oregon in 1844, Life at the Whitman Mission at Waiilatpu, and the Whitman Massacre* [typescript]. Edmond S. Meany copy, 1908. In *American Women's Diaries: Western Women* (New Caanan, CT: Readex Film Products, Inc. 1980); microfiche reel no. 17.

² Catherine Sager (Pringle), *Across the Plains in 1844* (Fairfield, WA: Ye Galleon Press, 1989). Originally published in v.2 of *Pioneer Days of Oregon History*, ed. S.A. Clarke (Portland, WA: J.K.Gill, 1905).

³ See Judith Logsdon's film review, "The Princess and the Squaw: Images of American Indian Women in Cinema Rouge," *Feminist Collections* v.13, no.4, Summer 1992, pp.13-17.

⁴ It may be of encouragement to note that I received a great deal of help from both the archivist at the Whitman College in Oregon, Laurence Dodd, and the Enrollment Officer at the Umatilla Reservation. Perhaps it was my British insularity that made the generous help I received seem so surprising. All in all, I have learned that when people have a common interest in an area of research, a whole network of friends and enthusiasts emerges.

COMPUTER TALK

DATABASES

An Italian women's bibliographic network, *LILITH*, connects more than twenty women's documentation and research centers across Italy, among them: Rome, Pisa, Firenze, Turin, Bologna, Milan, Padova. Many of the centers have automated data bases using the CDS-ISIS software available free from UNESCO. The goal, according to a paper from the project, is "a women's bibliographic network which aims to document in detail what women write and have written about the world and on their existence in the world, on the route to finding their own identity as gendered subjects in autonomy and liberty." A new documentation center devoted to compiling information about lesbians is *ELLE*, which also uses the CDS-ISIS software. For more information on any of the centers, write to: Information and Documentation Centre, National Association of Coordination of Women's Centres, c/o FILL, Libreria delle Donne, Via Fiesolana 2/B, 50122, Firenze, Italy.

An electronic version of *NWSA's 1990 DIRECTORY OF WOMEN'S STUDIES PROGRAMS, WOMEN'S CENTERS, AND WOMEN'S RESEARCH CENTERS* is available from the women's studies inform database. Telnet or gopher to INFORM.UMD.EDU. Hit <enter> to select the default terminal type, then use arrow keys to select: 4. Educational Resources, then 15. Women's Studies. Files are arranged by state, so users may want to browse or download a list of programs from a particular state. The Gopher interface allows users to send files to their own email accounts by typing "m" at the end of a file. For information, contact database coordinator Paula Gaber (gaber@inform.umd.edu).

EMAIL LISTS/ DISCUSSION GROUPS

[Eds. note: to subscribe to a listserver-mounted email list or discussion group, the format is: *subscribe LISTNAME yourfirstname yourlastname* (ex.: *subscribe femjur jane smith*), then send this message to the appropriate listserv, listed in the following announcements in nonbold CAPITAL LETTERS.]

DOMESTIC PARTNERS email list is available by sending a *subscribe* command to: DOMESTIC-REQUEST@CS.CMU.EDU. (To previous subscribers, note that this is a new address.)

FEMJUR offers discussion on feminist legal theories as well as sharing of research questions, scholarship, calls for papers, job announcements, etc. Send subscription request via electronic mail to: LISTSERV@SUVM. List manager is Leslie Bender (lbender@suvm.bitnet); phone: 315-443-4462.

LIBFEM (liberty and feminism) is the mailing list for "individualist feminists; feminism based on an individual rights approach to feminist issues" such as ideology, politics, culture, gender, etc. Send requests to be added to the list to: LIBFEM-REQUEST@MATH.UIO.NO. List owner is Thomas Granstad (thomas@math.uio.no).

NURSENET is "an open, unmoderated, global electronic conference for discourse about diverse nursing issues" in the areas of nursing administration, education, practice, and research. Send a *subscribe* message to *nursenet* at: LISTSERV@VM.UTCC.UTORONTO.CA. List manager is Judy Norris (jnorris@oise.on.ca).

QAPA-L, the Queer Asian Pacific American Discussion List offers networking, resource sharing, political discussion, and sharing of experiences for lesbians and gays of Asian Pacific descent. Send a *subscribe* message to: LISTSERV@BROWNV.M.BROWN.EDU.

QUEER-STUDIES is a new list available by sending a *subscribe* command to: QUEER-STUDIES-REQUEST@FERKEL.UCSB.EDU.

SEXUAL-POLITICS carries discussions related to sexual politics. Send a *subscribe* message to: SEXUAL-POLITICS-REQUEST@REAGAN.AL.MIT.EDU.

STOPRAPE is a list for sexual assault activists. Subscription address is: LISTSERV@BROWNV.M.BROWN.EDU (Bitnet) or LISTSERV@BROWNV.M.BROWN.EDU (Internet).

WMN-HEALTH, a women's health electronic news line, is maintained by the Center for Women's Health Research. To subscribe, send requests to: **LISTSERV@UWAVM (Bitnet)** or **LISTSERV@UWAVM.U.WASHINGTON.EDU (Internet)**.

ELECTRONIC JOURNALS

EJVC: ELECTRONIC JOURNAL OF VIRTUAL CULTURE offers a call for articles for a special issue, "Gender Issues in Computer Networking." Among the questions to be considered: unequal proportions of men and women participants in electronic networking; access to hardware, software, and training; barriers; success stories; getting technical expertise to women; pornographic/offensive materials on the net; resources available; etc. Issue editor is Leslie Regan Shade at McGill University's Graduate Program in Communications (**czsl@musica.mcgill.ca; shade@well.sf.ca.us**). Deadline for abstracts is December 1; contributions are due by April 1, 1994. For information, send email to: **LISTSERV@KENTVM.BITNET** or **LISTSERV@KENTVM.KENT.EDU** with one or more of these lines: *subscribe ejvc-l yourfirstname yourlastname; get ejvc welcome; or index ejvc-l*. The file is also available via anonymous ftp sent to: **byrd.mu.wvnet.edu** in the **pub/ejvc** directory.

ELECTRONIC TEXTS

Another resource on the Internet/Bitnet is *public domain texts* of entire books. The *Women's Studies Database* (telnet to **inform.umd.edu**) offers some texts free for downloading; to purchase others (total collection is now at 68 disks), cost is \$10 per disk from B&R Samizdat Express, P.O. Box 161, West Roxbury, MA 02132; or contact Barbara Hartley Seltzer at **samizdat@world.std.com**. Three of the new texts available: *The Subjection of Women* by John Stuart Mill, *A Vindication of the Rights of Woman* by Mary Wollstonecraft, and *Herland* by Charlotte Perkins Gilman. Texts are offered as found free on the Internet, with no guarantee of accuracy.

From another Internet address, unabridged ASCII texts are available on floppy disk for work by these authors: Emily Brontë, Jane Austen, Edith

Wharton, Joanna C. Scott, Willa Cather, and others. For a free list via email of more than 100 titles (and other authors), send to **71022.251@compuserve.com** the email message "send list." The listing includes directions for obtaining the disks of text.

A collection of *27 syllabi on language and gender*, edited by Elizabeth Hume (Dept. of Linguistics, Ohio State University) and Bonnie McElhinny (Dept. of Linguistics, Stanford University) is available from the Committee on the Status of Women in Linguistics (COSWL) through ftp via Internet. Use the following procedure (note that the Unix system that houses the syllabi is *case-sensitive*, so be sure to not inadvertently use small letters for capitals or vice versa):

```
ftp linguistics.archive.umich.edu (at your system
prompt)
login: anonymous
passwd: <type in your email address>
cd linguistics
cd handouts
cd syllabi
get L-G.Syllabi.0
get L-G.Syllabi.1
  (and continue for the syllabi you want)
quit
```

The syllabi are also available in 8½ x 11 paper format, 125 pages, for \$20 (produced by photocopy on demand as order received), from COSWL Language and Gender Syllabus Project, Linguistic Society of America, 1325 18th St., NW, Suite 211, Washington, DC 20036.

USEFUL EMAIL ADDRESSES

ISIS INTERNATIONAL DOCUMENTATION CENTER in Santiago, Chile, is connected online with other health-focused centers in the U.S., Mexico, Brazil, and Malaysia, linking the health collections of these groups to each other. ISIS/Santiago is also connected to Email (address: **isis@ax.apc.org**) and electronic conferencing. For more information, contact them via email or at Casilla 2067, Correo Central, Santiago, Chili; phone: 562-633-45-82.

RESEARCH EXCHANGE

Paula Wansbrough and Kathy O'Grady seek *submissions for an anthology of menstruation stories*. Not restricted to artists or academics, the anthology will include fiction, reflections, poetry, and art work about women's personal experiences with menstruation (first time, memorable moments, general thoughts). Submissions from first-time writers and from all age and ethnic groups are encouraged. Send to Wansbrough and O'Grady at Department of Religion and Culture, Wilfrid Laurier University, 75 University Ave. West, Waterloo, Ontario N2L 3C5, Canada. Deadline is April 30, 1994.

Women & Recovery is a forty-eight-page quarterly that encourages, supports, and informs women confronting physical, emotional, or spiritual challenges. Editors seek essays, humor, inspirational writing, product or treatment profiles and reviews, personal experiences, etc. Query by mail, with published clips, to: Need to Know Press, P.O. Box 161775, Cupertino, CA 95016.

For a book on the *social, cultural, and political history of homosexuality at Stanford University*, author Gerard Koskovich would like to hear from people with personal memories, documents, photographs, or

other information related to lesbian, gay, or bisexual experience on campus before 1980. He is particularly interested in materials documenting the lives of women and people of color at the university. Names of all contacts will be kept confidential if requested. Write to Gerard Koskovich, P.O. Box 14301, San Francisco, CA 94114-0301.

New, expanded *writers' guidelines for Short Fiction by Women* are now available from the journal. According to the editor, Rachel Whalen, the guidelines include a checklist of common errors in fiction submitted to the magazine, writing suggestions from published women writers, a list of sources, etc. Until Feb. 1, 1994, sample copy price is \$4 for two issues. Write to Rachel Whalen, editor, *Short Fiction by Women*, Box 1276, Stuyvesant Station, New York, NY 10009.

For *Sinister Wisdom* #53, the over-sixty guest editors invite *submissions of all kinds of writing and art by and about lesbians/dykes born before 1935*. Invited are personal histories and especially material reflecting present lives and expectations. For guidelines, write *Sinister Wisdom*, P.O. Box 3252, Berkeley, CA 94703; phone: 415-585-0666. Deadline is Feb. 1, 1994.

WISCONSIN BIBLIOGRAPHIES IN WOMEN'S STUDIES

A recent publication of the Women's Studies Librarian's office is *THE HISTORY OF WOMEN IN SCIENCE, HEALTH, AND TECHNOLOGY: A BIBLIOGRAPHIC GUIDE TO THE PROFESSIONS AND THE DISCIPLINES*, edited by Phyllis Holman Weisbard and Rima D. Apple. This is an updated and substantially expanded edition of the original 1988 version, edited by Susan Searing and Rima Apple. Partially annotated, the new edition has over 2,500 citations arranged by subject and indexed by author. Single print copies are available free while supplies last, and it may also be requested as electronic files sent to an email address. (See details on inside back cover.)

An updated version of "ISSUES RELATING TO WOMEN IN MANAGEMENT: A SELECTED BIBLIOGRAPHY" by Marge Karsten is also available in both print and electronic form. To receive a copy of the fifth revision (August 1993), write to Women's Studies Librarian, 430 Memorial Library, 728 State St., Madison, WI 53706 or send an email request to WISWSL@MACC.WISC.EDU. Specify whether you want a paper copy or the electronic text file (your email address is necessary for the electronic version). Copies of the 7th edition (1993) of *WOMEN'S STUDIES IN WISCONSIN: WHO'S WHO & WHERE* are still available as well. Cost is \$3 (includes tax), checks payable to UW-Madison.

ARCHIVES

The *LOUISE NOUN - MARY LOUISE SMITH IOWA WOMEN'S ARCHIVES* celebrated its opening in October of 1992 in the University of Iowa Libraries. According to archivist Karen Mason, the archives is named for the two women who conceived the idea and brought the collection together. Part of the Special Collections Department at the University of Iowa, the archives has received over thirty collections from the department and boasts its own stacks and reading room. The strengths of the collection are in women and politics at the local, state, and national levels, including papers of former state legislators, mayors, party workers, and the like, plus records of various organizations. For information, contact Karen Mason at University of Iowa Libraries, Iowa City, IA 52242.

The Blagg-Huey Library at *TEXAS WOMAN'S UNIVERSITY* is developing a collection of service records and memorabilia of the *WASPs*, *WOMEN'S AIRFORCE SERVICE PILOTS* from World War II. Part of a larger Woman's Collection that goes back to 1936 and includes more than 40,000 volumes, many women's periodicals, and over 100 manuscript collections, the WASP materials are being catalogued on the OCLC database so that researchers everywhere can be aware of the resources. Archivists are actively seeking more materials to add to the collection. For information, contact the Blagg-Huey Library at P.O. Box 23715, Denton, TX 76204-1715.

The *GENERAL FEDERATION OF WOMEN'S CLUBS ARCHIVES* first found a home when the Federation, a nonpartisan, volunteer service organization set up to bring together women's clubs from across the country, purchased a building for its headquarters in 1922. Now part of the Women's History and Resource Center, the archives in 1989 received a National Historical Publications and Records Commission grant to arrange, describe, and preserve its holdings. Hundreds of linear feet of records date from 1890 to the present, including founding documents, convention records, publications, minutes, correspondence, scrapbooks, and news releases. Open Monday through Friday by appointment only, the GFWC Archives is located at 1743 N Street, N.W., Washington, DC 20036-2990.

The *NATIONAL HISTORICAL PUBLICATIONS AND RECORDS COMMISSION* works at preserving and publishing new historical sources in women's history. According to a recent listing of projects and publications from its center in Washington, DC, the Commission supports projects at institutions around the country "to rescue records in deteriorating condition and to arrange, describe, and produce finding aids to make the records available to researchers." For more information, contact the Commission at Room 607, National Archives Building, Washington, DC 20408; phone: 202-501-5610.

FEMINIST PUBLISHING

LAUGH LINES PRESS is a new venture devoted to publishing women's humor. Editor Roz Warren has put the profits from her cartoon books (*Women's Glib*, *Women's Glibber*, and *Mothers! Cartoons by Women*) toward getting the press underway. The first title is *Can't Keep a Straight Face: A Lesbian Looks at Life* by Ellen Orleans, illustrations by Noreen Stevens. Address of the press: P.O. Box 259, Bala Cynwyd, PA 19004. (Information from *Hot Wire*, Sept. 1993, p.8)

ONLYWOMEN PRESS, an "out" lesbian publisher in the UK, has sustained a cut in core funding from the London Arts Board. Expecting to celebrate their twentieth anniversary next year, the press is asking

supporters to contact Lavinia Green, Literature Officer, London Arts Board, Elme House, 133 Long Acre, Covent Garden, London, WC2E 9AF asking that the cuts be reconsidered. For information or to send letters of support, write to Lilian Mohin, Onlywomen Press, Ltd., 71 Great Russell St., London WC1B 3BN, UK.

NEW REFERENCE WORKS IN WOMEN'S STUDIES

BIOGRAPHY

BIOGRAPHIES OF BRITISH WOMEN: AN ANNOTATED BIBLIOGRAPHY, by Patricia E. Sweeney. Santa Barbara, CA: ABC-CLIO, 1993. 410p. index. \$75.00, ISBN 0-87436-628-3.

After reading the introduction, paging through the entries, and examining the indexes, one step remained before writing this review: finding other similar works and making a comparison. Surely, I thought, there must by now be another bibliography of biographical works on British women. But I could find no such work, making this one uniquely welcome. The closest analog was a companion book on American women, also by Sweeney (ABC-CLIO, 1990). Like its predecessor, *Biographies of British Women* is organized alphabetically, with dates of birth and death, and short, critical annotations of the books listed. Once again Sweeney offers a "Women by Profession or Category" index (authors have the longest list) and an author-title index of cited works to provide additional access. Unfortunately, *Biographies of British Women* suffers from the same dearth of information on the women themselves as found in *Biographies of American Women*.¹ It is sometimes possible to glean from the annotations what the women were best known for (particularly if several books have been written about the same woman). For example, the comments on books about Christabel Pankhurst identify her as a suffragist and a biography of Marjorie Pickthall identifies her as an "Anglo-Canadian writer." But who was Hester Lucy Stanhope? "Narrating the life in an interesting manner but providing no new information or ideas, it is nonetheless an adequate introduction to Stanhope" (p.300) doesn't tell us why she was the subject of that book and four others. Nor does "A very good book in which Stanhope's unusual career is described as a quest for power" (p.301) add much.

More than 2,014 entries for over 700 women make up *Biographies of British Women*. Sweeney concisely evaluates all the books and successfully piques the interest of readers to discover more about the subjects of the biographies.

AFRICAN AMERICAN WOMEN: A BIOGRAPHICAL DICTIONARY, edited by Dorothy C. Salem. New York: Garland, 1993. 622p. index. \$75.00, ISBN 0-8240-9782-3. (Biographical dictionaries of minority women, v.2).

If you had \$75.00 of your own or a library's funds to spend on a biographical dictionary of African American women, and there were two published by reputable editors and publishers within a year of each other for the same price, would you opt for an illustrated 1,334-page tome with 500 biographical entries or a 622-page work covering 300 women without illustrations? The question is more than hypothetical. Matching the first description is the 1992 publication *Notable Black American Women*, edited by Jessie Carney Smith (Detroit: Gale Research); *African American Women: A Biographical Dictionary* is the second. (What's more, both compete with *Black Women in America: An Historical Encyclopedia* edited by Darlene Clark Hine [New York: Carlson, 1993], a 1,530-page, two-volume work containing biographical and thematic entries [list price \$195.00].) Since only large libraries and particularly interested individuals will purchase both, *African American Women: A Biographical Dictionary* would have to be substantially better or different from its competitor to warrant the purchase, but it isn't. *Notable Black American Women* liberally uses quotations and photographs to give a better sense of what the women were like. Yet, some women in *African American Women* don't appear in *Notable Black American Women*, different facts are included or emphasized for the women found in both, and there is a commitment among the contributors to provide analysis of the significance of the biographees. Perhaps the publisher should consider reducing the price.

EMPLOYMENT

CAREER ADVANCEMENT FOR WOMEN IN THE FEDERAL SERVICE: AN ANNOTATED BIBLIOGRAPHY AND RESOURCE BOOK, by Lynn C. Ross. New York; Garland, 1993. 251p. index. \$40.00, ISBN 0-8153-1058-7.

Over half the employees of the United States government are women, yet only fourteen

percent of the middle managers and just over ten percent of the senior executives are women, according to Lynn Ross, citing 1992 Office of Personnel Management data. She sets out to help the reader understand the reasons, both those that arise in most work settings and those peculiar to the culture of the federal bureaucracy. Her listing of "Landmarks for Women in the Federal Service" highlights some of the peculiarities. In 1864, for example, it wasn't only tradition that dictated a maximum salary for female clerk-copyists as half or less than that paid to men. It was fixed by law. Nor were women helped in 1870 when Congress passed a law allowing agency heads to appoint women to higher-level clerkships "at their discretion," since for the next ninety-two years agencies generally interpreted this to mean 'just appoint men.' (Attorney General Robert Kennedy declared the law invalid in 1962, and Congress repealed it three years later.) A series of discriminatory laws, regulations, and practices were removed in the 1960's and 1970's, including the restriction on women bearing firearms as federal employees and veteran preference for peacetime service.

Other topics covered are sexual harassment, pay equity, mentors and networking, communication issues between women and men, training resources, nontraditional resources, and work and family issues. The book will be useful to researchers and practitioners, many of whom will undoubtedly agree with Constance Berry Newman, Director of the Office of Personnel Management, who says in her foreword: "I wish that *Career Advancement for Women in Federal Service* had been available to me at several key points in my career."

GEOGRAPHY EDUCATION

FINDING A WAY: ENCOURAGING UNDER-REPRESENTED GROUPS IN GEOGRAPHY: AN ANNOTATED BIBLIOGRAPHY, by Michal LeVasseur. Indiana, PA: National Council for Geographic Education, 1993. 53 p. \$5.00, plus \$2.00 shipping for first copy, \$.50 shipping for each additional copy to a maximum of \$4.00, from NCGE Central Office, 16A Leonard Hall, Indiana University of Pennsylvania, Indiana, PA 15705. ISBN 0-9627379-6-8.

The Committee on Women in Geographic Education of the National Council for Geographic Education sponsored the compilation of *Finding a Way* to encourage research on the reasons for differential participation and achievement of women and minorities in geography and on successful intervention strategies to enhance equity. The introduction lists factors thought to influence the disparities, such as gender differences in spatial ability, stereotyped perceptions of appropriate career roles, differential experiences in the classroom, and lack of inclusion of gender or minority studies in the curriculum. The next section asks a series of research questions related to these and other factors. The bibliography follows, with 250 annotated listings of books, articles, and research papers published between 1970 and 1992 in science education sources (*Journal of Geography*, *Journal of Research in Science Teaching*, etc.), but no citations to *Feminist Teacher* or other women's studies periodicals). Last comes a broad topical index to the material covered.

For wider-ranging bibliographies on "women and geography," *Finding Our Way* cites several compiled by David R. Lee. *Finding Our Way* provides access to the principal research literature on gender and geographic education and points out agendas for future research.

HEALTH

WOMEN AND AIDS: A BIBLIOGRAPHY, by Joan Nordquist. Santa Cruz, CA: Reference and Research Services, 1993. 76p. \$15.00 (\$50.00/year for four bibliographies in the series Contemporary Social Issues), ISBN 0-937855-56-1.

Another timely compilation from Joan Nordquist, *Women and AIDS* organizes citations from both research and popular sources into categories likely to be sought by readers: "Pregnancy and AIDS," "Drugs and AIDS," "Prostitutes and AIDS," "Prevention," and general works. There are also sections on the risks and effects of AIDS on different groups of women, including lesbians, African American women, Latinas, and women in other parts of the world. Coverage from English-language social science, governmental, feminist, and alternative publications runs through 1992.

One missing category is the increasing literature written by women with AIDS about their lives, such as *Positively Women: Living With AIDS*, edited by Sheila Gilchrist, Sue O'Sullivan and Kate Thomson (Sheba Feminist Press, 1992) or *Positive Women: Voices of Women Living With AIDS*, edited by Andrea Rudd and Darien Taylor (Second Story Press, 1992). This perspective is critical in any assessment of women and AIDS.

LITERATURE

MOTHERS AND DAUGHTERS IN AMERICAN SHORT FICTION: AN ANNOTATED BIBLIOGRAPHY OF TWENTIETH-CENTURY WOMEN'S LITERATURE, compiled by Susanne Carter. Westport, CT: Greenwood Publishing, 1993. 160p. index. \$49.95, ISBN 0-313-28511-X. LC 93-10822. (Bibliographies and indexes in women's studies, 19).

Mothers are their daughters' greatest allies and adversaries, says Amy Tan in the preface to her story "Rules of the Game." Susanne Carter tells us she's found more adversaries than allies among the 242 stories she's assembled from 192 American writers. In her introductory essay and in many of her annotations, Carter discusses the complexity of the mother-daughter relationship that leads to allegiance in some cases, enmity in others -- but never indifference.

The entries are arranged in thematic chapters on abuse and neglect, aging, alienation, death, expectations, nurturance, and portraits. Each chapter begins with an overview and collective analysis of the theme. The annotations provide a good sense of what each story is about, with short quotes interwoven for emphasis and flavor. Here's her annotation for Janet Kauffman's "My Mother Has Me Surrounded,"² in the "Portraits" chapter:

My mother is not the distinctly drawn mother of magazines; she is not clear-cut," writes the daughter-narrator of this story. The Mennonite mother she characterizes is a commanding woman, someone powerful yet sensitive, strong but compassionate. The daughter understands that she is a part of this woman she admires, not ready yet to detach herself and face the world alone. "My

mother has me surrounded," she writes, "I must be hers." The daughter realizes, however, that eventually she must break away from ... the strength and protection of her mother and establish her own separate identity.

Carter provides author, story title, and subject indexes. The subject index can be used to find stories on African-Americans, Chinese-Americans, Japanese-Americans, Jewish-Americans, Native-Americans, and one on Norwegian-Americans.

SEXUAL HARASSMENT

SEXUAL HARASSMENT IN THE WORKPLACE: A GUIDE TO THE LAW AND A RESEARCH OVERVIEW FOR EMPLOYERS AND EMPLOYEES, by Titus E. Aaron with Judith A. Isaksen. Jefferson, NC: McFarland, 1993. 215p. bibl. index. \$28.50, ISBN 0-89950-763-8. LC 92-56628.

What constitutes sexual harassment? Does the definition change depending on whether the answer is coming from a man or a woman, someone accused or accusing? How can a legal system operate in an environment in which different standpoints result in different standards, covering actions ranging from suggestive looks to rape? In a well-organized, readable presentation, Titus Aaron guides readers through the history, cases, and debates on sexual harassment. He starts by reviewing how sexual harassment came to be regarded as a social rather than strictly personal issue, beginning with the Civil Rights Act of 1964, which added sex discrimination to Title VII just before passage of that legislation. Aaron next presents the conclusions of studies of sexual harassment in the federal workplace conducted by the U.S. Merit System Protection Board in 1980 and 1987. Those studies found close agreement among both men and women surveyed about what constituted sexual harassment. "Uninvited pressure for sexual favors" from a supervisor was the definition identified by 84 percent of the males and 91 per cent of the females questioned in 1980.³ By 1987 these percentages had risen to 95 and 99 percent, respectively.⁴

Having established some sense of what activities constitute sexual harassment, Aaron then surveys Supreme Court decisions, Congressional legislation,

and the impact on reported instances of sexual harassment made by Anita Hill's testimony at Clarence Thomas' confirmation hearings for Supreme Court Justice. He concludes that each charge of sexual harassment must be evaluated on a case-by-case basis "in view of the totality of the circumstances" (p.31). Aaron sorts through the factors influencing that totality -- from "natural attraction as a cause of sexual harassment" to "power" to "from whose eyes do we look?" and covers the specific types of harassment in more detail. He also outlines the responsibility of the employer to provide a non-hostile work environment and offers procedural guidelines for taking general preventive measures, investigating and evaluating sexual harassment claims, taking prompt remedial action, and litigating such a case.

I have just summarized the book's topics in an order that appears logical to me, based on the order in which an employer might encounter a case of sexual harassment. Aaron, however, takes up the issues in a perplexing, seemingly random order. "The process of evaluating sexual harassment claims" precedes discussion of the "duty to take general preventive measures" and the "duty to investigate" by some fifty pages. "Theories of liability under Title VII" is wedged in between "the process of litigating a sexual harassment case" and "from whose eyes do we look?" -- and separated from "theories of liability under common law" by eighty pages.

There is also a troubling insistence on pointing out that, while feminists have led the way in challenging sexual harassment, "only 34 percent [of women] identify themselves as feminists." This

statement, taken from a 1991 *Newsweek* poll, is quoted twice, without qualification as to the nature of the question that yielded this result and ignoring data suggesting a much higher percentage of women agree with statements that leave out the term "feminist" but state that "women should receive the same pay as men for the same work," etc. Titus uses his breakdown of women into two camps to suggest that "feminists" have "exercised their political power in efforts to regulate the sexual relations of all people in the workplace" (p.40). Even more troubling, after again quoting the *Newsweek* poll, he continues, "If the view of the reasonable woman is the view of the majority of women, there appears to be no justification for the reasonable woman standard being that of a feminist. Under the reasonable woman standard, an employer may be required to believe the views of a nonfeminist over those of a feminist about what constitutes sexual harassment" (p.80). Why should this distinction have been made at all? The poll itself did not inquire into attitudes about sexual harassment, and only one study is cited suggesting any difference in attitude about sexual harassment between feminists and nonfeminists (again without examining the definition of "feminist" used by those researchers).

Since this treatment of "feminists", while annoying, does not constitute a major theme in the book, I would still recommend it to managers and workers and for undergraduate library collections. Despite the problems of organization, taken on their own, each chapter in *Sexual Harassment in the Workplace* provides clear, nontechnical explanations of legal precedents and principles.



Rini Templeton

STATISTICS

WAC STATS: THE FACTS ABOUT WOMEN, edited by Women's Action Coalition. Second updated and rev. ed. New York: The New Press, 1993. 64p. \$5.00, ISBN 1-56584-122-0. LC 93-3987

If you yearn for a quick, short, meaningful statistic to open, close, or clinch an argument, then you will be delighted with *WAC STATS*. Here are a few pithy zingers:

40,000 teenage girls drop out of school each year because of pregnancy.

By the end of the decade, as many women as men will be diagnosed with AIDS worldwide.

70% of African-American and Latina women have never had a mammogram.

8 million American women are enrolled in Weight Watchers (1989).

Kuwait is the only country that specifically denies women the right to vote.

Brazil has 84 all-female police stations to assist victims of violence.

In 1990, 70% of all film roles went to men, and only 9% of all film and TV roles went to women age 40 or over.

Over 80% of women in prison are mothers.

Based on annual earnings, for every \$1 of a man's pay, a woman could expect to earn:

in 1955: \$.64

in 1960: \$.61

in 1992: \$.66.

WAC STATS lists a source for each statistic, ranging from governmental agencies charged with collecting data, such as the U.S. Centers for Disease Control, to hand-outs prepared by organizations (ex: "WHAM! Women's Health Action Mobilization hand-out, 1992"). Using a WAC statistic will often mean consulting the source first to determine time period, location (i.e., in the U.S.? worldwide?), and basis for the statement (survey? governmental data quoted in the secondary source? estimate?). But the value of the book really lies in the preponderance of evidence of discrimination against women brought together from a variety of sources and arranged by topic. It can be used to help young people grasp the fact that the fight for equality is far from over.

WOMEN IN DEVELOPMENT

RURAL WOMEN: AN ANNOTATED BIBLIOGRAPHY PREPARED FROM THE CAB ABSTRACTS DATABASE, edited by Krystyna M. Kubisz. Wallingford, Oxon, UK: C.A.B. International Information Services, 1992. 264p. index. \$77.00, ISBN 0-85198-829-6.

CAB Abstracts is an international agricultural database indexing and abstracting books, journal articles, government and university research papers, conference proceedings, and documents from international and nongovernmental organizations. All abstracts are in English, although the source material may be in other languages. The full database is found on a CD-ROM product, and topical sub-sets are available both electronically and in print. The 1,900 abstracts in *Rural Women* were compiled from one of the regularly appearing subsets, *Rural Development Abstracts*, for the period 1984-1991. Thus, the information contained in *Rural Women* can be obtained in many ways. This book version is a convenient way to browse through citations and abstracts directly related to women, arranged in broad subject categories (development policy and planning, environment and natural resources, social situation and status, grassroots organizations, population, health, economic development, employment, agricultural development, tertiary sector [especially credit and banking], education and training, analysis of development projects, and AID and development agencies), often subdivided further. The book should also be of interest to people researching women-in-development topics who do not have access to *Rural Development Abstracts* or the CAB CD-ROM.

Rural Women is particularly strong on citations to working papers and other documents from the Michigan State University Office of Women in Development, the International Labor Office (ILO), the Association of African Women for Research on Development (AAWORD), and the like. The abstracts appear to be careful summaries of the entries, often including statistical information and conclusions drawn from research. The book and the database from which it was generated do not, however, provide much coverage of issues concerning rural women in North America, nor material on

rural women/women in development found in women's studies journals, either from developed countries (e.g., *Women's Studies International Forum* from Britain) or developing countries (e.g., *Manushi* from India or *The Ahfad Journal* from Sudan). For women's studies' perspectives, researchers still need to check indexes to women's studies periodicals or the journals themselves.

WRITERS

CONTEMPORARY CANADIAN AND U.S. WOMEN OF LETTERS: AN ANNOTATED BIBLIOGRAPHY, by Thomas M.F. Gerry. New York: Garland, 1993. 287p. index. \$45.00, ISBN 0-8240-6989-7. LC 92-35184.

Sometimes I am disappointed when I examine a bibliography on a person about whom I have little prior knowledge and the book itself fails to provide basic biographical facts. Then I remind myself that bibliographies are generally consulted by people who already know of the person, but wish to use a convenient and often comprehensive listing of citations by or about the individual. But what about a collection of such bibliographies, such as the sixteen found in *Contemporary Canadian and U.S. Women of Letters*. Does the same assumption apply? Perhaps it does in the case of readers working on a particular individual. But students browsing for a literature paper topic, for example, would have an easier time if introductions were provided about each writer.

Browsers might well be the more likely users, too, rather than individuals drawn to the book because they needed citations on one of the writers, as library catalogs generally don't offer subject headings to the individual women in a collected work. This makes it important for instructors and reference librarians to be aware themselves of the contents of such a book. So, who are the contemporary Canadian and U.S. women of letters? Those included are Louky Bersianik, Nicole Brossard, Beverly Dahlen, Rachel Blau DuPlessis, Sandra Gilbert, Carolyn Heilbrun, Susan Howe, Janice Kulyk Keefer, Jay Macpherson, Daphne Marlatt, Jean McKay, Alicia Ostriker, Jane Rule, Gail Scott, Lola Lemire Tostevin, and Aritha van Herk; and citations to other bibliographies or critical studies are listed for generally better-known writers such as Maya Angelou and Margaret Atwood. Gerry

chose these writers and refers to them as "women of letters" because they write in a variety of genres -- poetry and/or fiction, literary criticism and/or theory, transcending traditional boundaries.

Each writer's works are listed chronologically, with paragraph-length annotations for each critical work listed. The chronological arrangement helps the reader consider and speculate on the interaction between the writers' fiction and nonfiction writings of the same time period. Many of the bibliographic citations were provided by the writers themselves.

Gerry's work is a useful addition to the literary reference shelf.

BRIEFLY NOTED

WOMEN AT GETTYSBURG 1863, by Eileen F. Conklin. Gettysburg, PA: Thomas Publications, 1993. 430p. index. \$29.95, ISBN 0-939631-63-6.

Women were involved in the Civil War battle in support of the Union and the Confederacy, as horrified onlookers, as nurses, as spies, as relatives of the dead and wounded, and even as combatants. *Women at Gettysburg 1863* reports on the battle through the eyes of forty of these women who left letters and diaries, or were described in detail in the personal accounts of others. Eileen Conklin has skillfully interwoven their words with a summary of each day on the battlefield. There are numerous photographs of the women, their homes and farms, and the battleground.

This book is an excellent example of the use of archival papers and photographs to re-create a sense of historic moments from the perspective of women participants. It would make a nice gift for Civil War buffs, too.

NOTES

¹ Reviewed by Susan Searing in *Feminist Collections* v.12, no.1 (Fall 1990), p.30.

² In *Places in the World a Woman Could Walk* (New York: Knopf, 1983), pp.3-15; listed on p.116 of the text.

³ Table 2.4 on p.14; taken from the U.S. Merit System Protection Board Study, 1988, pp.13-15.

⁴ Citing the USMSPB studies in 1981 and 1988.

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

10 PERCENT 1992- . Editor-in-chief: Carlos Stelmach. \$9.95; \$11.95 (Mex. and Canada); \$13.95 (elsewhere). Browning Grace Communications, 54 Mint St., Suite 200, San Francisco, CA 94103-1815. (Issue examined: v.1, no.2, Spring 1993)

The seventy-nine pages of this polished publication for lesbians and gays offer a variety of departments, including: **OPINION**: "My Girlfriend is Becoming the Man of My Dreams" (Kate Bornstein); **ENVIRONMENTS**: "Finishing Touches: A Couple's Home is Their Canvas" (Alexandra Edwards); **CULTURE ESSAY**: "State of the Art: Are Lesbians Settling for Mediocre Theater?" (Jill Pollack); **DISPATCH**: "Report from Northampton: Checking Out '10,000 Cuddling, Kissing Lesbians'" (Meryl Cohn), and **TRAVEL**: "Life in Venice" (Lindsay Van Gelder and Pamela Brandt).

ACTION GIRL NEWSLETTER 1992?- . Editor: Sarah. \$1 (or 3 IRCs -- International Reply Coupons) for 3 issues. 543 Van Duzer St., Staten Island, NY 10304 (Issues examined: No.2, No.3, No.4)

This double-sided two-sheet publication is "dedicated to networking organized girls everywhere. Each edition contains all-new reviews of available projects, created by girls, grrrls or women for women or for everybody" (p.1 of No.3). An alphabetical listing provides names, addresses, prices, and paragraph summaries of new 'zines, plus information on some books, comics, and other resources (domestic violence hotline, PMS Access, Women's Legal Defense Fund, etc.). Readers are invited to copy the newsletter and pass it along.

AWARENESS 1993?- . Ed.: Meena Shivdas. 2/yr. \$10 (Singapore); US \$10 (overseas). Association of Women for Action and Research (AWARE), 64A Race Course Road, Singapore 0821. (Issue examined: v.1, no.1, [May] 1993)

Formerly a newsletter, the publication is beginning a new life (and new numbering) as a journal. Among the articles in this issue: "Feminism and Everyday Life" (Chung Yuen Kay); "A Portrait of Two Feminists" (Sarah Grant); "Women On Hold?" (Dr. Kanwaljit Soin speaks out in Parliament

on women's issues); "The Many Faces Of Aware" (Constance Singam); plus international, regional, and local area news, reviews, and creative writing.

BAD ATTITUDE 1992- . Eds.: Collective. 6/yr. £5.00 (indiv.); £15 (group); £50 (org.). Single copy: £1. 121 Railton Rd., London SE24 0LR, UK. (Issue examined: Issue 4 [1993])

In its 28 over-sized pages, this "Radical Women's Newspaper" from London covers a range of concerns. Among the articles in this issue: "Bringing Up a Child: Not a Monster, Nor an Angel, But a Person"; "A Bridge Between Two Cultures: Interview with Paule Marshall"; "Pit Camps: A Fight to Rid Ourselves of the Government"; and briefer treatments of such topics as "Women's Self-Defence," "The Crime of Being Poor," ritual abuse, taxes, and the like. Other items include news of international events (Nicaragua, Belgrade), notes on lesbian interests, and resources such as a list of HIV/AIDS organizations.

BODY POLITIC 1992- . Ed.: Elsie Owusu. 4/yr. £10 (indiv. outside UK); £21 (inst. outside UK). Single copy: £2.95. P.O. Box 2898, London NW1 5RL, UK. (Issue examined: Issue 3, Summer 1993)

According to the editor, this slick, well-illustrated quarterly "covers all aspects of consensual sexual practice and sexual and cultural politics, ranging from erotic art to censorship and sado-masochism." In this issue: "Unwrapping the Mummies" (an artist explores historical images of women); "Black Madonna or Warrior Queen" (on Winnie Mandela's fall from grace); "Prince of Males" (on Prince Charles as a "new man"); "Birthing Beauties" (one experience of natural childbirth); "Love Among the Lesbians"; "Nitrate Kisses" (on lesbian filmmaker Barbara Hammer); plus poetry, other brief articles, and horoscopes.

CEP NEWS 1993?- . Ed.: Libby Lindsay. Coal Employment Project, P.O. Box 682, Tazewell, VA 24561. (Issue examined: Oct. 1993)

Subtitled "Building Women's Solidarity In the Coalfield and Beyond," this nine-page newsletter carries articles on the National Conference of Women Miners recently hosted by Navajo women miners; a meeting with El Paso, Texas garment workers and a trip to a maquiladora factory (U.S.-owned factory just across the border, paying much

lower wages than they would on the U.S. side); plus a "Women in Action" column for "news of members and supporters"; a "Support Group and Auxiliary News" column; a jobs network notice, news clips from across the country, and more.

ELLEN GLASGOW NEWSLETTER 1978?- . Ed.: Catherine Rainwater. 2/yr. \$5 (2 yrs.). 9901 Oak Run Dr., Austin, TX 78758-5547. (Issue examined: No.30, Spring 1993)

Though this newsletter of the Ellen Glasgow Society (affiliated with both the Modern Language Association and the American Literature Association) has obviously been around awhile, its new format seeks short, critical articles on Glasgow's works as well as the usual announcements, news of collections, and the like. This issue includes correspondence between Glasgow's one-time fiancée, Henry Anderson, and Queen Marie of Rumania, plus critique of Glasgow's "A Point in Morals."

ENCOUNTER 1992- . Ed.: Ntiense Edemikpong. 2/yr.? U.S.: \$20; Nigeria: N20. Ntiense Edemikpong, Box 3454, Calabar, Cross River State, Nigeria, West Africa. (Issue examined: v.1, no.5, Spring/Summer 1993)

"To illuminate the mind for self-development" is the motto on the cover of this carefully hand-compiled Nigerian periodical. Articles focus on female genital mutilation, mistreatment of a Nigerian worker in a London hotel, and the practice and experience of polygamy. Included are poetry, news bits from other parts of Africa and the world, a letters section, and pen pals.

EXECUTIVE WOMAN'S SURVIVAL GUIDE 1993- . Ed.: Katherine Grayson. 10/yr. \$42.95. Single copy: \$7. Quaker Ridge Press, Box 308, Bethel, CT 06897. (Issue examined: v.1, no.1, July/Aug. 1993)

This fast-paced, eight-page digest offers "everything you need to know -- in 20 minutes," according to its heading. "No ads, fashion spreads, or long, rambling articles,... the Guide is concise, fact-filled, no-nonsense news-you-can-use," covering books, periodicals, conferences, seminars, radio, and television. Departments include "Getting Ahead in Your Career" (headhunters), "Staying Sane, Fit and Healthy," "Looking Great" (time for an eyelift?), "Planning Your Future," "Money & Finance," "Traveling," "Relationships," and others. The publisher also offers an 800-number hotline for personalized research on particular reader questions.

FANNY 1991- . Eds.: Cath Tate, Carol Bennett. Irregular. Single copy: £2.50; \$3.95. 10 Acklam Rd., London W10 5QZ. (Issues examined: nos.1-4, 1991-1993)

These thematic collections include the work of a number of women cartoonists. Topics of the 32-page issues include: "Ceasefire: Readjust Your Sense of Reality" (includes "Eagles and Amazons" and "Spoils of War"); "Voyeuse: Women View Sex"; "Immaculate Deception: Dissenting Women"; and "Dyke's Delight" (including "Auntie Studs" and "Bitchy Butch: The World's Angriest Dyke!"). Each issue is about thirty-one pages.

FANS OF WOMEN'S SPORTS 1993- . Ed.: Winifred Simon. 6/yr. \$12.50. P.O. Box 49648, Austin, TX 78765. (Issues examined: v.1, no.4 - no.7; v.2, no.2, Aug./Sept. 1993)

The product of a "volunteer, grassroots organization dedicated to the support of girls' and women's sports" (back page), this newsletter-style publication -- six to eight pages each issue -- includes notes on sports around the country (from basketball to gymnastics to soccer), awards, book reviews, referee signals and questions, Title IX updates, articles on being a good fan, progress of women in various sports, and achievements of women athletes.

INSPIRE: FOR WOMEN WITH CHRONIC ILLNESS 1993- . Ed.: Sheila J. Maragos. 6/yr. \$15. P.O. Box 081553, Racine, WI 53408-1553. (Issue examined: v.1, no.1, 1993)

The editor has designed this publication "to uplift the spirits of all of the lives I touch through this letter and change your despair and sadness to repair and joy" (p.2). With a spacious layout on six fold-out pages, Maragos offers her own experience of long-delayed diagnosis, a column of entries from readers' personal journals, a feature article by a health care professional, and promises regular articles on self-communication.

JOURNAL OF GAY & LESBIAN SOCIAL SERVICES 1994- . Eds.: James J. Kelly, Raymond M. Berger. \$28 (indiv.); \$30 (inst.); \$32 (libraries/subsc. agencies). ISSN 1053-8720. Haworth Press, 10 Alice St., Binghamton, NY 13904-1580. (Issue examined: v.1, no.1, 1994)

Among the articles of particular interest to women in the premiere issue: "Caregiver Constellations: Caring for Persons with AIDS" (Julie Rees Delgado & Madeleine Kornfein Rose); "To Boldly Go Where No One Has Gone Before: The

Legalization of Lesbian and Gay Marriages" (Carol T. Tully); "Empowering Gays and Lesbians in the Workplace" (Carol M. Sussal); "Diversity With a Difference: On Being Old and Lesbian" (Shevy Healey). Book and video reviews are also part of the issue.

SECOND SHIFT: A WIDER PERSPECTIVE ON WOMEN AND THE ARTS 1993- . Ed.: Nicola Upson. 4/yr. £10 (indiv.); £20 (org.); £8.50 (unwaged). Single copy: £2.50. 11 Petworth St., Cambridge, England. (Issue examined: Launch issue, Spring 1993)

"The only major British publication to highlight the work of female artists across a wide range of media" (p.3), this quarterly offers high-quality reproduction, with coverage ranging from short fiction to a look at violence in current film releases, to women poets, dance, architecture, songwriter Stina Nordenstam, Käthe Kollwitz' social conscience artwork, photographer Julia Margaret Cameron, an interview with African American artist Nicola Upson, and more. The forty-eight pages include video and music reviews and a "listings" section.

SUARA WANITA 1989- . 4/yr. Persatuan Sahabat Wanita (PSW), 1, Jalan Muhibbah 11, Taman Muhibbah, 43000 Kajang, Malaysia. (Issue examined: v.5, no.1, Jan.-July, 1993)

Published in English, Bahasa Malaysia and Tamil, this quarterly is geared to "support for the organizing efforts of women workers and their communities" (p.1). The sample issue focuses on the electronics industry, including articles on health effects on Malaysian workers, safety in California electronics industries, and related newsbits. In addition, there is coverage of the May 1993 factory fire in Thailand, a conference report, a "hazards hotline" proposal, book reviews, and more.

UCLA WOMEN'S LAW JOURNAL 1991- . Eds.-in-chief: Laura E. Reece, Stephanie H. Villafuerte. \$15 (indiv.); \$25 (inst.). UCLA School of Law, 405 Hilgard Ave., Los Angeles, CA 90024-1476. (Issue examined: v.1, no.1, 1991)

"Committed to diversity within feminist legal scholarship" (p.1), this 250-page journal joins the growing number of women-focused legal periodicals. Articles: "Does It Still Make Sense to Talk About 'Women'?" (Christine A. Littleton); "Women's Defenses to Criminal Homicide and the Right to

Effective Assistance of Counsel: The Need for Relocation of Difference" (Laura E. Reece); "Beyond Surrogacy: Gestational Parenting Agreements Under California Law" (Nicole Miller Healy); "When a Mother Is a Legal Stranger to Her Child: The Law's Challenge to the Lesbian Nonbiological Mother" (Carmel B. Sella). Essays, "Recent Developments," and a book review complete the issue.

WOMEN IN SPORT & PHYSICAL ACTIVITY JOURNAL 1992- . Editor-in-chief: Marlene Adrian. 2/yr. \$16 (indiv.); \$15 (members of NAGWS, IAPSEW, and WSF). ISSN 1063-6161. Women of Diversity Productions, 421 Sandy Lane, Fort Worth, TX 76120-1717. (Issue examined: v.1, no.1, September 1992)

Planned to "enhance the visibility of scholarly and research activities relative to the world of girls and women in sport and physical activity," this journal hopes to also increase "the understanding and common concerns of the women in all countries" (dedication). Topics in the inaugural issue include lifelong physical activity, sexual harassment in university sports/physical education, nutrition, gender differences in sport journalism, adolescent female runners, conflict in the experience on women athletes. Book and film reviews and reports on various sports conferences complete the issue.

WOMEN'S HEALTH NOW 1992- . Ed.: Malorye Allison. 6/yr. \$18 (2 yrs.). 233 Harvard St., Suite 101, Brookline, MA 02146. (Issue examined: v.1, no.4, April/May 1993)

The six-page foldout format of the sample issue carries news about RU-486 moving toward the U.S. market, fighting the spread of sexually transmitted diseases, plus brief highlights on fertility drugs and cancer, angioplasty, and weight training. A bulletin board section announces resources such as books, pamphlets, and research services.

SPECIAL ISSUES OF PERIODICALS

AMERICAN POLITICS QUARTERLY v.21, no.1, January 1993: "The Politics of Abortion." Eds.: John R. Hibbing, Susan Welch. \$44 (indiv.); \$126 (inst.). Single copy: \$15 (indiv.); \$34 (inst.). ISSN 0044-7803. Sage Publications, 2455 Teller Rd., Newbury Park, CA 91320. (Issue examined)

Partial contents: "Understanding the New Politics of Abortion: A Framework and Agenda for

Research" (Malcolm L. Goggin); "Generational Differences in Attitudes Toward Abortion" (Elizabeth Adell Cook et al.); "The Sources of Antiabortion Attitudes: The Case of Religious Political Activists" (James L. Guth et al.); "The Politics of Funding Abortion: State Responses to the Political Environment" (Kenneth J. Meier & Deborah R. McFarlane); "Do Women Legislators Matter? Female Legislators and State Abortion Policy" (Michael B. Berkman & Robert E. O'Connor); "Religion and Roll Call Voting in Idaho: The 1990 Abortion Controversy" (Stephanie L. Witt & Gary Moncrief).

JOURNAL OF APPLIED COMMUNICATION RESEARCH v.20, no.4, November 1992: Special section: "Telling Our Stories': Sexual Harassment in the Communication Discipline." Guest ed.: Julia T. Wood. \$75 (indiv.); \$90 (inst.); \$25 (student). Single copy of current issue: \$25. Speech Communication Association, 5105 Backlick Rd., Bldg. E, Annandale, VA 22003. (Issue examined)

Contents: "Telling Our Stories: Narratives as a Basis for Theorizing Sexual Harassment" (Julia T. Wood); "Our Stories': Communication Professionals' Narratives of Sexual Harassment"; "Understanding 'How Things Work': Sexual Harassment and Academic Culture" (Mary S. Strine); "Narratives of Sexual Harassment: Organizational Dimensions" (Bryan Taylor and Charles Conrad).

JOURNAL OF CONSUMER RESEARCH v.19, no.4, March 1993: section of articles on feminist thought. Ed.: Kent B. Monroe. \$84; \$39 (members of sponsoring organizations); \$20 (student). Single copy: \$21. ISSN 0093-5301. University of Chicago Press, P.O. Box 37005, Chicago, IL 60637. (Information from table of contents)

"Feminist Thought: Implications for Consumer Research" (Julia M. Bristor and Eileen Fischer); "Ideology in Consumer Research, 1980 and 1990: A Marxist and Feminist Critique" (Elizabeth C. Hirschman); "Feminist Literary Criticism and the Deconstruction of Ads: A Postmodern View of Advertising and Consumer Responses" (Barbara B. Stern); "Female Labor Force Participation and Time-saving Household Technology: A Case Study of the Microwave from 1978 to 1989" (R.S. Oropesa).

JOURNAL OF THE HISTORY OF SEXUALITY v.4, no.2, October 1993: "Special Issue Part I: Lesbian and Gay Histories." Ed.: John Fout. \$35 (indiv.); \$82 (inst.); \$24 (student). Single copy: \$8.75 (indiv.);

\$20.50 (inst.). University of Chicago Press, P.O. Box 37005, Chicago, IL 60637. (Issue examined)

Contents: "Homophobia and the Regulation of Desire: A Psychoanalytic Reading of Marlowe's *Edward II*" (Viviana Comensoli); "The Homosexual as Villain and Victim in Fin-de Siècle Drama" (Laurence Senelick); "African Masks and the Arts of Passing in Gertrude Stein's 'Melanctha' and Nella Larsen's *Passing*" (Corinne E. Blackmer); "Way Out: The Category 'Lesbian' and the Fantasy of the Utopic Space" (Annamarie Jagose); plus two commentaries on previous articles and three book reviews of gay/lesbian titles.

RADICAL AMERICA v.24, no.4, September-December 1990 [published April 1993]: special issue. Eds.: Collective. \$22 (indiv.); \$17 (unemployed/fixed income); \$43 (inst.). Single copy: \$5.50. Alternative Education Project, Inc., 1 Summer St., Somerville, MA 02143. (Issue examined)

Partial contents: "Multi/Queer/Culture" (Phillip Harper et al.); "Discourses of Discrimination and Lesbians as (Out)Laws" (Ruthann Robson); "The Color of My Narrative" (Mariana Romo-Carmona); "Clearing a Space for Us: A Tribute to Audre Lorde" (Kate Rushin); and "Community Organizing and the Religious Right: Lessons from the Measure 9 Campaign" (interview with Suzanne Pharr).

REVIEW OF AFRICAN POLITICAL ECONOMY no.56, March 1993: "Challenging Gender Inequalities in Africa." Eds.: Jan Burgess and David Seddon. £16 (indiv.); £45 (inst.); £10 (student). ISSN 0305-6244. Single copy: Inquire. ROAPE Publications, Ltd., P.O. Box 678, Sheffield S1 1BF UK. (Issue examined)

Following an editorial on the theme (by Carolyn Baylies and Janet Bujra), come these articles: "Structural Adjustment and the Implications for Low-Income Urban Women in Zimbabwe" (Nazneen Kanji & Niki Jazdowska); "The Democratic Process and the Challenge of Gender In Nigeria" (Hussaina Abdullah); "Gender and Contract Farming in Kericho, Kenya" (Dorthe von Bülow & Anne Sørensen); "Peasant Responses to Crises in Uganda" (Emmanuel Nabuguzi). In addition, there is a debate on "Power and Empowerment: A Tale of Two Tanzanian Servants" and briefings on the women's lobby in Zambia, student movement in Nigeria, controlling women in Ghana, violence against Tanzanian women, legal rights of Namibian women, and more.

SOCIAL SCIENCE & MEDICINE v.37, no.4, Aug. 1993: "Women and Tropical Diseases." £940. Single copy: Inquire. ISSN 0277-9536. Pergamon Press, 660 White Plains Rd., Tarrytown, NY 10591-5153. (Issue examined)

Partial contents: "Leprosy in Women: Characteristics and Repercussions" (Marian Ulrich et al.); "Women and Malaria -- Special Risks and Appropriate Control Strategy" (Rachel Reuben); "Bilharzia and the Boys: Questioning Common Assumptions" (Melissa Parker); "Adam's Rib Awry? Women and Schistosomiasis" (Edward H. Michelson); "Gender and Tropical Diseases: A New Research Focus" (Eva M. Rathgeber and Carol Vlassoff).

SOCIAL SCIENCE & MEDICINE v.37, no.10, Nov. 1993: "Caesarean Section Births in the U.S." Guest ed.: Carol Sakala. (See publishing information in entry above).

Partial contents: "Medically Unnecessary Cesarean Section Births: Introduction to a Symposium" (Carol Sakala); "Caesarean Section in Britain and the United States 12% or 24%: Is Either the Right Rate?" (Colin Francome and Wendy Savage); "The Mount Sinai Cesarean Section Reduction Program: An Update After 6 Years" (Stephen A. Myers and Norbert Gleicher); "The Effect of Physician Characteristics on Clinical Behavior: Cesarean Section in New York State" (A. Dale Tussing and Martha A. Wojtowycz); "Psychosocial Impact of Cesarean Section on the Family: A Literature Review" (Cynthia S. Mutryn).

SOCIAL SCIENCE & MEDICINE v.37, no.11, December 1993: "Women, Development and Health." Guest ed.: Rita S. Gallin. (See publishing information above.)

Partial contents: "Health-seeking Behavior of Rwandan Women" (Joanne Csete); "Influences of Mothers' and Fathers' Income on Children's Nutritional Status in Guatemala" (Patrice L. Engle); "The Education and Contribution of Women Health Care Professionals in Saudi Arabia: The Case of Nursing" (Nagat El-Sanabary); "Prenatal Diagnosis and Sex Selection in 19 Nations" (Dorothy C. Wertz and John C. Fletcher); "AIDS Action Research with Women in Kinshasa, Zaire" (Brooke Grunfest Schoepf).

STUDIES IN AMERICAN JEWISH LITERATURE v.11, no.2, Fall, 1992: "Contemporary Women Writers." Ed.: Daniel Walden; Guest ed.: Miriyam Glazer. \$18 (indiv.); \$25 (inst.). Single copy: \$10. ISSN 271-9274. Kent State University Press, Kent, OH 44242. (Issue examined)

Partial contents: "Reclaiming the Inadvertent: Olsen's Visceral Voice in 'Yonnandio: From the Thirties'" (Barbara Cantalupo); "Holocaust-Wrought Women: Portraits by Four American Writers" (S. Lillian Kremer); "Destructive Intimacy: The Shoah between Mother and Daughter in Fictions by Cynthia Ozick, Norma Rosen, and Rebecca Goldstein" (Susanne Klingenstein); "Satire, Social Realism, and Moral Seriousness: The Case of Allegra Goodman" (Sanford Pinsker); "Living and Writing the Jewish-American Play: *The Ladies Locker Room*" (Sarah Blacher Cohen); and "A Prayer to the Shekinah" and "The Redeeming of Ruth" (Alicia Ostriker).

VOICE LITERARY SUPPLEMENT No.119, October 1993. Ed.: M. Mark. \$17. Single copy: \$2. ISSN 0887-8633. P.O. Box 3000, Dept. VLS, Denville, NJ 07834-8633. (Issue examined)

With the cover title "Feminists Ride Again," this issue includes: "Class Conflicts: A Vindication of the Rights of Women's Studies" (Ann Powers); "Birth of a Nation: Jill Johnston's Trickster Visions" (C. Carr); "The Purple Reign of Bertha Harris" (3 looks at her 1976 novel *Lover*, by Wayne Koestenbaum, Blanche McCrary, and Dorothy Allison); "Emissions and Emotions: Women's Blockbusters Speak Volumes" (Laurie Muchnik on *The Women's Room*, *Fear of Flying*, and other big sellers; "No Ordinary Love: Simone de Beauvoir, Strange Bedfellow" (Laurie Stone); "Différance Engine: The Genealogy of Luce Irigaray" (Leslie Camhi on 3 of Irigaray's books), plus reviews on Shulamith Firestone, Valerie Solanas, *Daughters of Feminists*, and notes on feminist archives around the country.

CEASED PUBLICATION

H.D. NEWSLETTER v.1, no.1, Spring 1987 - v.4, no.2, Winter 1991. Ed.: Eileen Gregory. Dallas Institute of Humanities, 2719 Routh St., Dallas, TX 75201. (Information from editor's letter.)

NEW DIRECTIONS FOR WOMEN v.1, no.1, 1972? - v.22, no.5, Sept.-Oct. 1993. Founder, senior editor: Paula Kassell. 108 W. Palisade Ave., Englewood, NJ 07631. (Information from publisher's notice.)

ADDITIONS/CORRECTIONS

In the Summer 1993 issue of *Feminist Collections*, a review on periodicals for women with disabilities mentioned *Dykes, Disability & Stuff*. Additional information we have received indicates: "This quarterly newsletter is unique as the only publication in the country ... that is expressly devoted to the

health and disability concerns of lesbians" (correspondence). It is available in multiple formats: standard print, large print, audiocassette, braille, DOS diskette, and modem transfer. Subscriptions are \$10-25 on a sliding scale. P.O. Box 8773, Madison, WI 53708-8773.

[Eds. note: Thanks to former student assistant Robin Paynter, who brought back samples and news of a number of British publications from her recent sojourn to England.]

ITEMS OF NOTE

THE RESEARCH CENTRE FOR WOMEN'S STUDIES (RCWS), Bombay, is offering a series of publications designed as teaching aids in women's studies courses in India. The series includes such topics as Indian debates on feminism, feminist concepts, tribal women's organizations, women and reproductive technologies, violence, law, media, politics, work, the environment, data systems, etc. The cost is \$3 plus \$1 postage (each). Checks should be made payable to RCWS and sent to RCWS, SNDT, Women's University, Vithaldas Vidya Vihar, Santa Cruz (West), Bombay 400 049, India.

An international search is underway for documents on the birth control pioneer Margaret Sanger (1879-1966), conducted by the **MARGARET SANGER PAPERS PROJECT** (sponsored by New York University's Department of History, in association with the Sophia Smith collection of Smith College). The newly-formed project will collect, identify, and publish Sanger's papers in a comprehensive microfilm and select book edition. Contributions are tax-deductible. For more information, contact MSPP, Department of History, New York University, 19 University Place, New York, NY 10003; phone: 212-998-8620.

As part of its **RECLAIMING DIVERSITY IN THE CURRICULUM** project, the National Council for Research on Women has published its final hundred-page report, *To Reclaim a Legacy of Diversity: Analyzing the "Political Correctness" Debates in Higher Education*, by Assistant Director Debra Schultz. The report covers many aspects of political correctness,

higher education activism, responses to the backlash against higher education reform, funding patterns and the current situation on college campuses. A bibliography and appendices are included. To order, send \$10 plus \$2 postage and handling to NCRW, 530 Broadway, 10th Floor, New York, NY 10012.

HIDDEN FROM HERSTORY: WOMEN, FEMINISM AND THE NEW GLOBAL SOLIDARITY, by Peter Waterman, is a new working paper on feminist internationalism published in January, 1993 by the Hague Institute of Social Studies as Number 17 of its *Sub-Series on Women's History & Development*. The paper focuses on the need for a gender-sensitive theoretical approach to the subject of women and international solidarity and the impact of Western feminism on Third World women, describing the current international movement as demonstrating a conceptual shift away from a goal of "internationalism" to a goal of global solidarity. This and other papers can be ordered by mail from: ISS Promotions Dept., P.O. Box 90733, 2059 LS The Hague, The Netherlands.

THE WOMEN'S DATA BASE DIRECTORY, compiled and published by the Latin American and Caribbean Women's Health Network, offers information about groups and organizations working on women's health issues worldwide, identified and described according to subject and geographic area, objectives, beneficiaries, and publications. Cost is \$35 payable by U.S. check to Isis International. Contact: Isis International, Casilla 2067, Correo Central, Santiago, Chile; email: isis@ibase.br.

The Association for Women in Science has published a one hundred-page book, *GRANTS AT A GLANCE*, listing over four hundred graduate and undergraduate awards, fellowships, and scholarships for women in scientific fields. The cost for members is \$6; for non-members \$7.50 from AWIS, 1522 K St., N.W., Suite 820, Washington, DC 20005.

ISIS INTERNATIONAL WOMEN'S INFORMATION AND COMMUNICATION SERVICE is distributing two information packs: *Let Our Silenced Voices Be Heard: The Traffic of Women* (including twenty articles; \$5 or 100 Pesos) and *Teenage Pregnancy in the South: Charting Our Destiny* (twenty-three articles; \$4 or 75 Pesos). Checks should be made payable to Isis International and sent to Isis International Women's Information and Communication Service, P.O. Box 1837 Quezon City Main, Quezon City 1100, Philippines; phone: 632-99-75-12/99-32-92/99-63-43.

The Institute for Women's Policy Research's report, **ARE MOMMIES DROPPING OUT OF THE LABOR FORCE? NO!** by Janice Hamilton Outtz, details current U.S. Bureau of Labor statistics and U.S. Census statistics on women of childbearing age in the work force. The report shows that labor force participation rates for mothers have risen steadily since 1950, and have, in fact, increased the most of all groups, despite recent media reports of a decline. Long-term continuation of this trend is projected. The report is available for \$8 (or ask for the front page fact sheet) from IWPR, 1400 20th St., N.W., Suite 104, Washington, DC 20036; phone: 202-785-5100.

THE SISTERING OUTREACH PROGRAM is a Toronto, Ontario community support program for women who live on low incomes, isolated from their families and friends. A booklet, *Sisters Pick You Up*, outlines the program's development and how it operates, and lists funding sources and other resources (\$10 -- a limited number of English copies remain). Also available is an action kit on women and poverty, *Full of Hope and Power*, including sections on poverty, women's work, violence against women, health, and housing (\$15). Order from Sistering, 181 Bathurst St., Toronto, Ontario M5T 2R7 Canada; phone: 416-861-1954.

A GUIDE TO NON-TRADITIONAL OCCUPATIONS FOR MID-LIFE AND OLDER DISPLACED HOME-

MAKERS, published by the National Displaced Homemakers Network, explores realistic options in non-traditional occupations for mid-life and older women. The guide also gives an overview of program services and lists resources. Request on free loan basis from the Vocational Equity Resource Center, Center on Education and Work, 964 Educational Sciences Building, 1025 West Johnson St., Madison, WI 53706; phone: 608-263-4779.

THE WAGES FOR HOUSEWORK CAMPAIGN, an international non-aligned campaign which lobbies for recognition of and compensation for women's unwaged work, also distributes the publications of many autonomous organizations and individuals included within its campaign. To order a catalog, or for more information on the WFH Campaign, contact WFH Campaign, P.O. Box 11795, Philadelphia, PA 19101; phone: 215-668-9886, or P.O. Box 86681, Los Angeles, CA 90086; phone: 213-292-7405.

THE LIBRARY OF CONGRESS' Cataloging and Support Office has recently changed its subject headings concerning women, cancelling the heading "...s wives" and establishing the single, inclusive, and non-gender-specific heading, "...s spouses." The change is discussed at length in the article "Are We On Equal Terms Yet? Subject Headings Concerning Women in LCSH, 1975-1991", by Margaret N. Rogers, which appeared in the April, 1993 issue of *Library Resources and Technical Services*.

The Center for Constitutional Rights has published a bilingual English/Spanish pamphlet, **STOPPING SEXUAL ASSAULT IN MARRIAGE: A GUIDE FOR WOMEN, COUNSELORS AND ADVOCATES/SUPRESION DEL ATAQUE SEXUAL EN EL MATRIMONIO: GUÍA PARA MUJERES, CONSEJERAS Y ABOGADOS**. Prepared by the CCR Staff with assistance from the National Coalition Against Domestic Violence, National Clearinghouse on Marital and Date Rape, New York Coalition Against Domestic Violence, National Center on Women and Family Law, and New York Women Against Rape, the pamphlet outlines the legal, societal, and psychological facts about sexual violence in marriage, and includes information on where to get help, legal advice, and more. Copies may be requested from CCR, 666 Broadway, 7th Floor, New York, NY 10012; phone: 212-614-6464.

ENDING VIOLENCE AGAINST WOMEN: A RESOURCE GUIDE, produced by the Global Fund for Women & the Shaler Adams Foundation, points out some of the issues women confront regarding violence, and examines violence against women in terms of human rights, legal sanctions, mass violence against women, responses of the religious community, etc. The forty-five page guide also includes information on other organizations and references. Contact the Global Fund for Women, 2480 Sand Hill Road, Suite 100, Menlo Park, CA 94025.

ON MY OWN: A CAMPUS SAFETY GUIDE was developed at the Ohio State University as a personal safety skills training guide for students in all kinds of college settings. Designed for small group discussion, with or without facilitation, the guide is intended to increase students' awareness of personal security, alcohol and drug use, date rape, sexual

harassment, assault, and rape. Cost is \$2.50 each for up to thirty copies (with descending rates for higher quantities), payable to On My Own, P.O. Box 973, State College, PA 16804; phone: 814-237-4843.

REMEMBER THE LADIES: A WOMAN'S BOOK OF DAYS, by Kirsten Olsen, cloth edition by Main Street Press (1988), has been reprinted by University of Oklahoma Press in paperback (1993; \$17.95). Each day of the year commemorates one notable woman who was born or died on that day with a short biography, often accompanied by a photograph. Check your local bookstore.

The newly released, four-page policy document **'MACE' AND TEAR GAS WEAPONS** is currently available free of charge from the Legislative Reference Bureau, 100 N. Hamilton St., P.O. Box 2037, Madison, WI 53701-2037.



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BOOKS RECENTLY RECEIVED

- AESTHETICS IN FEMINIST PERSPECTIVE.** Hein, Hilde & Korsmeyer, Carolyn, eds. Indiana University Press, 1993.
- AFRICAN AMERICAN WOMEN: A BIOGRAPHICAL DICTIONARY.** Salem, Dorothy C., ed. Garland, 1993.
- AFRICAN AMERICAN WRITERS: PROFILES OF THEIR LIVES AND WORKS FROM THE 1700s TO THE PRESENT.** Smith, Valerie, et al. Collier/Macmillan, 1993.
- THE AMERICAN WAY OF BIRTH.** Mitford, Jessica. Plume, 1993.
- BHARATI MUKHERJEE: CRITICAL PERSPECTIVES.** Nelson, Emmanuel S., ed. Garland, 1993. **BIOGRAPHIES OF BRITISH WOMEN: AN ANNOTATED BIBLIOGRAPHY.** Sweeney, Patricia E. ABC-CLIO, 1993.
- BLOOD, BREAD, AND ROSES: HOW MENSTRUATION CREATED THE WORLD.** Grahn, Judy. Beacon, 1993.
- BODIES THAT MATTER: ON THE DISCURSIVE LIMITS OF "SEX".** Butler, Judith. Routledge, 1993.
- CAR POOL.** Kallmaker, Karin. Naiad, 1993.
- CAREER ADVANCEMENT FOR WOMEN IN THE FEDERAL SERVICE: AN ANNOTATED BIBLIOGRAPHY AND RESOURCE BOOK.** Ross, Lynn C. Garland, 1993.
- A CEREMONIES SAMPLER: NEW RITES, CELEBRATIONS, AND OBSERVANCES OF JEWISH WOMEN.** Levine, Elizabeth Resnick. Woman's Institute for Continuing Jewish Education, 1991.
- THE CHANGE: WOMEN, AGING AND THE MENOPAUSE.** Greer, Germaine. Fawcett, 1993.
- CHANGING OUR MINDS: LESBIAN FEMINISM AND PSYCHOLOGY.** Kitzinger, Celia & Perkins, Rachel. New York University Press, 1993.
- COMMUNICATION AND SEX-ROLE SOCIALIZATION.** Berryman-Fink, Cynthia, et al., eds. Garland, 1993.
- DAUGHTERS OF DARKNESS: LESBIAN VAMPIRE STORIES.** Keeseey, Pam, ed. Cleis, 1993.
- DURABLE GOODS: POEMS BY SUZANNE MATSON.** Matson, Suzanne. Alice James Books, 1993.
- ENCORE: A JOURNAL OF THE EIGHTIETH YEAR.** Sarton, May. Norton, 1993.
- THE END OF MANHOOD: A BOOK FOR MEN OF CONSCIENCE.** Stoltenberg, John. Dutton, 1993.
- ENGENDERINGS: CONSTRUCTIONS OF KNOWLEDGE, AUTHORITY, AND PRIVILEGE.** Scheman, Naomi. Routledge, 1993.
- EXPERIMENTAL LOVE: POETRY BY CHERYL CLARKE.** Clarke, Cheryl. Firebrand, 1993.
- FACES OF WOMEN AND AGING.** Davis, Nancy, et al., eds. Haworth, 1993.
- FEMALE CRIMINALITY: THE STATE OF THE ART.** Culliver, Concetta C., ed. Garland, 1993.
- FEMINIST MORALITY: TRANSFORMING CULTURE, SOCIETY AND POLITICS.** Held, Virginia. University of Chicago Press, 1993.
- FEMINIST THEORY AND THE CLASSICS.** Rabinowitz, Nancy Sorkin, & Richlin, Amy, eds. Routledge, 1993.
- FINDING A WAY: ENCOURAGING UNDERREPRESENTED GROUPS IN GEOGRAPHY - AN ANNOTATED BIBLIOGRAPHY.** Le Vasseur, Michal. National Council for Geographic Education, 1993. (Address: 16A Leonard Hall, Indiana University of Pennsylvania, Indiana, PA 15705-1087)
- FINE CHINA: TWENTY YEARS OF EARTH'S DAUGHTERS.** Earth's Daughters, 1993.
- THE FIRST TIME: WOMEN SPEAK OUT ABOUT "LOSING THEIR VIRGINITY".** Bouris, Karen. Conari, 1993.
- FORTY-THREE SEPTEMBERS: ESSAYS BY JEWELLE GOMEZ.** Gomez, Jewelle. Firebrand, 1993.
- FRIENDS AND LOVERS.** Calhoun, Jackie. Naiad, 1993.
- FROM THE WISE WOMEN OF ISRAEL: FOLKLORE AND MEMOIRS.** Gold, Doris B., & Stein, Lisa, comp. Biblio, 1993.
- GOBLIN MARKET.** Douglas, Lauren Wright. Naiad, 1993.
- HOME MOVIES.** Martinac, Paula. Seal, 1993.
- HOTHEAD PAISAN: HOMICIDAL LESBIAN TERRORIST.** DiMassa, Diane. Cleis, 1993.
- INADMISSIBLE EVIDENCE: THE STORY OF THE AFRICAN-AMERICAN TRIAL LAWYER WHO DEFENDED THE BLACK LIBERATION ARMY.** Williams, Evelyn. Lawrence Hill/Chicago Review, 1993.
- LETTERS FROM A WAR ZONE.** Dworkin, Andrea. Lawrence Hill; distr. Independent Publishers Group, 1993.
- LIFE-SIZE.** Shute, Jenefer. Avon, 1993.

- THE LIVES OF BERYL MARKHAM.** Trzebinski, Errol. Norton, 1993.
- LONG GOODBYES.** Baker, Nikki. Naiad, 1993.
- MAKING CONNECTIONS: WOMEN'S STUDIES, WOMEN'S MOVEMENTS, WOMEN'S LIVES.** Kennedy, Mary, et al., eds. Taylor & Francis, 1993.
- MAKING THE ESTROGEN DECISION.** Henkel, Gretchen. Fawcett, 1993.
- THE MARVELOUS ARITHMETICS OF DISTANCE: POEMS 1987-1992.** Lorde, Audre. Norton, 1993.
- MAY SARTON: AMONG THE USUAL DAYS: A PORTRAIT.** Sherman, Susan, ed. Norton, 1993.
- MEETING AT THE CROSSROADS: WOMEN'S PSYCHOLOGY AND GIRLS' DEVELOPMENT.** Brown, Lyn Mikel & Gilligan, Carol. Ballantine, 1992.
- MENSTRUATION & PSYCHOANALYSIS.** Lupton, Mary Jane. University of Illinois Press, 1993.
- MODERN AMERICAN WOMEN WRITERS: PROFILES OF THEIR LIVES AND WORKS FROM THE 1870s TO THE PRESENT.** Showalter, Elaine, et al. Collier, 1993.
- MOTHER WOVE THE MORNING.** Pearson, Carol Lynn. Pearson, 1992. (Address: 1384 Cornwall Ct., Walnut Creek, CA 94596)
- MOTHERS AND DAUGHTERS IN AMERICAN SHORT FICTION: AN ANNOTATED BIBLIOGRAPHY OF TWENTIETH-CENTURY WOMEN'S LITERATURE.** Carter, Susanne. Greenwood, 1993.
- NATURE'S BODY: GENDER IN THE MAKING OF MODERN SCIENCE.** Schiebinger, Londa. Beacon, 1993.
- NICHOLAS COOKE: ACTOR, SOLDIER, PHYSICIAN, PRIEST.** Cowell, Stephanie. Norton, 1993.
- NOT TELLING MOTHER: STORIES FROM A LIFE.** Salvatore, Diane. Naiad, 1993.
- OPEN HEART.** Sornberger, Judith Mickel. Calyx, 1993.
- THE OTHER SIDE OF SILENCE.** Drury, Joan M. Spinners, Ink., 1993.
- PAINTING WOMEN: VICTORIAN WOMEN ARTISTS.** Cherry, Deborah. Routledge, 1993.
- PEACE AS A WOMEN'S ISSUE: A HISTORY OF THE U.S. MOVEMENT FOR WORLD PEACE AND WOMEN'S RIGHTS.** Alonso, Harriet Hyman. Syracuse University Press, 1993.
- THE PROBLEM OF THE PASSIONS: FEMINISM, PSYCHOANALYSIS, AND SOCIAL THEORY.** Burack, Cynthia. New York University Press, 1993.
- RAISING THE TENTS.** Adler, Frances Payne. Calyx, 1993.
- REDISCOVERING FORGOTTEN RADICALS: BRITISH WOMEN WRITERS, 1889-1939.** Ingram, Angela & Patai, Daphne, eds. University of North Carolina Press, 1993.
- REINVENTING WOMANHOOD.** Heilbrun, Carolyn G. Norton, 1979; repr. 1993.
- REMEMBER THE LADIES: A WOMAN'S BOOK OF DAYS.** Olsen, Kirsten. Main Street Press, 1988; pap., University of Oklahoma Press, 1993.
- RESOURCES FOR WOMEN'S HISTORY IN GREATER MANCHESTER.** Manchester Women's History Group. National Museum of Library History, 1993. (Address: 103 Princess Street, Manchester, M1 6DD, England)
- THE ROMANTIC NAIAD: LOVE STORIES BY NAIAD PRESS AUTHORS.** Forrest, Katherine V. & Barbara Grier, eds. Naiad, 1993.
- RUBYFRUIT MOUNTAIN: A STONEWALL RIOTS COLLECTION.** Natalie, Andrea. Cleis, 1993.
- SEXUAL HARASSMENT: A REFERENCE HANDBOOK.** Eisaguirre, Lynne. ABC-CLIO, 1993. (Address: 130 Cremona Dr., P.O. Box 1911, Santa Barbara, CA 93116-1911)
- SPAWN OF DYKES TO WATCH OUT FOR.** Bechdel, Alison. Firebrand, 1993.
- STAY TOONED: CARTOONS BY RHONDA DICKSON.** Dickson, Rhonda. Naiad, 1993.
- STILL MISSING: AMELIA EARHART AND THE SEARCH FOR MODERN FEMINISM.** Ware, Susan. Norton, 1993.
- STRAINED SISTERHOOD: GENDER AND CLASS IN THE BOSTON FEMALE ANTI-SLAVERY SOCIETY.** Hansen, Debra Gold. University of Massachusetts Press, 1993.
- TAKING CHARGE: NURSING, SUFFRAGE, AND FEMINISM IN AMERICA, 1873-1920.** Lewenson, Sandra Beth. Garland, 1993.
- THIN FIRE.** Little, Nanci. Madwoman, 1993.
- TOWARD A RECOGNITION OF ANDROGYNY.** Heilbrun, Carolyn G. Knopf, 1964; repr. Norton, 1993.
- TROUBLE IN TRANSYLVANIA.** Wilson, Barbara. Seal, 1993.
- TURNING THE WHEEL: AMERICAN WOMEN CREATING THE NEW BUDDHISM.** Boucher, Sandy. Beacon, 1993.
- UNDER MY SKIN: A ROBIN MILLER MYSTERY.** Maiman, Jaye. Naiad, 1993.
- UNDERSTANDING MENOPAUSE: ANSWERS AND ADVICE FOR WOMEN IN THE PRIME OF LIFE.** Cobb, Janine O'Leary. Plume, 1993.

UNSETTLING RELATIONS: THE UNIVERSITY AS A SITE OF FEMINIST STRUGGLES. Bannerji, Himani, et al. South End, 1992.

UNTIL THE CURE: CARING FOR WOMEN WITH HIV. Kurth, Ann, ed. Yale University Press, 1993.

THE VIOLET SHYNESS OF THEIR EYES: NOTES FROM NEPAL. Scot, Barbara J. Calyx Books, 1993.

VOICE/OVER: SELECTED POEMS. Cabral, Olga. West End, 1993.

WAC STATS: THE FACTS ABOUT WOMEN. Women's Action Coalition, eds. The New Press, 1993. 2nd updated and expanded ed.

WHAT IS FOUND THERE: NOTEBOOKS ON POETRY AND POLITICS. Rich, Adrienne. Norton, 1993.

WILD WOMEN DON'T WEAR NO BLUES: BLACK WOMEN WRITERS ON LOVE, MEN AND SEX. Golden, Marita, ed. Doubleday, 1993.

WOMEN AND AIDS: A BIBLIOGRAPHY. Nordquist, Joan, comp. Reference and Research Services, 1993.

WOMEN AT GETTYSBURG 1863. Conklin, Eileen J. Thomas, 1993.

WOMEN IN MID-LIFE: PLANNING FOR TOMORROW. Hayes, Christopher L., ed. Harrington Park Press, 1993.

WOMEN ON CAMPUS IN THE EIGHTIES: OLD STRUGGLES, NEW VICTORIES. Swoboda, Marian, et al., eds. The Office of Equal Opportunity

Programs and Policy Studies, 1993. (Address: 1802 Van Hise Hall, 1220 Linden Drive, Madison, WI 53706)

WOMEN'S RESOURCE CATALOGUE. Women's Program, Department of the Secretary of State of Canada, 1993. 4th ed.

WOMEN'S STUDIES: ESSENTIAL READINGS. Jackson, Stevi, ed. New York University Press, 1993.

WOMEN'S STUDIES IN INDIA: INFORMATION SOURCES, SERVICES AND PROGRAMMES. Vyas, Anju & Singh, Sunita, comp. Sage, 1993.

WOMEN STRIKE FOR PEACE: TRADITIONAL MOTHERHOOD AND RADICAL POLITICS IN THE 1960s. Swerdlow, Amy. University of Chicago Press, 1993.

WORKING LIFE OF WOMEN IN THE SEVENTEENTH CENTURY. Clark, Alice. Routledge, 1992.

WRITTEN BY HERSELF: LITERARY PRODUCTION BY AFRICAN AMERICAN WOMEN, 1746-1892. Foster, Frances Smith. Indiana University Press, 1993.

YOU DON'T HAVE TO TAKE IT: A WOMAN'S GUIDE TO CONFRONTING EMOTIONAL ABUSE AT WORK. NicCarthy, Ginny, et al. Seal, 1993.

YOUR NATIVE LAND, YOUR LIFE. Rich, Adrienne. Norton, 1986; repr. 1993.

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