



# FEMINIST COLLECTIONS

A QUARTERLY OF WOMEN'S STUDIES RESOURCES

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## FROM THE EDITORS

### REFLECTIONS ON THE "WOMEN REVIEWING/REVIEWING WOMEN" CONFERENCE

The editors of the *Women's Review of Books* recently commemorated their Tenth Anniversary with a Conference gathering a veritable bouquet of feminist authors, publishers, review editors, reviewers, bookstore owners, literary agents, professors, librarians, and readers. Susan Searing and I, along with Barbara Haber, Curator of Printed Books at the Schlesinger Library, Radcliffe, presented librarians' perspectives on the importance of reviews. We spoke of the influence of reviews in library selection decisions, in countering censorship challenges (particularly in school libraries), and in preserving contemporaneous reactions to works for future scholars. We were joined on our panel on "The Cultural Marketplace" by Clara Villarosa — the lively owner of Denver's The Hue-Man Experience, the largest African-American bookstore in the country — who has disproved the notion that African-Americans are not book purchasers.

But the most wonderful part about the Conference was the opportunity to mingle with other participants, including novelists Carolyn Heilbrun, Margaret Atwood, and Valerie Miner; present and past book editors of *The Nation* (Elsa Dixler and Helen Yglesias); poet and essayist Nancy Mairs; publishers Nancy Bereano (*Firebrand Books*) and Florence Howe (*Feminist Press*); periodical editors Marilyn Hacker (*Kenyon Review*) and Carol Seajay (*Feminist Bookstore News*), and, of course, editors of *The Women's Review of Books* itself (especially founding editor Linda Gardiner and associate editor Ellen Cantarow). We listened to their remarks and reflected on our roles and obligations as feminist librarians/editors/reviewers.

Here are some brief impressions based on the sessions I was able to attend (the *Review* is publishing a number of the papers, beginning with those of keynoters Margaret Atwood and Nancy Mairs in the January 1994 issue).

Margaret Atwood appropriately opened a conference about books the way we usually first encounter them: with jacket photographs of the author. Beyond humorously sharing commentary on

her own jacket photographs, Atwood made the point that self-presentation of women is "marked," while the appearance and words of males has been considered the norm and hence unremarkable, or unmarked — at least until the women's movement began calling attention to this discrepancy. When reviewing a book, she strives not to let markers interfere with her judgment about the work. She tries to be the reviewer she would like to have for books she's written.

Like Atwood, most participants were wearing several symbolic hats (a glorious New England autumn sun and indoor locations made real ones unnecessary) such as editor and publisher, author and reviewer, poet and editor. They thus had to identify the relevant hat when addressing questions about the nature and power of reviews. Sometimes the headgear sits at right angles: Carolyn Heilbrun the *author* stopped reading reviews of her books years ago; Carolyn Heilbrun the *reviewer* continues to accept assignments frequently. Essayist and reviewer Ellen Willis keeps her hats facing the same direction, towards polemical public discourse. As a writer, she would rather be attacked intelligently, if nastily, rather than praised dumbly. As a reviewer, she wants to "enlarge the conversation" begun by the author. Florence Howe extolls reviewing as aesthetic, moral, and intellectual fun, yet chafes at the long wait for reviews to appear in the scholarly press, until past their ability to influence purchase decisions. Worse yet has been the total absence of reviews for some of her Feminist Press offerings.

Many speakers shared the weightiness of the task of review editor and reviewer. Both Rosemary Bray, a former editor of *The New York Times Book Review*, and Gail Pool, "first fiction" columnist for the *Cleveland Plain Dealer*, spoke poignantly of having to choose which among many fine first novels to review, knowing that they may be consigning the rejects to oblivion, cutting off the publication of a potential second novel from those authors.

A consensus emerged that kid-glove treatment by women reviewers of women authors does a disservice to the craft of critical reviewing and to readers. Instead, books by female and male authors deserve fair treatment: critique by conscientious, qualified reviewers who have the background to

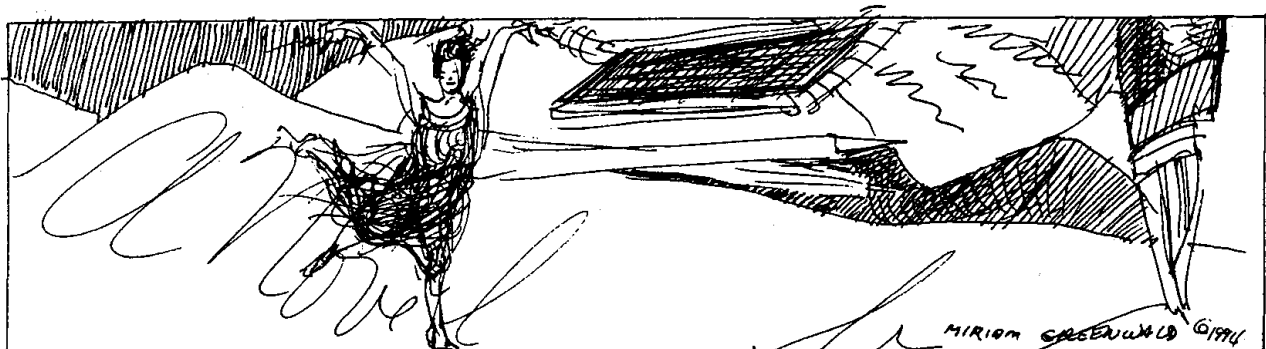
understand the writer's intent and their own biases, and are not bent on personal vendettas. Nancy Mairs called this a moral responsibility, and personally declines to review books she can not review with balance and humor. Alice Jardine, Professor of Romance Languages and Literatures at Harvard, established her credentials with the Conference audience by introducing herself as someone who had been personally trashed by conservative Dinesh D'Sousa. University of Wisconsin-Madison Asian-American Studies Professor Amy Ling described her frustration when her coedited multicultural anthology *Imagining America* (1991) was dismissed by a reviewer as "social reportage" and "history" whereas other anthologies covered in the same review were considered "literature." She once found herself liking and praising a book by an author she personally detested; another time, she criticized a novel by an author whose body of work she greatly admired, who was just becoming a friend, too. Mae Henderson, Associate Professor of English and African American Studies at the University of Illinois/Chicago, outlined recommendations for a reviewing protocol. She urged editors to enunciate their process for choosing reviewers, and reviewers to make their biases clear at the outset of a review, because no reviewer is truly "disinterested." She further proposed a "dialogic model" in which the review and the author's response are published together.

The Conference as a whole encapsulated the book reviewing world as it exists today, chiefly a

print vehicle for discussion and dissemination of the creative printed word. One topic to watch in coming years is whether electronic book discussion groups will revolutionize the process by short-circuiting or circumventing the role of reviews in canon-building. Why rely on the opinions of one or two others when you can receive those of hundreds? Why not incorporate Henderson's dialogic model and invite the authors themselves to participate in electronic discussions of their works? Perhaps this is a topic for the fifteenth anniversary of *The Women's Review of Books*.

I took away from the Conference a hope that the reviewers we choose for *Feminist Collections* will continue to be appropriate and competent, as I think they have been in the past. Our reviewers come from a variety of disciplines and locations; many are people we have encountered in visits to University of Wisconsin System campuses throughout our state and at national conferences. We are always on the lookout for potential reviewers and welcome volunteers. Perhaps we should take Henderson's suggestion to heart and ask our reviewers to clearly state their biases. What do you, our readers, think? Have you noticed reviews/reviewers in *Feminist Collections* that you consider biased or unfair? Would you like to see dialogic reviews, or perhaps more than one viewpoint on a particular work? Let us hear from you.

■ Phyllis Holman Weisbard



## BOOK REVIEWS

### WOMEN'S WORK IN THE INTERNATIONAL MARKETPLACE

by Sharon W. Tiffany

Victoria S. Lockwood, *TAHITIAN TRANSFORMATION: GENDER AND CAPITALIST DEVELOPMENT IN A RURAL SOCIETY*. Boulder, CO: Lynne Rienner Publishers, 1993. 180p. bibl. index. pap., \$15.95, ISBN 1-55587-391-X.

Lynn Stephen, *ZAPOTEC WOMEN*. Austin: University of Texas Press, 1991. 316p. bibl. index. pap., \$16.95, ISBN 0-292-79065-1.

Sandra Pollock Sturdevant and Brenda Stoltzfus, *LET THE GOOD TIMES ROLL: PROSTITUTION AND THE U.S. MILITARY IN ASIA*. New York: The New Press, 1993. 343p. bibl. photogs. pap., \$24.95, ISBN 1-56584-049-6.

Diane Lauren Wolf, *FACTORY DAUGHTERS: GENDER, HOUSEHOLD DYNAMICS, AND RURAL INDUSTRIALIZATION IN JAVA*. Berkeley and Los Angeles: University of California Press, 1992. 323p. bibl. index. \$38.00, ISBN 0-520-07072-0.

This fashion season, women are encouraged to consume the ethnic look: Indonesian batik vests, Indian-made cotton blouses and skirts, and "cross cultures" jewelry featuring Asian or Native American motifs. Westerners buy handwoven Zapotec Indian blankets at boutiques in America and Europe and wear Nike or Reebok shoes assembled by Indonesian women for wages of \$60 or less a month. Customers from both East and West purchase the sexual labor of women and children through organized tours catering to men's fantasies and perceived "needs." Such patterns of consumption demonstrate the transformation of women's labor in the global marketplace.

America's postindustrial economy has come full circle from the time when young women labored in 19th-century New England textile mills. Today, urban sweatshops employ undocumented women workers and middle-class mothers hire nannies, who may be forced to leave their own children unattended. In Thailand in May 1993, fire swept

through a doll factory (a Thai-Taiwanese joint venture) and killed 200 women workers,<sup>1</sup> possibly the largest death toll in history for a factory fire, surpassing that of 146 workers killed in the New York City Triangle Shirtwaist Company factory in March 1911. Current economic growth of postindustrial societies and newly industrialized countries is created with the hands, backs, and wombs of women. In Thailand, young women comprise eighty percent of the country's low-wage factory work force, a figure comparable for other Asian and Pacific Rim countries.

Some months before congressional ratification of the North American Free Trade Agreement (NAFTA) in late 1993, National Public Radio reported a case that illustrates the paradoxes of women's labor and global markets. A Mexican woman, who had come north years ago as an undocumented worker, had recently lost her vegetable-processing job with Green Giant in Watsonville, California. The plant, along with (literally) the broccoli fields, had gone South to Mexico, where a local woman acknowledged gratitude for her job but lamented the low wages. On New Year's Day of 1994, an indigenous group called the Zapatista Army of National Liberation occupied several towns in the impoverished southern Mexican state of Chiapas to publicize their grievances. A rebel leader described NAFTA as "a death certificate for the Indian peoples of Mexico."<sup>2</sup>

Such events make Lynn Stephen's analysis of Zapotec participation in international markets especially timely. The Zapotecs, an indigenous population concentrated in the Mexican state of Oaxaca, demonstrate the persistence of ethnic identity despite the economic and ideological pressures of Mexico's dominant political culture. Feminist attention in anthropology has concentrated on the market activities of enterprising Zapotec women, whose "unfeminine" brashness and overt public lives in the spheres of economic and ritual life have confounded the ideology of *machismo* that many Westerners associate with Latin American cultures.<sup>3</sup>

*Zapotec Women* is a carefully crafted, long-term study of gender, weaving, and commodity production in the town of Teotitlán del Valle. The

author focuses on the intersection of gender, class, age, and ethnicity for understanding the commercial transformation of weaving and, importantly, the diversity of female lives. Zapotec women sponsor and attend celebrations of kin-based and godparenthood rituals (*compadrazgo*) and *fiestas* honoring local saints (*mayordomía*). Women also participate in reciprocal exchanges of labor and goods (*guelaguetza*), linking their networks of kinship with neighborhood affiliations. These relations provide economic assistance to households in times of need, and they offer women a culturally-significant means of earning respect (*respet*) and moral authority within their families and community. To meet a growing international market for high-quality blankets, prosperous merchant families utilize traditional ties of *compadrazgo* and *guelaguetza* obligations to hire poorer relatives and neighbors to weave on a piecework basis.

*Zapotec Women* provides an intelligent analysis of how capitalist expansion of an indigenous weaving industry affects women's lives. Individual women may enjoy public respect from ritual participation, while remaining economically subservient to shifting production demands of prosperous weaving households. Cristina, a seventy-nine-year-old widow, depends on charity from relatives and neighbors. She cards and spins wool for her merchant nephew and "benefits from going to ritual celebrations because she is fed at them and receives food to bring home" (p.45).

By contrast, wives of well-to-do merchants enjoy the material benefits of a higher standard of living, but are burdened by strenuous domestic workloads of childcare, cooking, and overseeing workers. Husbands, meanwhile, control important business decisions and the household budget. Luisa, a mother of six children, is responsible for cooking and housework; she also supervises pieceworkers and as many as six weavers who work in her home. She describes her situation:

He [Luisa's husband] makes the decisions about what to buy. I don't buy yarn or anything. I don't know how to buy it. Every week my husband tells me what he wants me to do. He tells me how to plan my time and divide my work, including overseeing the workers. I try to do everything he asks, but usually there just isn't enough time. (p.149)

*Zapotec Women* is addressed to readers familiar with economic development issues in general and the unfortunately-arid language of class, commodities, and social reproduction. Chapter 3, detailing the backgrounds of five women, is one of the most interesting in Stephen's informative book. This chapter, combined with superb ethnographic material on women's ritual lives, illustrates how the cultural and economic forces linking an indigenous community to the world economy are played out in individual female experiences.



Rini Templeton

As the title suggests, *Tahitian Transformation* does not necessarily promise a South Seas paradise. Victoria Lockwood's highly readable case study examines gender relations and the political economy of welfare state colonialism in a Tahitian village on the rural island of Tubuai, French Polynesia. The book is especially welcomed, since most of the economic development literature on the Pacific Islands has ignored women.

Lockwood's study of Tubuai potato farming is situated within the household economy and, at a broader level, within the socio-historical contexts of

Tahitian society transformed by missionary influences and colonial policies. The tourist's fantasy of a Polynesian Arcadia is, in fact, constructed from an artificial economy of government subsidies set in a militarized zone of nuclear testing. Inhabitants of a "nuclear colony," Tubuai Islanders' high standard of living is sustained at the considerable cost of social disruption (e.g., rural depopulation, unemployment and crowding in expensive port town areas, domestic violence, and suicides).

Most Islander women farm potatoes on a small scale as supplemental income for their households in Tahiti's cash-oriented, rapidly Westernizing society. Their workload has increased, since women remain primarily responsible for childcare and other domestic tasks. Disputes over money are a common cause of marital discord. Widows or wives in contentious marriages who farm potatoes out of economic necessity are not viewed by other women as entrepreneurial role models. Government agricultural workers reinforce this view by defining small-scale women farmers as "nonserious planters" (p.149), those most likely to be cut from subsidized programs if commercial necessity (e.g., marketing problems, oversupply) warrants.

Yet Tubuai women are not necessarily subordinate and devalued. As in other Polynesian societies, motherhood is highly respected, and women receive prestige in other domains, notably church-related activities and handicraft manufacture. Women take pride in their ability to maintain a good home and to purchase consumer goods for their families.

One assumes that the Tahitian economic bubble will eventually burst as the French government and taxpayers reassess their national interests in the South Pacific in the post-Cold-War-era. Interestingly, while members of the younger generation of Tubuai Islanders want to link themselves more closely to Western consumer culture, they, like their elders, resist individuation of land holdings — an issue low (for now) on the colonial agenda of priorities. Lockwood recognizes this as a significant issue for further research. A traditional system of land tenure ensures women's access to the means of subsistence and a range of economic options. This is important, given the context of changing international strategic goals, and Pacific Island economies that are subject to periods of boom and bust.

Diane Wolf's *Factory Daughters* will become a classic in the literature on the dynamics of capitalist expansion and women's strategies to take advantage of new opportunities. The author's well-written, accessible book deftly integrates theoretical perspectives, quantitative analyses, and narratives of individual workers, thereby creating a satisfying, multi-layered work.

The site of Wolf's research during 1981-1983 and again in 1986 was a rural area in Central Java, an Indonesian state-sponsored site for ten large-scale factories producing goods as diverse as soft drinks, garments, and glassware for domestic and export markets. The author interviewed women workers and their families and received permission from the foreign management of a spinning factory to live for three weeks in a workers' dormitory.

Indonesia, with its brutal history of political repression, offers investors the advantages of the lowest factory wages of Pacific Rim countries. In 1981, the average *daily* wage for Sri Lankan and Philippine factory workers was US\$2.40; in Central Java it was a mere \$.96 (p.118). Many women factory workers in Java therefore earn substantially less than subsistence-level incomes. Labor laws are ignored; men dominate higher-paid factory positions and generally receive substantially higher wages than women.

This dismal situation does not mean that Javanese women may be neatly defined as the victimized workers of greedy management and the docile children of patriarchal household decision-makers. Many of the young women interviewed in the course of this study had, in fact, pushed the limits of familial authority by taking wage jobs without parental advice or consent. "To my great surprise," Wolf writes, "only one factory worker said that she had sought employment to help out her family" (p.174). Rather, the motives for such assertive behavior stem from individual considerations: the desire to be with friends on the assembly line; the higher prestige of factory work, as opposed to agricultural or domestic labor; and, of course, the economic rewards. Workers' comments such as, "It's nice to be able to buy my own soap" underscore the low level of wages and the depth of poverty in rural Java" (p.174), since a bar of scented bath soap costs about a half-day's wages.

Given that salaries provide only about sixty percent of a worker's daily subsistence needs, the young women depend on parents to supplement their wages. Factory daughters in turn provide for their families with occasional gifts and with savings (usually twenty-six to forty percent of their wages, an amount comparable to what they borrow from parents to maintain their employed status). Savings are spent largely on gold and livestock — important convertible assets in a peasant economy — which household members may use for debts, emergencies, and life-cycle ceremonies, including a working-daughter's wedding.

Judgements about whether Javanese factory workers are "better" or "worse off" simplify a complex situation in which economic decisions are constrained by conditions of acute poverty. "Thus, we are confronted," says Wolf, "with the contradiction that women workers receive personal and economic gains from employment that is highly exploitive. At the same time, such exploitive conditions cannot lead us to deny the socioeconomic changes in workers' lives" (p.256). In the end, as Wolf's superb research makes clear, we must listen to what factory daughters say. These women recognize their comparatively privileged situation of having a steady income. They also realize that there are few options other than agricultural labor, domestic service, and unemployment. As one worker noted: "If I'm at home, what kind of work will I do? I can't just plant rice" (p.198).

Women speaking for themselves is the theme of *Let the Good Times Roll*, a forceful depiction of Pacific Rim countries as militarized colonies and sexual playgrounds. The narratives of Filipina and Korean bar workers and accompanying photographs by Saundra Sturdevant simultaneously rivet and appall the reader. The authors emphasize that their book is "not a comprehensive academic analysis," but rather a compilation of "oral herstories that have been transcribed" (p.x).<sup>4</sup>

In addition to the stories of eight women (and a narrative by the mother of one worker), *Let the Good Times Roll* contains six interpretive essays. Readers may find it useful to read at the outset the authors' essay, which appears last in the book, as it offers a good overview of what is to come. Three chapters describe how the bar systems of Olongapo (in the Philippines), southern Korea, and Okinawa operate. Other contributors include Cynthia Enloe,

author of several works on women and militarization, whose essay is provocative but disappointingly brief. Walden Bello's lead chapter, "From American Lake to a People's Pacific," is an unfortunate distraction from the book's focus on women telling their own stories. Throughout the book the authors' overuse of the word "guys" for men is tedious.

However, these are comparatively minor flaws. The power of this book resides in the words of individual women and accompanying photographs, which are arresting: women at work in the bars; children and adults scavenging at Smokey Mountain, the garbage dump for Metro Manila; family members of bar workers in rural Philippine *barrios*; four Korean women entertaining an American GI while the *mamasan* (an older woman who pimps for sex workers) looks on; a Filipina with her "work rag"<sup>5</sup>; pregnant sex workers; mothers visiting with children on their night off.

Recurrent themes surface in the stories women tell: brutalizing poverty; childhood neglect; violence from local husbands and customers; abandonment by American clients or live-in partners; exploitation by bar owners, some of whom are former U.S. servicemen; egregious American military policy towards sex workers; the indignities and humiliations perpetrated by servicemen socialized in "the misogyny of militarized masculinity" and let loose into a subculture of "pornographic consumables" in the bar zones (p.325).

The elegant simplicity of women's narratives is overwhelming. Recognizing the constraints that have shaped their lives, these women have refused to cast themselves as passive victims. The reader may be stunned to learn, for instance, that the flow of girls and women into the sex trade has depopulated entire families and *barrios* throughout the Philippines. Glenda, who began work in the clubs by her mid-teens, has four sisters, all sex workers. Glenda addresses the problems of economic survival:

I got used to that bar. I began earning more money by giving blow jobs under the table. I would give blow jobs to five men at the same time under the table, one right after the other. I would finish them all. I would get P 40 [about US\$2.00 in 1994] from each American. I divided what I earned with the manager and the owner. I thought: "If I don't

earn this way, my children and I will go hungry. If I am not like this, we will die." (p.122)

Glenda's frank assessment is shared by others. Ms. Pak, a Korean bar worker, describes the physical and psychic violence that sex workers endure. She recounts an incident encountered by another woman: "On the way, she saw an American GI burning trash; but it had a strange odor. She smelled hair burning, so she got suspicious. She called the police. They found him burning the body of a woman. He had killed her during a fight" (p.213).

Having walked through sections of bar zones in Manila and Bangkok until my stomach revolted, I cannot help but wonder what will become of these women in the post-Cold-War/New World Order. Subic Naval Base and Clark Air Force Base in the Philippines are closed, leaving behind massive economic dislocation. The American military presence in Okinawa and South Korea is likely to continue, perhaps at a reduced level. These transitions affect the lives of thousands of women and their dependents. Indeed, in March 1993, Filipinas of Olongapo filed a multimillion-dollar class-action lawsuit in the Federal Court of Claims in Washington, demanding child support for thousands of Amerasian children fathered by American military personnel.<sup>6</sup>

The commercial market in human flesh, especially young flesh, grows at an explosive rate worldwide. Western women and men are *not* isolated from these events. In the Thai provincial



town of Chang-Rai, seventy percent of the girls and women in one brothel are HIV-positive, and arranged sex tours continue.

The women whose lives are recorded in *Let the Good Times Roll* have retained their humanity, enabling them to endure in otherwise unbearable circumstances. The reader applauds the ties of kinship, friendship, and sharing that affirm the dignity of women whose bodies have become the last frontier of colonialism. What can a Western audience and, more importantly, the women themselves, make of their experiences and future prospects? Perhaps Lily, a former bar worker in Olongapo, says it best: "All of our lives we women must be strong inside. We must fight. We must not be afraid" (p.327).

[Sharon W. Tiffany, Professor of Anthropology and Women's Studies at the University of Wisconsin-Whitewater, has written extensively on feminist issues. Her most recent work (co-authored with Kathleen J. Adams) is "Anthropology's 'Fierce' Yanomami: Narratives of Sexual Politics in the Amazon," to be published in the Summer 1994 issue of the NWSA Journal.]

#### NOTES

<sup>1</sup> "Deaths Climb to 200 as the Thais Begin Inquiry into Fire at Factory," *New York Times* (May 12, 1993).

<sup>2</sup> Tim Golden, "Mexican Troops Battling Rebels; Toll at Least 56," *New York Times* (January 3, 1994).

<sup>3</sup> See Beverly Newbold Chiñas, *The Isthmus Zapotecs: A Matrifocal Culture of Mexico*, 2nd ed. (Fort Worth: Harcourt Brace Jovanovich College Publishers, 1992).

<sup>4</sup> The reader who wants a more theoretical analysis of women's sexual labor in Asia should begin with Thanh-Dam Truong's *Sex, Money and Morality: Prostitution and Tourism in Southeast Asia* (London: Zed Books, 1990).

<sup>5</sup> The caption for this photo reads: "Women who regularly do blow jobs carry rags to throw up in afterward and to wipe their mouths or hide their faces" (p.123).

<sup>6</sup> Bruce Lambert, "Abandoned Filipinas Sue U.S. over Child Support," *New York Times* (June 21, 1993).

<sup>7</sup> Wisconsin Public Television, "Medicine at the Crossroads: Pandemic" (April 26, 1993).

## UNDISPUTED WOMANHOOD, UNCROWNED GLORY: AFRICAN AMERICAN WOMEN AND THE LITERARY EXPERIENCE

by *Anthonia Kalu*

Asha Kanwar, ed., **THE UNFORGETTING HEART: AN ANTHOLOGY OF SHORT STORIES BY AFRICAN AMERICAN WOMEN 1859-1993**. San Francisco: Aunt Lute Books, 1993. 292p. \$9.95, ISBN 1-879969-30-3.

Marita Golden, ed., **WILD WOMEN DON'T WEAR NO BLUES: BLACK WOMEN WRITERS ON LOVE, MEN AND SEX**. New York: Doubleday, 1993. 256p. \$22.50, ISBN 0-385-42400-0.

Frances Smith Foster, **WRITTEN BY HERSELF: LITERARY PRODUCTION BY AFRICAN AMERICAN WOMEN, 1746-1892**. Bloomington: Indiana University Press, 1993. 206p. index. ISBN 0-253-20786-X, pap. \$12.95.

In October, 1993, Toni Morrison was awarded the highest literary honor — the Nobel Prize in Literature — becoming the first African American woman to win the coveted prize. Morrison's achievement highlights the fact that the literary works of African American women can no longer be ignored. However, as the numbers of literary works authored by African American women increase, it becomes more difficult to remember when neither the women nor their works received notable mention in any area of American life. Building on the legacies of oppressed, suppressed, but determined foremothers, African American women writers continue to endorse Anna Julia Cooper's now-classic statement on the African American woman's self-determination and consequent achievement: "...when and where I enter, in the quiet, undisputed dignity of my womanhood, without violence and without suing for special patronage, then and there the whole...race enters with me."<sup>1</sup>

Cooper's 1892 statement also summarizes the role and function of African American verbal arts from its beginnings. More than any other area of African American expressive culture, the written works of African American women reflect the multi-dimensional nature of the vision which underlies

African American literature, enabling it to "enter" the American academy whenever and wherever African American writers/scholars have entered. Three recent works by African American women serve as poignant reminders of this determination to continue the creation of a space that fits the needs of the African American community in its entirety.

*The Unforgetting Heart: An Anthology of Short Stories by African American Women 1859-1993*, edited by Asha Kanwar, takes its title from a scene in Angelina Weld Grimke's "Goldie," a short story first published in 1920 in *Birth Control Review*. Goldie's story is a masterful stroke in the tradition of African American recording of a painful history through an art form that requires female and male witnesses. Most of the story is told from the point of view of Victor Forrest who, five years earlier, had left his younger sister, Goldie, behind in the colored settlement where they grew up, promising to go back for her when he had found his way in the world. Deciding to continue with her life rather than wait indefinitely for her brother's promised return, Goldie marries during his long absence. When Forrest finally returns, it is in response to Goldie's frantic letter for relief from harassment by a white man, Lufe Coleman. Disembarking from the train, Forrest makes the rest of the journey by foot at night. In the near-pitch blackness, his memory of this road traveled often in the past enables him to keep to the path to the settlement. Grimke uses the journey through the dark night to explore the deliberateness of African American vision and consciousness. A series of flashbacks illuminates Forrest's and Goldie's earlier lives for the reader, introducing their ancestors and circumstances, their dreams and goals. Forrest walks through the settlement to Goldie's house on the outskirts. There he finds the house empty and everything in disarray. He also finds both Goldie's and her husband's bodies swinging from the branches of some trees behind their home; their unborn child, ripped from its mother's womb, lies underneath the couple's bodies, its head crushed.

Goldie's story is relevant for the purposes of this work because Grimke's deliberate use of female and male consciousness recreates the horrific paths of African American history. Forrest's entry into a world of promise outside the settlement never becomes an issue in the story. However, his reentry into the settlement is carefully charted through a dark, somber night into the bright sunlight of a terrifying day. Forrest learns from Aunt Phoebe

where to find Lafe Coleman, the man responsible for Goldie's death. Goldie had once pointed out Aunt Phoebe's special mark of knowledge, her circled eyes:

Kings and Queens may have *their* crowns and welcome. What's there to *them*? —But the kind Aunt Phoebe wears — that different. She earned hers, Vic, earned them through many years and long of sorrow, heartbreak and bitter, bitter tears. She bears the unforgetting heart. — and though they could take husband and children and sell them south...she keeps them in her heart...and God who is just touched her eyes, both of them and gave her blue crowns, beautiful ones, a crown for each. Don't you *see she is of God's Elect*? (pp.107-108; emphasis in the original)

Goldie sees beyond Aunt Phoebe's physical ugliness to her capacity for bearing the pain and responsibility for African American her/history. Until recently, most recorded accounts found the African American woman's participation unworthy of note because of her assigned role of silence under most conditions. To the question: "What of Phillis Wheatley, Sojourner Truth, Harriet Tubman, and Maria Stewart?" the response Grimke's Goldie suggests is that they have been more widely acknowledged because they entered the discussions with "promiscuous audiences" whose power bases were (remain?) external to the African American community. Goldie's audience is her brother, who reclaims Goldie's honor and worth at two levels. The first is his public acknowledgement of Goldie's vision when he applies her understanding of Aunt Phoebe's "unforgetting heart" to the problem of finding her killer; the second is the familiar and more-often-acknowledged gesture of actually killing the man who, by taking Goldie's and her family's lives, has suspended the dreams of the people in the settlement. Grimke's public acknowledgement of the African American woman's place, her role and function within the community which itself is in the process of self/community reclamation, is unequivocal. In "Goldie," Grimke points toward the breaking of old stereotypes within the group.

For Grimke and most of the women whose works appear in this collection, it is important to look again at the old and almost forgotten lessons of

the past. However, Grimke's focus is on the collaborative dynamics that will lead to the success of this re-evaluation and the consequent action. The inter-generational and inter-gender nature of the discourse is succinctly drawn in the story. Goldie's early articulation of Aunt Phoebe's "unforgetting heart" allows Victor's public recognition of Aunt Phoebe's ability to know and remember information that no one else seems to have. Lafe Coleman represents something beyond a physical presence and/or threat. He is that which threatens, suppresses, and often kills black men and women. Aunt Phoebe's knowledge of his whereabouts signals her authority over the knowledge bases of both cultures.

However, what seems absent in this story is Grimke's portrayal of Goldie and Aunt Phoebe in conversation with each other. How has this knowledge been passed on from one generation of African American women to the next? The other stories in the collection give some clues. Gloria Naylor's *Kiswana Brown* learns the meaning of revolution from her mother, the "...crafty old lady...who can outtalk [Kiswana]" (p.220). Toni Cade Bambara's *Miss Moore* in "The Lesson" teaches her young charges by showing them the difference between being rich and just being, when nothing and no one else can or would teach them. Sometimes the transfer of knowledge is inadvertent. But this does not reduce the significance of the fact or the moment for the young woman involved. This is the case when Becky Birtha's *Johnnieruth* who recognizes early that she does not fit into anyone's scheme of doing or knowing things in her neighborhood is exhilarated at finding out that it is possible for black women to love each other. And in sports, Annie McCary's vision reflects on African American men who will fall "...unconscious, breasting the tape, and breaking the color line" (p.79).

If Asha Kanwar's collection of African American women's narrative traditions in the third person sounds like it is too much within the old grain, Marita Golden's edited volume, *Wild Women Don't Wear No Blues: Black Women Writers on Love, Men and Sex* clears most doubts as to the nature of the crown that contemporary Black women writers wear. Reading this collection evokes the kind of warm and cozy atmosphere of late afternoon conversations shared at a close friend's house. The contributors make more obvious the connection between Aunt Phoebe's knowledgeable action and

Goldie's insightful comments. Grimke's decorous style, well-suited to the demands of her time, does not allow for much revelation of the conversations that Aunt Phoebe may have had with Goldie. In *Wild Women*, these contemporary writers talk about that which the reader may not be able to dispute — their lives and experiences. The title's suggestion of blues themes from the song title "Wild Women Don't Have the Blues" is less than a hint. This collection's success is based on its ability to give one the blues one minute while raising the spirits to the utmost heights the next. From Audre Lorde's polemical "Uses of the Erotic: The Erotic as Power" through Patrice Gaines' "Tough Boyz and Trouble: Those Girls Waiting Outside the D.C. Jail Remind Me of Myself" to Dorisjean Austin's "The Act Behind the Word," it becomes possible to see the "crown" Grimke refers to in her work earlier in the century. In *Wild Women*, the women's experiences are presented with much candor. Though the viewpoints vary and the backgrounds and accounts differ, the blues notes are easily decipherable. As with the fictional collection in *The Unforgetting Heart*, the topics in *Wild Women* range from births and deaths to love, lost innocence, power, shared glory, and self-determination. The important difference is that the focus in *Wild Women* is mostly within the African American community.

Frances Smith Foster's *Written By Herself: Literary Productions by African American Women 1746-1892* is an extensively researched work. Like Marita Golden, Foster borrows from African American foremothers. However, Foster's debt is to the writers. Even though not all the works that Foster looks at had the words "Written by Herself" in



their titles, Foster's trope on this blues note recorded within America's literary tradition by African American women writers of this period is obvious. Foster's exploration of African American women's presence and participation in America's literary tradition is insightful. The works of women who ignored and/or confronted the odds and wrote are analyzed, the lives of some of the women are explored in more depth than has been done elsewhere. The dominant tone in *Written By Herself* is that of somber academic scholarship. Though the exploration here is limited to the period between 1746-1892, this work is recommended reading for those doing research on African American women's literature from any period because of Foster's insightful approaches to reading African American women's works.

Together, these three works seem to redirect our focus toward a research program that has been articulated in many ways and by just as many African American women over the years. The three illustrate the African American tradition of insistence on expanding traditional American boundaries. By using the fictional, the autobiographical, and the formal research modes of presentation and representation, these women reveal the possibilities within the contemplation of difference. More importantly, their adoption and adaptation of these forms to the process of the articulation of aspects of the African American woman's experience validate the black woman's determination to confer grace on herself at the moment when she decides to "...enter...without suing or special patronage...." According to Cooper, Grimke, and all the women who speak through the pages of these books, the decisions that result in those momentous entrances are based on ancestral knowledge, wisdom, and support.

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#### NOTES

<sup>1</sup> Anna Julia Cooper, *A Voice From the South* (Xenia, OH: Aldine Publishing, 1892), pp.30-31.

## **OUT IN THE MAINSTREAM: FINDING THE LESBIANS IN POPULAR CULTURE**

by Joan Ariel

Ken Furtado and Nancy Hellner, *GAY AND LESBIAN AMERICAN PLAYS: AN ANNOTATED BIBLIOGRAPHY*. Metuchen, NJ: Scarecrow Press, 1993. 217p. \$27.50, ISBN 0-8108-2689-5.

Gabriele Griffin, *OUTWRITE: LESBIANISM AND POPULAR CULTURE*. London and Boulder, CO: Pluto Press, 1993. 204p. \$49.94, ISBN 0-7453-0687-X; pap., \$17.95, ISBN 0-7453-0688-8.

*LADYSLIPPER CATALOG & RESOURCE GUIDE: RECORDINGS BY WOMEN*. Triannual. Free from: Ladyslipper, P.O. Box 3124-R, Durham, NC 27715.

Patrick Z. McGavin, *FACETS GAY & LESBIAN VIDEO GUIDE*. Chicago, IL: Facets Multimedia, Inc., 1993. 215p. ill. pap., \$10.95, ISBN 0-89733-401-9.

Jay McLaren, *AN ENCYCLOPEDIA OF GAY AND LESBIAN RECORDINGS*. Amsterdam: J. McLaren, 1992. Limited ed. 102p. ill.

James Robert Parish, *GAYS AND LESBIANS IN MAINSTREAM CINEMA: PLOTS, CRITIQUES, CASTS AND CREDITS FOR 272 THEATRICAL AND MADE-FOR-TELEVISION HOLLYWOOD RELEASES*. Jefferson, NC: McFarland & Company, Inc., 1993.

Sandra Pollack and Denise D. Knight, eds., *CONTEMPORARY LESBIAN WRITERS OF THE UNITED STATES: A BIO-BIBLIOGRAPHICAL CRITICAL SOURCEWORK*. Westport, CT: Greenwood Press, 1993. 640p. bibl. index. \$99.50, ISBN 0-313-28215-3.

Anthony Slide, *GAY AND LESBIAN CHARACTERS AND THEMES IN MYSTERY NOVELS: A CRITICAL GUIDE TO OVER 500 WORKS IN ENGLISH*. Jefferson, NC: McFarland & Company, Inc., 1993. 199p. ISBN 0899507980.

*WOMEN'S MUSIC PLUS: DIRECTORY OF RESOURCES IN WOMEN'S MUSIC & CULTURE*. Annual. Chicago, IL: Empty Closet Enterprises,

5210 N. Wayne Ave., Chicago, IL 60640. 312-769-9009, fax 312-728-7002.

The renewal of gay and lesbian activism, much of it fueled by the AIDS crisis, has blazed "hot" new cultural and academic frontiers. We are witnessing a new visibility and even affirmation of the existence and role of lesbians and gay men in the arts and mass media, a veritable popular culture renaissance. At the same time, lesbian and gay studies has emerged as a new field of scholarly inquiry, fast becoming a discipline in its own right if we apply standard measures of research and publication. Not only do we now find readers in this field (*The Lesbian and Gay Studies Reader*, Routledge, 1993) and university press series, but also evidence of its astonishing growth at the intersection of popular culture studies, a growing body of material by and about lesbians in fiction, plays, films, and music.

Bonnie Zimmerman's *The Safe Sea of Women: Lesbian Fiction 1969-1989* (Beacon, 1990) represented one of the first works to look at lesbian popular literature as significant cultural production. Karla Jay and Joanne Glasgow's *Lesbian Texts and Contexts: Radical Revisions* (New York University Press, 1990), and Diana Fuss's *Inside/Out: Lesbian Theories, Gay Theories* (Routledge, 1991) focused primarily on literature but paved the way for Sally Munt's 1992 *New Lesbian Criticism* (Columbia University Press), an anthology of lesbian critiques on a variety of popular forms. Most recently, *Outwrite: Lesbianism and Popular Culture* by Gabriele Griffin extends the exploration to embrace lesbian cultural production in multiple forms including romance, lesbian herstories, mysteries and thrillers, science fiction, film, and popular music. While, interestingly enough, all the contributors to this volume are British, they focus primarily on North American cultural production.

The disciplinary development of lesbian and gay studies is further substantiated by the remarkable development of specialized bibliographic access sources: bibliographies, encyclopedias, handbooks, directories. Indeed, in just the past year or so, reference works in this field have multiplied and include a number of books on lesbian and gay representations in and contributions to culture and the arts: theater, music, film and video, and popular literature. Some of these — if still all too few — focus exclusively on lesbians.<sup>1</sup> Those that address

both gay men and lesbians continue to tip the balance of coverage toward men, but do provide access to valuable information and sources for the study of lesbians and/in popular culture.

Greenwood Press has displayed notable foresight in adding *Contemporary Lesbian Writers of the United States: A Bio-Bibliographic Critical Sourcebook* to their fine series of over ten such sourcebooks (a series that also includes a parallel publication, *Contemporary Gay American Novelists*, 1993). Indeed, this volume on lesbian writers surely must be counted among the best of the recent spate of reference works in lesbian and gay studies. Covering one hundred authors "who, at some point during the 1970-1992 period, had written as self-identified lesbians" (p.xvii), this volume is particularly strong in its representation of fiction, poetry, and drama in a wide variety of voices, including many essays on Asian, Black, Chicana, Latina, and Native writers, both prominent and newly emerging.

Each essay covers five important areas: biographical information; a discussion of major works and themes; an overview of critical studies; and a two-part bibliography of works by and about the author. The editors note that "for many of these writers — indeed, for the entire field of lesbian literature — 'critical studies' are not yet found in the scholarly academic format that we traditionally expect" (p.xvii). Undaunted by this situation, the contributors manage to document the reception of these writers through reviews and other items in feminist and more ephemeral publications, one of the remarkable features of this volume. Another is the added dimension that many of the contributors are writers themselves: Dorothy Allison on Beth Brant; Jewelle Gomez on Alexis DeVeaux; Eloise Klein Healey on Muriel Rukeyser, to name but a few.

Two appendices amplify reference value: a list of publishers of lesbian writers and another of selected periodicals and journals of interest to readers of lesbian writings. A good index, limited only by its lack of references by ethnicity, follows a nine-page bibliography of selected nonfiction on lesbian issues (e.g. history, law, ethnicity, philosophy and theory). These added features support the contention that this collection now stands as the best avenue to both research and browsing in lesbian literature.

All the world may well be a stage, yet until recently lesbians and gays have too seldom been on it. *Gay and Lesbian American Plays: An Annotated Bibliography* documents the dramatic changes in this scene over the past twenty years, representing a welcome antidote to the continued invisibility of lesbians and gay men in standard theater reference sources. The nearly seven hundred plays listed reflect the richness of gay and lesbian theater and call into serious question the continued omission in Samuel French,<sup>2</sup> for instance, of a category for lesbian and gay plays. Arranged alphabetically by author, this bibliography catalogs "works containing major characters whose gay or lesbian sexuality is integral to the play's message, and plays whose primary themes are gay or lesbian" (p.xi). The short entries include both bibliographic and production information and feature a coding system that identifies plays by category (lesbian, gay, coming out, AIDS, historical, musical, etc.), thus providing thematic access beyond the title index. Listings of agents, playwrights, theaters, and related books further enhance the usefulness of the volume.



McFarland & Company have jumped on the bandwagon, publishing recent guides to lesbians and gays in mysteries and films. Anthony Slide introduces his critical guide *Gay and Lesbian Characters and Themes in Mystery Novels* with an informative historical essay. He couples the high incidence of antigay sentiments and pejorative references with the usually negative depictions of lesbian or gay characters — when they appear at all

— in mystery novels through the 1980's. Tracing the recent appearance of more positive portrayals from the emergence of lesbian, gay, and feminist publishers who recognized the "specific market for such novels," Slide notes that "the main thrust towards a specialist publishing program for mystery novels came from the lesbian community" (p.6). He cites the Crossing Press Womansleuth series, Seal Press, Firebrand Books, Spinsters, and especially Naiad Press, which "has published more mystery novels than any other gay or lesbian publishing house." Moving into the mainstream, lesbian and gay mysteries are now published by large companies such as St. Martin's and Harper & Row. While stereotypes still abound, readers find sympathetic lesbian and gay characters in countless mysteries, reflecting a more realistic and representative view of society.

Slide's guide, arranged alphabetically by author with their works listed in chronological order, also includes selected topical entries relevant to lesbian and gay communities (e.g., AIDS, gay pride parades, hairdressers, Hollywood, sports and homosexuality) with discussion of or reference to pertinent mysteries and authors. Slide follows his fairly straightforward plot summaries with unabashedly biased commentaries, delightfully critical of the pervasive homophobia of many of these mystery writers. Writers of lesbian mysteries range from Gladys Mitchell, author of the first 20th-century mystery novel with a central lesbian character (*Speedy Death*, first published in 1929 and still in print), to Sandra Scoppetone, creator of the current funny favorite, New York private investigator and fortysomething lesbian, Lauren Laurano.

Reference use is facilitated by a title index, a list of specialist publishers of lesbian and gay fiction, a short bibliography, and an index to gay and lesbian characters. To his credit, Slide acknowledges his shortcomings in discussing novels written specifically for lesbians and his possible failure "to appreciate themes or nuances which make such books appealing to a lesbian readership" (p.8). Yet if his guide is not as fully realized for lesbian characters and themes, it nonetheless provides an excellent entrée to this increasingly significant lesbian genre.

While the lesbian detective has yet to grace the silver screen (despite rumors that Hollywood has optioned Kathryn Forrest's *Murder at the Nightwood Bar*), a surprising number of lesbian characters have

appeared in films and TV movies. James Robert Parish's *Gays and Lesbians in Mainstream Cinema* traces the plots, critiques, casts, and credits for 272 theatrical and made-for-television Hollywood releases. Wildly diverse entries range from Garbo's *Queen Christina* to the 1950's *Caged* — stereotypical of the prison dramas depicting lesbians as tough and even predatory — to the more sensitive or affirmative films of recent years, including *Desert Hearts* and *Fried Green Tomatoes*.

Each entry provides credits and cast, followed by a narrative description of the plot and critical reception. Regrettably, the critiques lack any bibliographic reference other than the critic's name and the periodical title (e.g., *TV Guide* or *New York Times*), hampering convenient research follow-up. Nonetheless, selected stills, provocative advertisements, and other illustrations add to the readability of the work, and after browsing through this volume you will probably want to get out of the library and see a movie anyway!

These days, the home video revolution allows us to do just that in the comfort of our own homes. While the number of cities and educational institutions hosting lesbian and gay film festivals increases each year, marking the vitality and creativity of recent lesbian and gay film and video production, many of these videos now are also available for home viewing, benefitting audiences beyond major urban areas or colleges and universities. For videos in commercial distribution, *Facets Gay and Lesbian Video Guide* makes identification, rental, and purchase readily accessible to the consumer. Though viewers must look elsewhere for documentaries, films, and videos on lesbian issues distributed only through the nontheatrical or educational marketplace, or for pornography (Editor Patrick McGavin notes, "those who want to see it know where and how to get it"), this guide lists hundreds of films with lesbian and gay themes from Europe, Asia, Australia, South America, and the United States. Indexed by title, director, country, and major genre (comedy, cult, documentary, drama, etc.), the catalog takes a consumer-oriented, cinematic approach, each short entry focusing on the tape's "artistic or dramatic film values" in addition to providing a brief narrative description. Noting that the guide is still shorter on lesbian films — "a reflection of the male-centeredness of the international film industry" — McGavin anticipates positive change as "more and

more talented women are able to get the financing and creative control to make the films they want to make" (p.vi). These limitations (and the lack of a subject index) notwithstanding, this inexpensive guide provides an excellent point of departure for research and pleasure viewing of a wonderfully diverse group of lesbian videos. For those not available in local video outlets, Facet offers toll-free telephone ordering and rent-by-mail service.

Despite the extraordinary growth in publishing and media production, some useful work still meets resistance from publishers. Such apparently was the case with *An Encyclopedia of Gay and Lesbian Recordings*, self-published by Jay McLaren in Amsterdam in 1992. McLaren sought to uncover and archive gay cultural history as expressed through recorded music and poetry, arguing that they offer "at least as much valuable information on the development of the late 20th century gay identity as do studies of painting, film or literature" (p.ii). Finding little receptivity from publishers, McLaren printed a limited edition of one hundred in August 1992 and deposited these with academic libraries in the United States and Europe.

The result of ten years of research, his index covers published and publically available recordings of music and speech expressing themes relevant to gay men and lesbians. Criteria for inclusion required explicit lesbian or gay content or references (positive or negative) or "ambiguous lyrics from artists with a gay or lesbian profile (biography included in text) or whose work is generally relevant" (p.vii). Most of the entries are English-language, but materials in French, Dutch, Spanish, German, Italian, Portuguese, and Scandinavian languages are also included. Entries generally provide artist, title, format, label or distributor, country and year of release, language, brief description and/or selective lyric quotations. In one alphabetical sequence, access is provided by artist, title, and occasionally by theme (e.g., adultery, AIDS, amazons). Although somewhat unsophisticated and confusing in format and in need of a stronger editorial hand, the guide nevertheless provides unique information on lesbian and gay popular culture to researchers, music aficionados, or trivia buffs.

Given the extremely limited distribution of McLaren's work, however, librarians and others seeking access to information about lesbians in popular music must continue to rely on the two

feminist mainstays: *Ladyslipper Catalog & Resource Guide* and *Women's Music Plus: 1993 Directory of Resources in Women's Music & Culture*. Ladyslipper's comprehensive, annotated catalog documents the extraordinary achievements of women musicians, composers, writers, and comics around the world and provides information about and access to musical and literary recordings. *Women's Music Plus* lists names and contact information in virtually every arena of music and culture imaginable (performers, artists, theater groups, producers, radio, film, and TV, photographers, cartoonists, sign language interpreters, libraries, archives, bookstores, and more), delightfully spiced with cartoons and photographs of many artists.

Popular culture exerts tremendous force in shaping our perceptions and even our experience of "reality." Much of what we "know" about the world, ourselves, and perhaps especially "the Other," derives in good measure from fictional representations, from media images. If mass media too often relects a lowest-common-denominator approach, it also can be particularly powerful in opening up different ways of seeing and ways of seeing difference, new "discourses" and expanded possibilities of the "real" or imagined. Since the early 1970's, the proliferation of lesbian popular culture has been nothing short of phenomenal, and in the 1990's, it is now out in the mainstream. The works reviewed here — whether geared to academics or consumers — clearly mark the promise of popular culture studies applied to lesbian cultural production and experience, and the fertile ground awaiting the reader, viewer, or listener, for research, pleasure, or the felicitous combination of the two.

[Although Joan Ariel fails all of her partner's pop culture quizzes, she has been known to watch the lesbian episodes of *Roseanne*. Were she not *Women's Studies Librarian and Academic Coordinator at University of California Irvine*, she would have more time to use these books to study for the quizzes!]

#### NOTES

<sup>1</sup> *Lesbian Sources: A Bibliography of Periodical Articles 1970-1990* by Linda Garber (New York: Garland, 1993) was reviewed in the Spring 1993 issue of *Feminist Collections* (p.26).

<sup>2</sup> Samuel French, Inc., *Samuel French's Basic Catalogue of Plays* (New York: Samuel French, Inc., 1990).

## ***A VISITOR FROM ABROAD: A DUTCH WOMEN'S STUDIES LIBRARIAN IN THE U.S.***

by *Gusta Drenthe*

*[Eds. note: During 1993, Gusta Drenthe, a Dutch scholar then affiliated with the International Information Centre and Archives for the Women's Movement (IIAV) in Amsterdam (probably the largest women's library in the world) and the Anna Maria Van Schuurman Centre at the University of Utrecht (where she developed the Dutch women's thesaurus), spent nearly five months on a Fulbright scholarship visiting U.S. libraries and women's research centers. Her itinerary included the Office of the Women's Studies Librarian here at University of Wisconsin-Madison; the Library of Congress; the General Research Division of the New York Public Library; Catalyst, the National Clearinghouse for Information on Women and Work; the Tribune Resource Centre at the United Nations; the Lesbian Herstory Archives; the National Council for Research on Women; the Graduate School of Information and Library Studies at Buffalo, New York; Princeton University; the Schlesinger Library in Cambridge, Massachusetts; the Sophia Smith collection at Smith College; the women's collection of the Texas Women's University library at Denton, Texas; and the Annual Conference of the American Library Association in New Orleans. We felt privileged to have Gusta spend her first two weeks in the U.S. at our office, and asked her to write, upon completion of her trip and return to Amsterdam, some reflections about the relation of the U.S. women's studies collections she visited to those of European nations. Gusta currently works as an information specialist at the University Library of the Erasmus University Rotterdam.]*

Many of the European and American women's collections and archives established earlier this century languished for decades, poorly financed and understaffed. The upsurge of feminist consciousness during the 1970's and 1980's, however, stimulated enormous growth and development of women's collections. Paradoxically, this very positive phase also stimulated dissatisfaction with the ability of traditional library services and practices to accommodate women's materials and their users. Finding women-focused material in catalogs is often hampered by archaic subject headings, and the periodical literature is poorly represented in

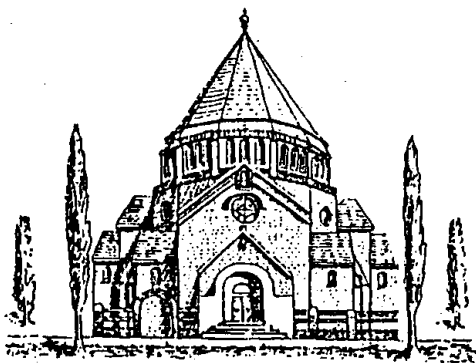
traditional "mainstream" indexing resources. Examining the treatment of such material in American libraries was the primary focus of my visit to the U.S., though I also gave a number of guest lectures about the Dutch and European situation. In this article I will summarize the circumstances of women's information in the Netherlands and other countries of the European Community and give some comparisons with what I found in the U.S.

### **Dutch women's libraries**

The Netherlands, with its 15,100,000 inhabitants and an area of 41,160 square miles — about half the size of the state of Maine, but with 11 times the number of people — has at present some 45 women's information and documentation centres. Whenever I told American women about these statistics, they could hardly believe me! These Dutch centres differ immensely: small or large in size of collection, national or regional in scope, with paid staff and/or volunteers, autonomous or part of a larger institution. Some have been computerized, and all had or have their own cataloguing and indexing systems. The same goes for women's libraries in the U.S., but of course there's an immense difference in scale.

The national Dutch centre is the already mentioned IIAV, Internationaal Informatiecentrum en Archief voor de Vrouwenbeweging/International Information Centre and Archive for the Women's Movement. IIAV was founded as IAV in 1935 and now consists of a research library, a documentation service, and archives. It can be compared in size of collection (51,000 volumes) and number of staff (18 full time, 2 project workers, 10 volunteers) with the Schlesinger Library (49,000 volumes, with a staff of 13, 9 full time, 6.7 students, and 10 volunteers). Differences lie in the scope of the collections (IIAV, national and international; Schlesinger, mainly American) and financing. The IIAV is an independent institution fully financed by a permanent grant from the Dutch Ministry of Social Affairs and Employment and grants from the University of Amsterdam and the Ministry of Education and Science. It is the focal point in the Netherlands for international exchange of information within several networks. In the first two

weeks of this year, IIAV moved to a beautiful, renovated building — a church! — in another part of Amsterdam, and all the major Dutch newspapers paid attention to this development.



The 1980's saw the founding of twenty specialized centres. These often are directed at specific aspects and issues regarding the position of women, such as women and development (Vrouwen en Autonomie Leiden), education (Matem, Amsterdam), and women and law (Clara Wichmann, Amsterdam, which will also move to the same building as the IIAV). Four lesbian archives and two documentation centres of university-related women's studies departments also fall within this category. Many of these centres are financed by governmental bodies and have paid staff, but most staff have only temporary appointments. The regional centres, which vary considerably in size and activities, are dependent on small subsidies and are in general run by volunteers. In addition, the Ministry of Social Affairs, Department for the Co-ordination of Emancipation Policy, and other non-governmental equal-opportunities bodies have documentation services on women. They are not open to the public, but do cooperate with staff in other centres and libraries.

A number of these centres have agreed to use the newly developed Dutch women's thesaurus<sup>1</sup> and to work with, if possible, the same library software. Bibliographic control of all women's publications (including women's studies literature) is rather successful. The number of annual publications varies considerably among the European Community (EC) member states: from 3,750 in the Netherlands (where the IIAV publishes indexes similar to those of the Office of the Women's Studies Librarian at Madison, Wisconsin) to 500 in Denmark, or 50 in Portugal.

### 'Dutch feminism hardly hits the international headlines'

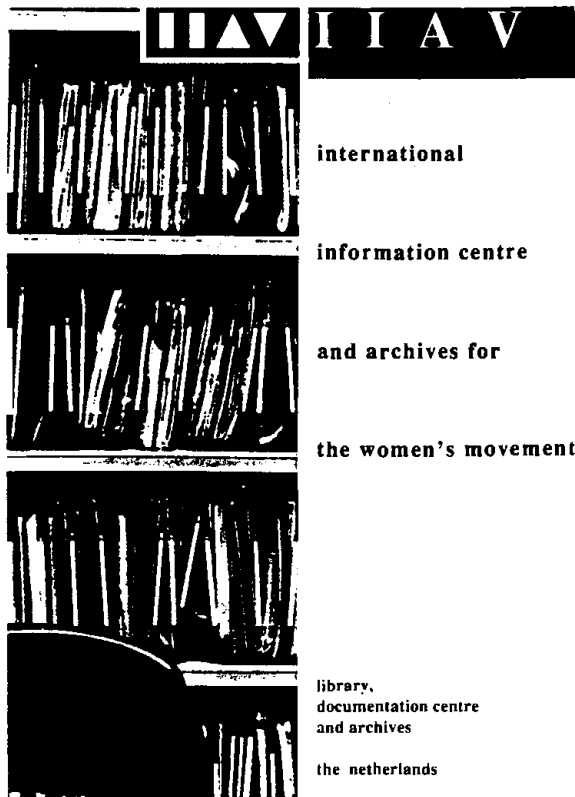
How can one explain these remarkable Dutch developments? One thing a foreigner needs to understand about the Netherlands is that it possesses one of the most efficient and highly sophisticated systems of institutionalized feminism in Europe.<sup>2</sup> The government directly supports the bulk of the intellectual, teaching, and research organizations of the women's movement and has a long-standing tradition of financial support and political backing of women's issues. Women's libraries are part of this development. Furthermore, about two hundred women's studies and feminist scholars at present are employed in universities across the country (there are twelve universities in the Netherlands) at every professional level, from full professors to graduate students. The Dutch women's studies movement is a very extensive network, and an extremely organized culture. (For people who want to read more: see the two books mentioned at the end of this article).

The three main features of the Dutch women's movement and women's studies can be characterized as: internationalization, specialization, and — most importantly — institutionalization. Dutch feminism always has been international in orientation. So far, however, as Rosi Braidotti, a successful Dutch women's studies professor has put it: Dutch feminism has hardly hit the international headlines. She finds such neglect unjustifiable, considering the depth and wealth of Dutch feminist theories and the dynamism of the women's movement in this country. The Dutch in general are well read: among the feminist readership it is not uncommon to find widespread knowledge of French, American, German, and English feminist sources. This awareness of international literature, coupled with the strong local tradition of feminist practice, makes the Dutch feminist a sort of melting-pot of feminist cultures.

### Europe

And what about women's collections in other European countries? (See box.) A study carried out for the European Community by Marieke Kramer of the Dutch IIAV and Jytte Larson of the Danish KVINVO showed that women's collections have been established in every country in Europe, with the exception of Luxembourg. There are national centres like the IIAV in at least six other countries. Some nations, such as Italy, at least have well-developed networks. Professional staff are to be found in all countries, although they often work on a voluntary

basis. Many centres have automated catalogues, but they all use their own cataloguing and indexing systems, in their own language. Here lies one of the main differences with the situation in the U.S., where at least there is one common language. All these differences, of which language and technical facilities are two of the most important, hinder cooperation enormously. On the level of the EC, networking initiatives are being taken, but one has to have patience.



### Networking

Another difference between the U.S. and Europe lies in networking. The U.S., more than any other country in the world, has made an amazing effort in mainstreaming women's information, which shows a high degree of development. In this aspect in particular, I think we in Europe can learn a lot from our American colleagues. A great advantage of the American situation is that women's studies librarianship already has been integrated into mainstream library organizations. There are official

(ALA), The Women's Studies Section of the Association of College and Research Libraries (ACRL), and the Librarian's task force of the National Women's Studies Association. An ongoing discussion for years in the U.S. — the position of female library workers — is totally neglected as an issue in the Netherlands or other European countries (though worth pursuing). Staff from women's libraries in Europe gather a few times per year to talk about common issues, but form no part of the official library association. Only in France has a women's thesaurus taskforce become an official sector of the French library association. This does not mean, of course, that there is little contact between women's libraries, but it reflects their position in the mainstream library world.

My overall impression of the American situation, in comparison with the Netherlands and other countries of Europe, is that we have more in common than I thought. Besides the obvious differences in scale, languages, and financing, I noticed the same kind of enthusiasm and professional skills, a feeling that we all work for an important cause: to provide and exchange information about the situation of women. I sometimes envied the possibilities offered by electronic sources — because some American women's collections were part of a larger, computerized library network — but we are catching up in Europe. In the field of governmental support, nobody can beat the Dutch!

### NOTES

<sup>1</sup> Gusta Drenthe, "The Dutch Women's Thesaurus: A Tool for Cooperation Between Women's Collections in the Netherlands and Belgium," in *Women's Studies International Forum* v.16, no.4, (July-Aug. 1993): 437-444.

<sup>2</sup> Joke J. Hermsen and Alkeline van Lenning, eds., *Sharing the Differences: Feminist Debates in Holland*. London and New York: Routledge, 1992; Margo Brouns, *Development of Women's Studies: A Report from the Netherlands*. The Hague: STEO, 1990. (Address: Foris Publications USA, P.O. Box 5904, Providence, RI 02903).

<sup>3</sup> Marieke Kramer and Jytte Larson, *Resources for Providing Information and Documentation in the Field of Equal Treatment for Men and Women in the European Community*. Amsterdam/Copenhagen: IIAV/KVINVO, 1991. (A copy can be ordered from the IIAV, Obiplein 4, 1094 RB Amsterdam.)

Kramer and Larson state that there are three generations of European women's information services:

1. The oldest libraries and archives still in existence are the Fawcett Library in London, Great Britain, founded in 1926, the Bibliotheque Marguerite Durand in Paris, France, 1931, and the Internationaal informatiecentrum en archief voor de Vrouwenbeweging in Amsterdam, the Netherlands, 1935. All developed directly from the first wave of feminism and are distinguished today by large collections of books and rich archives on "women in general." These three have become professional, publicly financed centres.
2. The next generation, including, for example, the Feminist Library in London (Great Britain, 1975), Bibliotheca Donna-womanfemme in Rome (Italy, 1978) and Frauenforschungs, -Bildungs, und -Informationszentrum in Berlin (Germany, 1973), De Feeks (Netherlands, 1978), came in the wake of the second women's movement. Only a few of these general and specialized centres have become publicly financed, and many of those have suffered severe cuts. Today, they are dependent on inadequate, irregular funding, membership fees, or charges for services. Most are understaffed and run by volunteers. As a result of their origins in the second women's movement, some centres espouse separatist ideas in both acquisition policies and attitude towards users. Sometimes only materials with a feminist point of view are collected and only women are admitted. The strength of these type of centres is their suitability for networking.
3. The most recently established centres have been set up within public organizations and bodies. The latter are first and foremost national organizations for equality, especially — but not only — in countries where feminist activism had been impossible due to the bad political situation. Examples: Commissao para a Igualdade e Direitos da Mulheres in Lisbon (Portugal 1975), the Instituto de la Mujer in Madrid, the largest one in Europe (Spain 1984), and the General Council of Equality in Athens (Greece 1984). These centres are largely planned on a professional level, with paid staff, budgets, and appropriate technologies.

Kramer, Marieke and Jytte Larson, *Resources for Providing Information and Documentation in the Field of Equal Treatment for Men and Women in the European Community*. (Study carried out for the Commission of the European Community by IIAV and KVINVO). (Amsterdam/Copenhagen: IIAV/KVINVO, 1991), pp. 39-41.

## ***GOPHERING AROUND IN WOMEN'S STUDIES***

### **WHAT IS GOPHER?**

Why would a (Wisconsin) badger — or anyone else — seek out a (Minnesota) gopher? In the information age, it would likely be for much more than trading can-you-top-this tales of below-zero weather. "Gopher" is the name of a computer information retrieval service developed at the University of Minnesota and magnanimously shared throughout the Internet-ed world — actually, it's the *software* that retrieves information from more than 1,000 different Internet sites around the world. What can you retrieve? Anything from weather reports to book-length manuscripts, bibliographies, movie reviews, and information from library catalogs.

There are many ways to go-fer gopher: You can have gopher software loaded in your own computer, you can access gopher information servers through a mainframe computer on your campus (which usually houses email and other Internet connections, as well as library catalogs and other large databases), or you can use telnet communications protocol to connect to a public gopher client elsewhere (ex: telnet to [consultant.micro.umn.edu](mailto:consultant.micro.umn.edu) and login as "gopher"). The method you choose will vary from location to location. It is best to inquire locally.<sup>1</sup>

Once connected, gopher is easy to use. Because all information is presented in a series of increasingly more specific menus, you do not need to know the

Internet address of your destination, or indeed, necessarily have a particular destination in mind at all. Your first look at a gopher might be your campus information system, containing menu choices for events, the library catalog, the campus phone directory, and course listings. There will also be a choice leading to other information servers, which in turn leads to "all the gopher servers in the world" or equivalent. The top-level menu at the University of Wisconsin illustrates these choices (but please bear in mind that gophers are constantly changing, and any menu you see here may look somewhat different when you are gophering):

Root gopher server: [wiscinfo.wisc.edu](http://wiscinfo.wisc.edu)

1. About WiscINFO and WiscWorld Services at UW-Madison/
2. Search all Titles in WiscINFO <?>
3. General Campus and Community Information/
4. Directories of People, Organizations and Services/
5. Calendars, Events, Schedules, Announcements/
6. News Releases, Newsletters, and Newspapers/
7. Employment, Financial Aid, and Grant Information/
8. Courses, Programs, and Registration Information/
9. Library Catalogs and Services/
10. Computing Information and Services/
11. Administrative Information for Faculty and Staff/
12. UW-Madison and UW-System Information Servers/
13. Other Information Sources and Gopher Servers/
14. National Weather Service Forecasts/

If you choose #13, **Other Information Sources and Gopher Servers**, then you reach a second menu:

Other Information Sources and Gopher Servers

1. Miscellaneous Off-Campus Information Sources/
2. Search Gopherspace using Veronica/
3. About Gopher Servers - Last Update: 08/19/93.
4. UW-Madison Gopher Servers/
5. UW-System Gopher Servers/
6. World-wide Gopher Servers/

Now select #6, **World-wide Gopher Servers**, and the fun begins (although you'll need to burrow through a series of additional menus before you reach an actual article, bibliography, or other text). You must literally start with "the world" and hone your choice by continent, country, and — if needed — by state/province. Library catalogs from around the world, with their thousands of citations to women's studies books, are a familiar example of what is accessible through gopher. Once you've narrowed your menu choices to California, for

instance, you might select the Melvyl catalog, which covers all libraries within the University of California system. Your gopher itinerary might also include a library catalog in Australia, a course description at the University of Alaska, lyrics of anti-war songs, or electronic women's studies information.

Gopher systems allow you to mail the entire contents of a file to an email account or to save to disk. If you find a resource that you think you will be revisiting, such as a library catalog on another campus, your gopher system may also offer a means of storing the menu pathway so that you don't have to replay your menu-to-menu steps each time. This method puts a "bookmark" at your destination, which continues to work as long as the menu structure remains the same. Since several gopher software implementations exist, it is best to check locally for instructions on mailing, saving, and bookmarking in your system.

If you also have telnet communications available outside your gopher system, you may find it faster to keep track of the Internet addresses for catalogs and other resources you consult frequently, then telnet directly to them (telnet and gopher lead to the same resources). For this reason I will provide Internet addresses for the resources discussed below. What's the difference in how you get there? Not much, to the user. From the standpoint of clogging up the "information highway," gopher is more satisfactory, however, because gopher connections are only open while the system is "connecting," "retrieving," or "receiving response." A telnet connection, on the other hand, remains open throughout the session, including time spent reading screens, pondering, and leaving the room to refill your coffee cup.

One cautionary note before moving on to describe some women's studies resources you can locate using gopher: gopher is a temperamental, undisciplined creature, often more resembling a chameleon than a rodent. Something you find one day may not be where you saw it the next — or not there at all. Your request to connect may be greeted with "Connection refused by host" or "Too many connections. Try again soon," or worse, when you think you have found something really useful: "Cannot access. Server error. [Your choice] does not exist." Nevertheless, there is so much of potential value out there that, despite its imperfections, I emphatically recommend giving it a try.

## WOMEN'S STUDIES RESOURCES

Library catalogs from around the world are an obvious source of bibliographic information in women's studies, but they are far from the only gopher resource of interest. One of the newest in women's studies accessible via gopher is a collection of material from our office, the University of Wisconsin Women's Studies Librarian's Office on the UW-Madison Libraries gopher server. You can gofer our recently published *History of Women, Science, Health, and Technology: A Bibliographic Guide to the Professions and the Disciplines* or any one of several other bibliographies. Use the gopher menus to arrive at the University of Wisconsin-Madison top-level menu (the first example above), choose #9 **Library Catalogs and Services**, then **Selected UW-Madison Libraries** from the next menu, and from there you will be able to select **UW System Women's Studies Librarian's Office**. The following menu appears:

### UW System Women's Studies Librarian's Office

1. About the UW System Women's Studies Librarian's Office.
2. About the Book Pubs. of the UW System WSL's Ofc.
3. Wisconsin Bibliographies in Women's Studies List.
4. Brave...Females in Picture Books Bibliography.
5. Feminist Aesthetics in the...Arts: Annot. Bibl.
6. Feminist Perspectives on the Ethic of Care Bibl.
7. History of Women & Science, Health & Technol. Bibl./
8. Wisconsin Women Writers of Adult Fiction...Bibl.
9. Wisconsin Women's History: A Bibliography/
10. Women & World Lit: Anthols. in Translation Bibl.
11. Women in Management Issues: Selected Bibl.
12. About Periodical Pubs. of the UW System WSL's Office.
13. FEMINIST COLLECTIONS/
14. About the UW Sys. Women's Studies AV Collection.
15. Catalog of Films and Videos UW Sys. WS AV Collection.
16. University of Maryland Women's Studies Resources/

Note that some items on the menus are directories. The slash is used in this gopher system to indicate that you still need to slush through at least one more menu to arrive at a file, denoted by a period, and in this case describing a bibliography or listing. Another popular gopher system precedes the heading with the symbol <D> to indicate directories and <F> for files. The items above beginning with "About the..." offer explanatory text about the publications to which they refer.

Because #7 in our office's menu, *The History of Women and Science, Health, and Technology*, is a rather lengthy bibliography, we chose to subdivide it into chapters for display on the gopher. It therefore has its own menu, reflecting this breakdown:

### History of Women & Science, Health & Technol. Bibliography

1. About The History of Women & Sci., Health, & Tech.
2. Search The History of Women and Science, Health, and Technology.. <?>
3. About Searching the Hist. of Women & Sci...Bibliog..
4. Preface to Second Edition.
5. Overviews (1-502)/
6. Women in the Scientific Professions (503-1070)/
7. Health and Biology (1071-2092)/
8. Home Economics - Domestic Science (2093-2218).
9. Technology (2219-2433)/
10. Books for Older Children and Young Adults (2434-2505).
11. Author Index/

The bibliography is divided into chapters and sub-chapters for ease of retrieval. The numbers following the chapter headings are the consecutive numbers for the 2,505 entries in the bibliography. Item #2 is the choice for keyword searching of the entire bibliography.<sup>2</sup>

Wisconsin readers may want to browse another file from the Women's Studies Librarian's Office menu: #14, the **Catalog of Films and Videos in the UW System Women's Studies Audio-Visual Collection**. Instructions for borrowing material through interlibrary loan are included.

The last choice on the Women's Studies Librarian's Office main menu (#15), takes you seamlessly to a large collection of electronic resources in women's studies maintained at the University of Maryland. (You could, of course, also gopher there using successive menus from "all the gopher servers in the world" through North America/United States/Maryland/University of Maryland/Educational Resources/Women's Studies, or telnet to InforM.umd.edu.) This collection, much larger than our Women's Studies Librarian's listing of publications, originated with postings on the women's studies electronic discussion forum, WMST-L, and includes conference announcements, requests for papers, position postings, over one hundred syllabi for women's studies courses, bibliographies,

feminist film reviews, full-text reports on women's studies program development and on sexual harassment and sex discrimination, numerous articles on women and gender issues, and more. Here is the opening menu:

University of Maryland Women's Studies Resources

1. Announcements/
2. Calls for Papers/
3. Computing/
4. Conferences/
5. Employment/
6. Film Reviews/
7. Gender Issues/
8. Politics/
9. Program Development and Support/
10. Reading Room/
11. Resources/
12. Syllabi/

The Program Development Sub-directory (#9) contains files of messages from the WMST-L on topics of interest to women's studies program administrators, faculty, and students. The Resources menu (#11) leads to a series of bibliographies, the directory of women's studies programs compiled by the National Women's Studies Association (subdivided by state), descriptive information about various women's studies publications, and a list of gender-related electronic discussion forums, plus a



description of the National Women's History Project. The Gender Issues menu (#7) leads to material on "chilly climate," "glass ceiling," "reproductive rights," and other such issues. The Computing menu (#3) includes a choice for WMST-L for past messages logged by date or collected by discussion topic, such as "dealing with sensitive subject matter in class," "women's studies' versus 'gender studies,'" and "cooperative learning issues and strategies."

Many other resources — some specific to women's studies information, many that only include information on women — are available via gopher. Most computer-users with modem or direct Internet connections can reach across the community/university, around the state, or around the world to find the information they might want. Ask about gopher on your campus or your community BBS (bulletin board system). In an upcoming issue I'll talk about Veronica, a way to search for the gopher information you want by subject; CARL, an online library resource for journal articles; some subject-based women-oriented collections; and more, as this fast-growing part of the "information highway" continues to expand.

■ P.H.W.

NOTES

<sup>1</sup> For further explanation of gopher, see Chapter Eleven "Tunneling Through the Internet: Gopher," in *The Whole Internet: User's Guide & Catalog*, by Ed Krol (Sepastopol, CA: O'Reilly & Associates, 1992), pp.189-210. This is one of many books offering guidance to Internet newcomers. For ongoing development, follow Judi Harris' column "Mining the Internet" in *The Computing Teacher* (ex: "Networked Information Location Tools: Gophers, Veronica, Archie, and Jughead," in v.21, no.1 [August/September 1993], pp.16-19) or Greg R. Notess' "On the Nets" in *Online* (ex.: "Using Gophers to Burrow Through the Internet," in v.17, no.3 (May 1993), pp.100-102. For a feminist-friendly introduction to Internet resources in general, try *Electronic Access to Research on Women: A Short Guide* by Judith Hudson and Kathleen A. Turek (Albany, NY: Institute for Research on Women, The University at Albany, 1992).

<sup>2</sup> If you choose this option and type in a keyword, what you will retrieve first is a list of chapters that include the keyword. This list is roughly in order of

occurrences or prominence of the term in the chapters (a search protocol that works better for fulltext articles than it does for bibliographies.) Selecting one of the chapter headings will bring you to the first screen of that chapter, and you will need to scroll through the chapter until you find your term. In most gopher systems the terms will be

highlighted. Alternatively, to find citations by a particular author, it may be more efficient to conduct a more traditional author search using the author index, noting the entry numbers for that author, and returning to the chapter headings menu, which includes the range of entry numbers for each chapter.

## FEMINIST PUBLISHING

**THE MONTREAL HEALTH PRESS**, which began in 1968, is celebrating twenty-five years of publishing. After its first publication, *Birth Control Handbook* (produced while it was illegal to distribute contraceptive information), the press became a feminist collective and has published other works such as *VD Handbook* (1972), *Sexual Assault* (1979), and *A Book About Menopause* (1988). They have distributed manuals in both French and English to women's groups, hospitals and clinics, and universities and high schools. For information, contact the press at CP 1000, Station Place du Parc, Montreal, Quebec, H2W 2N1, Canada.

**T'WANDA BOOKS** is a new feminist publisher located in New Mexico. The press' first book, *Wild Justice*, "is a fictional account of one woman's experience with a university backlash following the affirmative

action laws" (publicity). Publisher Thelma Louise hopes to "continue publishing books of this caliber at a price students can afford." Contact T'wanda Books at P.O. Box 1227, Peralta, NM 87042.

Sadly, Canada's **PRESS GANG PRINTERS**, the only remaining feminist print shop in North America, has closed down after 23 years. First organized in 1970 as a volunteer print shop, the collective was actively involved in support of political organizing in the Vancouver area for many years. The publishing arm of the operation grew until it became a separate entity in 1989, and Press Gang Publishers remains alive and well despite the demise of its sister operation. For more information, see the following article, a reprint of a story first printed in *Kinesis* (November 1993).

## ◆ ◆ CORRECTIONS ◆ ◆

Please take note of two errors in the "Feminist Visions" column of our last issue of *Feminist Collections*:

Information on two of the films reviewed in the column entitled "Visions, Struggles, Celebrations: Recent Videos on Women and Religion" was partially incorrect. The films should have been listed as follows:

**THE PRESENCE OF THE GODDESS.** 1993. *Producer/Director:* Christy Baldwin. *Distr:* Balcorman Films, 202 Meda Lane, Mill Valley, CA 94941; 415-381-6662. *Sale:* \$39.95 (home video); \$89.95 (inst.) + \$5 shipping/handling.

**MAMMY WATER: IN SEARCH OF THE WATER SPIRITS IN NIGERIA.** 1992? *Producer/Director:* Dr. Sabine Jell-Bahlsen. 59 mins. University of California Extension, Center for Media and Independent Learning, 2000 Center St., Fourth Floor, Berkeley, CA 94704; 510-642-0460 (rental); 510-642-5578 (sales). *Rental:* \$60 (video). *Sale:* \$995 (16mm film); \$295 (video).

We sincerely regret any misinformation passed along to our readers.

## **PRESS GANG PRINTERS: THE PRESSES STOP**

by Agnes Huang

[Eds. note: The following article is excerpted by permission from a piece in the November 1993 issue of *Kinesis*, a Canadian feminist newspaper.]

There were good times, there were bad times ... and now there will be no more times. Vancouver-based Press Gang Printers, the only feminist print shop in North America, is shutting its doors after 23 years.

Press Gang Printers, a feminist, worker-controlled collective and unionized print shop, has been forced to close down because of financial problems. "Our debts just caught up to us," says Sheila Gilhooly, a former collective member who was laid off when the print shop closed. "The recession is on and times are tough. Suppliers and creditors want to get paid faster."

Over the years, the print shop has accumulated about \$75,000 in debt. In October, Press Gang Printers formally closed its doors and began liquidating its assets to pay off its debts. Press Gang owed \$10,000 in bank loans, \$40-\$50,000 [to] suppliers, and \$15,000 in loans from individuals. Its total debt is more than the value of the company.

Press Gang Printers was not just a business, but was also an integral part of political organizing in Vancouver. "Press Gang consistently and frequently made printing donations to political causes," says Sarah Davidson, a former collective member who worked with Press Gang from 1972 to 1980. The closing of Press Gang Printers is a devastating loss for the women's community, the lesbian community, and the progressive community, says Catherine Ludgate of West Coast Environmental Law, a client of the print shop.

Press Gang was formed in 1970 as a volunteer-run print shop, with both women and men working there. In 1974, the men left and Press Gang became a women-only collective. A highlight for the print shop was in 1987 when Press Gang became unionized by the Communications Workers of America. In the 70s and 80s, there were a number of women's presses in Canada and the US. But by

the mid-80s, San Francisco Women's Press, Storefront in Seattle, UI Press in Palo Alto, and Iowa City Women's Press had all closed down, leaving Press Gang as the last remaining feminist print shop.

The Press Gang collective also ventured into publishing in the mid-70s. As the publishing work grew, a new collective was formed within Press Gang in 1982. In 1989, Press Gang Publishers became a separate legal and financial entity. The print shop's financial difficulties do not affect the operations of the publishing company. In fact, Press Gang Publishers is thriving, with the recent publication of new books by Shani Mootoo and two-spirited First Nations poet, Chrystos.

Press Gang Printers has a long history of money problems, says Sarah Davidson. "Financially, Press Gang ran small losses at the end of most years, and the losses added up. The cumulative effect of the losses made it more and more difficult to pay off the debt." Last year, the print shop was on the verge of closing, but the community rallied around Press Gang and the print shop was able to stave off its demise for another year.

Press Gang relied on community groups for its client base: women's groups, co-ops, lesbian and gay groups, social service agencies, political groups, unions, and community artists. While these community groups were committed to Press Gang, many were strapped for cash and had to search for cheaper printing houses because printing services were often more expensive at Press Gang. Raine MacKay of the Vancouver Women's Health Collective says the community Press Gang served didn't have the money to give Press Gang enough business. The Health Collective was only able to have some of its materials printed at Press Gang. "We didn't get enough money ourselves to be able to turn around and buy printing services at Press Gang." Even Press Gang Publishers, who used to have its books printed by Press Gang Printers, has been sending their print jobs back east because Press Gang Printers is too expensive.

Ludgate is critical of community groups who used other printers. "Westcoast Environmental Law takes stuff to Press Gang to be supportive of a

collective, feminist print shop, but a lot of groups don't print with Press Gang," says Ludgate.

During its 23 years, Press Gang has tried different creative solutions to help meet the bills. Benefits, such as open houses and dances, were held regularly, says Sarah Davidson. "Benefits were used partly as community events and partly to support the printing and publishing business." While many in the women's community came out to support Press Gang at their events, the benefits were not enough to stem their growing debt.

The recession and the Canada-US Free Trade Agreement (FTA) appear to have been the main culprits for Press Gang's demise. In the last four years since the FTA, a considerable number of smaller print shops have gone out of business, and even the larger shops are cutting back staff and equipment. Many big print shops in BC began taking on the smaller jobs — that shops like Press Gang used to get. "We were competing for jobs with much larger print shops because a lot of jobs they were getting before were now going out of the country," says Gilhooly.

Giraud says another reason why Press Gang Printers began to lose clients is that "the political times have also changed." When Press Gang started in 1970, many political groups, such as lesbian and gay groups, couldn't find a printer that would print their materials. Press Gang was willing to do the work with no questions asked. But now, there are fewer groups who are refused printing services.

However, Kiss and Tell Collective member Persimmon Blackbridge says that Press Gang Printers is still needed by those that challenge "the line." In 1991, when Kiss and Tell, a lesbian artists' collective, tried to print their book of lesbian erotic postcards based on their show *Drawing the line*, most printers refused to take on the job. Press Gang offered to print the book even though its presses were not ideal for this type of printing job. Eventually, Kiss and Tell was able to find a printer, but, says Blackbridge, "this proves the saying, 'freedom of the press belongs to those who own the presses,' and that's why Press Gang is still so important."

Press Gang also got caught in the fast technological changes of the printing industry. Lack of investment capital made it very difficult for the

print shop to purchase more modern presses. Says Giraud, "Our equipment is outdated, and without equipment we couldn't be competitive." To buy a press that would make Press Gang more competitive, the print shop would have had to come up with \$50,000.

The focus Press Gang placed on training women also made its operations more costly, says Giraud. "Training is an expensive proposition. And because Press Gang was committed to training women, it often took longer to produce the work and used more materials." Press Gang was a remarkable training ground for women, says Nancy Pollak, who worked at Press Gang from 1978 to 1982. "Press Gang was one of the few places where women had the opportunity to learn how to operate complex machinery," says Pollak.

"Press Gang was an important symbol for a lot of women in terms of doing non-traditional work," adds Davidson. "I think for the various women who worked at Press Gang Printers, it was a huge place of learning." When Press Gang started, there was no place for women in trades, says Gilhooly. But now there is WITT (Women in Trades and Technologies) and "it's not such a wasteland for women in trades."

For many of the women, like Gilhooly, the closing of Press Gang Printers is painful. "Press Gang lasted 23 years, so I guess it's a success story. But it doesn't seem like a success right now."



(Logo courtesy of Feminist Bookstore News)

## COMPUTER TALK

### DATABASES

*LISA* is an archive on women's history in Germany that includes data on 1,000 women, some known, some forgotten. Central focus of the archive is Bavaria. Donations are also needed to help support development of the database. Contact Friedrich EDV GmbH, Projekt LISA, Wendl-Dietrich-Strabe 22, 8000 Munchen 19, Germany.

### EMAIL LISTS

*WIG-L* is a new list sponsored by the Coalition of Women in German (WiG) and maintained by the Women's Caucus of graduate students in the Department of German at the University of California, Berkeley. Devoted to the feminist study of German literature, culture, and language, the discussion group is open to non-members of WiG as well. To subscribe, send the email message *sub wig-l yourfirstname yourlastname* to [LISTSERV@CMSA.BERKELEY.EDU](mailto:LISTSERV@CMSA.BERKELEY.EDU) (Internet) or [LISTSERV@UCBCMSA](mailto:LISTSERV@UCBCMSA) (Bitnet).

*WMSPT-L* is an "open discussion for women and men interested in goddess spirituality, feminism and the incorporation of the feminine/feminist idea in the study and worship of the divine." Send the message *subscribe wmsprt-l yourfirstname yourlastname* to [LISTSERV@UBVN.CC.BUFFALO.EDU](mailto:LISTSERV@UBVN.CC.BUFFALO.EDU) (Internet) or [LISTSERV@UBVM](mailto:LISTSERV@UBVM) (Bitnet). If you have problems signing on, contact list owner Gail Wood ([woodg@snyalfva.cc.alfredtech.edu](mailto:woodg@snyalfva.cc.alfredtech.edu) or [woodg@snyalfva](mailto:woodg@snyalfva)).

### COMPUTER NETWORKS

*WOMEN'S WIRE* (formerly WIRE before threatened legal action by *Wired* magazine) is a networked system of services — email, mailing lists, newswires, and Usenet newsgroups — "offering a central source for the latest women's news and information" (publicity). Legislative updates, movie reviews, reports, calendars of events, business and personal contacts, and more are available for a monthly subscription fee and per-hour charge. Women's Wire can be reached by calling 415-615-8989 or sending email to [info@wwire.net](mailto:info@wwire.net) or [nancy\\_rhine@wwire.net](mailto:nancy_rhine@wwire.net).

### ELECTRONIC JOURNALS

*COTERIE: A JOURNAL OF WOMEN'S WRITING, 1660-1830* is a new online periodical in the works for Fall 1994. The journal is being developed by Fordham University's Graduate English Association and will cover writing in various forms, particularly in relation to culture. If interested, reply to Nathan P. Tinker ([tinker@murray.fordham.edu](mailto:tinker@murray.fordham.edu) or [tinker@fordmurh](mailto:tinker@fordmurh)).

### OTHER RESOURCES

Laura Hunt, a library school student at University of Michigan, has compiled a guide called *SOURCES FOR WOMEN'S STUDIES/FEMINIST INFORMATION ON THE INTERNET*. Brief explanations of tools such as gopher, WAIS, and Veronica; addresses of many women-related electronic lists; hints for using Internet; and more are to be found in this online guide. To access, use telnet or gopher to [inform.umd.edu](http://inform.umd.edu), then select Educational Resources/ Women's Studies/ Computing/ Guides to the Internet to get to Hunt's guide. For more information, contact Laura Hunt at 313-994-0469 or email to [lahun@umich.edu](mailto:lahun@umich.edu).

Our own office now has a number of bibliographies and other resources available through an Internet gopher site. Among the titles available: *The History of Women and Science, Health, and Technology: A Bibliographic Guide to the Professions and the Disciplines*, 2nd ed., edited by Phyllis Homan Weisbard and Rima D. Apple (1993), "Feminist Perspectives on the Ethic of Care" by Virginia Dudley, and "Women in Management Issues: Selected Bibliography" by Marge Karsten. To access, gopher or telnet to [wiscinfo.wisc.edu](http://wiscinfo.wisc.edu) (University of Wisconsin-Madison's gopher server), then select Library Catalogs and Services/ Selected UW-Madison Libraries/ UW System Women's Studies Librarian's Office. (Be aware that this pathway may change slightly as the library gopher adds more resources.) For more information, see the article on pp.18-22 about gophering, or contact the Women's Studies Librarian's office at 608-263-5754 or email [wiswsl@macc.wisc.edu](mailto:wiswsl@macc.wisc.edu).

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## RESEARCH EXCHANGE

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First-person stories are being solicited for an anthology of life stories by ritual abuse survivors and their supporters. Contributions should be under twenty pages, and compilers are particularly eager for material on ritual abuse under non-satanic ideologies or outside the U.S. Authors of both genders and of different sexual orientations, ages, and racial heritages will be included. Among suggested topics: memories of cult experiences, who was involved, brainwashing and training, escapes, memories and flashbacks, call-backs from cult members, how it feels to be believed/doubted, ways of protecting yourself, support systems, handling guilt, depression, and fear, relationships with those to whom you have disclosed the experience, protecting children. For information on how to submit materials, contact RA Speakout, 4104 24th St., No. 127, San Francisco, CA 94114.

The 36th Annual Midwest Modern Language Association meeting, scheduled for November 11-13, 1994 in Chicago, will include a session on women's studies and the electronic network. Questions to be addressed include some of the following: How can or does access to electronic networks change pedagogy? Does electronic networking maintain traditional hierarchical relations among members of a disciplinary community or classroom? How are women's studies faculty networking through email outside of more formalized discussion lists? Proposals are invited for papers addressing these and other questions. Send one- to two-page proposals by March 28, 1994 to Joan Livingston-Webber, Dept. of English, 60th and Dodge, University of Nebraska at Omaha, Omaha, NE 68182.

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## NEW REFERENCE WORKS IN WOMEN'S STUDIES

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### BIOGRAPHICAL STUDIES

**WOMEN IN ESPIONAGE: A BIOGRAPHICAL DICTIONARY**, by M.H. Mahoney. Santa Barbara: ABC-CLIO, 1993. 253p. index. \$65.00, ISBN 0-87436-743-3. LC 93-36559.

Ever wonder what CIA officers do in retirement? One has spent his time sleuthing female spies throughout history, with acknowledgements to the Wheaton (Maryland) Public Library, "the lovely women of OSS [Office of Strategic Services] and the Agency who gave unstintingly of their cooperation" and "fellow intelligence officers...(they know who they are and how much I respected their suggestions)" (Preface). The result is a rather entertaining collection of brief biographies of women involved in intelligence work.

A few fit the stereotypic *femme fatale* who used — or were thought to have used — sex to get information (Christine Keeler, Mata Hari). An Army poster frontispiece showing an alluring woman surrounded by uniformed men with the warning: 'Keep mum. She's not so dumb!' adds to the impression that such women are typical of those included. Actually, a variety of espionage settings

and roles are presented. Some women spied for the East (Carmen Brufau Civit passed information to the Soviet Union from Mexico; Haidee Tamara Bunke spied on Che Guevara for the East Germans and the KGB) and some for the West (Betty Gordon infiltrated the British Communist Party for British intelligence, and Angela Calomiris did the same for the FBI concerning the CP-USA). Many paid for their beliefs and actions with their lives. Both East Indian/American Noor Inayat Kahn, who parachuted into Occupied France, and Hungarian Jew Hannah Senesh, who was dropped into Yugoslavia, were captured and executed by the Nazis. Others were not true spies but rather inadvertent accomplices. Sylvia Ageloff, for example, was set up in an elaborate and ultimately successful plan that gave Trotsky's assassin unchallenged entree to his Mexican hideaway.

What is troubling about *Women in Espionage*, however, is that Mahoney provides references only to secondary sources such as *Great True Spy Stories*, *The Great Spies*, and the like. There's little motivational analysis or way for readers to evaluate whether Mahoney's version of events has passed the test of careful archival research. One characteristic of a good spy is to spin believable, often conflicting, versions of personal biography. Where I am familiar

with alternative interpretations of individual lives, I am not happy with Mahoney's readings. For example, he emphasizes Mildred Fish Harnack's help to Communists from her post as an English instructor in Hitler's Germany, whereas others emphasize her staunch anti-Fascism.<sup>1</sup> He gives short shrift to nuclear scientist Joan Hinton's abhorrence of the destruction wrought by the atomic bomb she helped develop, ending her story in 1950's China where she settled. Her subsequent years as a designer of dairy farms there yield a more complex view of Hinton.<sup>2</sup>

This book will undoubtedly find its way into public libraries, as it probably should, because it presents women in nontraditional, often heroic roles. But scholars will want to evaluate the references along with additional information on any of the women before accepting judgements about them.

**WOMEN IN ISLAMIC BIOGRAPHICAL COLLECTIONS FROM IBN SA'D TO WHO'S WHO**, by Ruth Roded. Boulder, CO: Lynne Rienner, 1994. 157p. index. \$32.00, ISBN 1-55587-442-8. LC 93-28276.

Unlike historians of European women's history, who are hampered by a dearth of primary sources, their counterparts studying the history of Muslim women are blessed with a huge corpus of biographical source material going back to the beginnings of Islam. This is due to the long tradition in Islamic culture of compiling biographical dictionaries. Roded reports that until the sixteenth century, biographies of women appeared frequently in such works, either in separate sections on women or interspersed throughout. From the sixteenth century on, the number and proportion of women's biographies dropped dramatically and inexplicably—Roded only says "why this is so is far from clear..." (p.11). The scarcity of information was offset somewhat in the late 19th and the 20th centuries by biographical collections produced by women and devoted exclusively to women. However, since these collections dealt with historical women rather than women of the time, the biographical source material for this later period is particularly meagre contrasted to earlier centuries.

Because compilers of the biographical collections were religious scholars, they included biographies of scholars or religious figures. Roded therefore focuses on those fields in two of her seven

chapters, and in another she surveys endeavors covered more lightly by the biographers: philanthropists, poets, singers, and women of the political elite. Two chapters examine women from particular periods: those known as "companions of the Prophet" and those in the generation that followed. Her final chapter summarizes and analyzes themes emerging from the biographical literature: idealization of the past, limits of female seclusion (more honored in the breach), and what she terms "semimatrilineal prestige" — identification of female relatives of prominent men.

While definitely a book with greatest appeal to researchers specializing in Muslim women's history, Roded's work will be of interest for comparative purposes to historians of women's history in other cultures.



GJ

International Women's Tribune Center

## DIRECTORIES

**WHO'S WHERE AND DOING WHAT: A DIRECTORY OF THE NATIONAL COUNCIL FOR RESEARCH ON WOMEN**, edited by Susan A. Hallgarth and compiled by Paulette P. Tulloch. New York: NCROW, 1993. 70p. indexes. \$8.00 (free to Council affiliates), ISBN 1-880547-15-5.

This is the first time the National Council for Research on Women has issued a directory of individual Council affiliates and member staff and researchers, along with a list of member centers. Individual entries include name, address, phone, and fax information, and "Profession/Work" and

"Interest/Expertise" categories. The Directory indexes these categories as well as geographic area. The Council hopes to inspire affiliates who are not listed — and potential new affiliates — to participate in the next edition.

Glancing at the indexes, it appears that a "typical" Council affiliate is a college professor living in New York interested in feminist theory, gender, politics, sexual harassment, and women's studies. But she (or he) might also be an evangelist, novelist, or personal trainer; have interests in Berber rugs, job stress, or organic farming; and live in any state or the District of Columbia.

The Directory will facilitate communication among Council members and interested others. I hope the next edition will ease networking even more by providing electronic mail addresses.

## EMPLOYMENT

***THE ABC-CLIO COMPANION TO WOMEN IN THE WORKPLACE***, by Dorothy Schneider and Carl J. Schneider. Santa Barbara, CA: ABC-CLIO, 1993. 371p. \$55.00, ISBN 0-87436-694-1. LC 93-23533.

*Women in the Workplace* is a convenient, alphabetically-arranged, illustrated compendium on the history of paid employment for women. As with other books in the ABC-CLIO Companion Series, this volume is geared toward nonspecialists, introducing key issues, events, organizations, court cases, and individuals. Brief (one-sentence to one-page) entries conclude with a few references to books on the topic or to coverage in other reference works (especially *Notable American Women*, ed. by Edward T. James, et al., 1971; *International Dictionary of Women's Biography*, compiled by Jennifer Uglow, 1985; and the *Handbook of American Women's History*, ed. by Angela Howard Zophy and Frances M. Kavenik, 1990).

"Pay equity," "passing," "nontraditional occupations," and other such entry terms bear a special relationship to women workers; others are of more general application, the impact on women provided in the description (e.g., "pensions," "whistle blowing," "part-time workers"). Additional concepts affecting both female and male workers, such as "yellow dog contract" and "closed shop," are included without specific reference to women. Attention is

paid throughout to the experiences of women of various races and ethnicities. For example, one of the three paragraphs in the entry for "librarians" discusses the training of Black librarians and mentions the contributions of two Black librarians to the field.

An introductory essay surveys the history of women and paid employment, supplemented in an appendix giving a chronology of important events. The book also includes an up-to-date, thirty-three-page, double-column bibliography and a subject index.

*Women in the Workplace* should be helpful to high school teachers and students, public library patrons, and undergraduates looking for women's roles in employment history.

## GENDER

***INTERNATIONAL HANDBOOK ON GENDER ROLES***, edited by Leonore Loeb Adler. Westport, CT: Greenwood, 1993. 552p. \$95.00. ISBN 0-313-28336-2. LC 92-45080.

A "reality gap" exists between the official status and actual conditions of women in many countries. Matters are even worse elsewhere, where legal discrimination remains. This handbook examines background cultural and societal factors influencing gender disparities in thirty-one representative countries.

Each chapter is a bibliographic essay covering gender research in a particular country. The contributors have each lived and worked in the country they describe (most are native born). For ease of comparison, each chapter follows the same organizational pattern: introduction and overview; comparison of men's and women's gender roles through the life cycle; then summary and conclusions.

As Nancy Felipe Russo points out in her foreword, comparing and contrasting the lives of women around the world leads to predictable findings of similarities and differences. Most societies continue to assign different roles to men and women, while the actual tasks differ from culture to culture. She cautions how important it is to understand gender roles in a society before embarking on a

program to "improve" any aspect of life there. Some development programs, for example, improve the economic status of men but undermine the income of women, resulting in a rise in child malnutrition, since the women's earnings support food purchases. Russo also discusses the importance of the interaction of gender with race, age, ethnicity, class and caste, sexual orientation, able-bodiedness, and other factors.

The book is rich with details about the cultures surveyed. Ule P. Gielen's chapter, "Traditional Tibetan Societies," is a fascinating ascent into remote areas of India and China. Here's a sample of the sparkling writing that makes you want to grab a travel grant and be off exploring:

Swaggering nomads with laughing eyes, pleasure-loving aristocrats, hardy yet timid peasants, shrewd traders, married and celibate monks, nuns who have illegitimate children and return to the worldly life, "mad" saints in remote mountain caves, robbers who give liberally to monasteries, witches, compassionate *bodhissatvas* (saviors) reincarnated as *tulkus* (high-ranking reincarnations), walking corpses, bisexual deities, sky-walking fairies, spirits of the sky, countless other invisible beings live side by side, often in symbiosis but sometimes in opposition to each other. (p. 417)

In other chapters, readers can ponder cross-cultural misreadings of gender cues. Latin American psychologists Rogelio Diaz-Guerrero and Maria Lucy Rodriquez de Diaz say that a Mexican male student insulting a high-achieving female student might mutter that she has missed several menstrual periods. In the United States, the intended slur is that she is pregnant, but in Mexico, it means that she has become female-less, or male.

Familiarity with a culture should not, however, grant the writers authority without question. Aree Petchpud writes of homosexuality in her native Thailand:

Another situation, homosexuality, is more popular among males than females. Thai society accepts this situation, so there are a gay society, gay clubs, gay

bars, and gay shows in tourist areas such as Pattaya and Chiangmai. In the past two decades, gays were not accepted and were forced to conceal their sexuality, but now they are able to live their lives openly. There are no occupational restrictions against homosexual persons either in government jobs or in private jobs, but most homosexuals are employed as dress designers, hair designers, entertainers, and cooks. (p.407)

Petchpud offers no citations to substantiate her remarks. What does it mean for homosexuality to be more "popular" among males? Does this mean more open? How does she know that most are employed in the occupations singled out? Might males in those occupations — and male homosexuals as compared to females — simply be more visible?

As is clear from the two quotations, the English-language skills of the writers vary, as is to be expected in an international anthology. And some essays provide good summaries of traditional societal values but seem a bit thin on recent scholarship and concerns. The references at the end of the Tanzania chapter, for example, end in 1981, and the impact on gender relations of rampant HIV infection is mentioned nowhere in the book except for a passing reference to a 1987 survey of Canadian young adults.

Yet *International Handbook on Gender Roles* is a significant cross-cultural summary and assessment of gender role research, offering a basis both for understanding discriminatory practices and for advancing the rights of all people irrespective of gender.

## HEALTH

*WOMEN AND HIV/AIDS: AN INTERNATIONAL RESOURCE BOOK; INFORMATION, ACTION AND RESOURCES ON WOMEN AND HIV/AIDS, REPRODUCTIVE HEALTH AND SEXUAL RELATIONSHIPS*, written and edited by Marge Berer with Sunanda Ray. London: Pandora, 1993. 383p. index. \$22.00, ISBN 0-04-440876-5.

Marge Berer is an activist for both reproductive rights women and HIV/AIDS. In the course of her work she realized that reproductive

rights activists were insufficiently informed of the implications of HIV/AIDS, while AIDS workers had few links with the broader women's health movement. Soon joined by Sunanda Ray, M.D., a women's health activist in Zimbabwe, she began amassing material for a book bridging the two sets of issues.

Addressed to "anyone who wants to know more about AIDS and women," the book is written in nontechnical language and illustrated with cartoons and photographs of AIDS education posters. References are tucked away at the end of the book where professionals can find them. The material is current through the Eighth International Conference on AIDS held in Amsterdam in July 1992. While chapters presenting factual information on the epidemiology of HIV/AIDS, transmission mechanisms, pregnancy issues, safer sex, and safer relationships predominate, there are also chapters with personal histories and descriptions of self-help groups and women's organizations.

This is truly an international effort, with descriptions covering women-centered AIDS projects in Zimbabwe, Tanzania, Nigeria, India, Thailand, England, Scotland, Mexico, Australia, Pacific Islands, and the U.S. Anyone in search of clear, accurate information about the spread of this terrible scourge will want to have *Women and HIV/AIDS*.

#### MISCELLANEOUS HANDBOOKS

**THE WOMEN'S DESK REFERENCE: AN A - TO - Z SOURCEBOOK: PEOPLE, ORGANIZATIONS, ISSUES, BOOKS, POLITICS, HEALTH**, by Irene Franck and David Brownstone. New York: Viking, 1993. 840p. \$29.95, ISBN 0-670-84513-2. LC 93-17515.

If you (or your library) need a book ranging from a single paragraph on *glass ceiling* to five on *goddess worship* to two on *Emma Goldman* to a two-sentence definition of *gonadotropins*, then *The Women's Desk Reference* is for you. Such all-inclusive handbooks, I believe, are useful only in the absence of a handful of guides to the broad areas covered. *Our Bodies, Ourselves*, for example, provides much more health information, organized in topical chapters; *NWO: A Directory of National Women's Organizations* gives information on a wider array of women's organizations than those scattered through

the *Women's Desk Reference*; and the *Handbook of American Women's History* offers more detailed coverage of women and events in American women's history, along with bibliographic references for further information (present in the *Women's Desk Reference* for only some of the entries). *Statistical Handbook of American Women* contains many more statistical tables on the education, employment, and health of American women; and *The Bloomsbury Guide to Women's Literature* is chock-full of entries on women writers, books, and literary themes. Both academic and public libraries probably have these guides and handbooks in their reference collections, so they don't really need *The Women's Desk Reference* for the categories above. There are, however, many charts and other informative listings on a variety of social issues that may not be as readily available elsewhere. These include "Indicators of Child Abuse and Neglect," "Tips for Making Visitation Work," and several "Help, Information and Action Guides," on topics such as "Custody," "Caregivers," "Sexual Discrimination and Sexual Harassment," "Working Women," and others. The "Help, Information and Action Guides" list organizations and other resources.

The book may find a place in personal collections for quick checks of a fact or two. I generally find that what I attempt to look up in such books is not what compilers chose to include. Why an entry for Phyllis Schlafly, but not Patricia Schroeder or Hillary Rodham Clinton? There's no list of the women in the Congress, although one entry describes the Congressional Caucus for Women's Issues. The National Women's Studies Association has no entry, although several academic research centers on women are described. Adrienne Rich and Nawal El Saadawi are included, but not Toni Morrison or Kate Chopin.

Perhaps there's just too much information about "women" known today for a truly complete "desk reference" to begin to cover it. That's probably a good sign!

## PSYCHOLOGY

**PSYCHOLOGY OF WOMEN: A HANDBOOK OF ISSUES AND THEORIES**, edited by Florence L. Denmark and Michele A. Pauldi. Westport, Ct: Greenwood Press, 1993. 760p. index. \$115.00, ISBN 0-313-26295-0. LC 92-8642.

The eighteen essays in this handbook collectively constitute a synthesis of recent research on the psychology of women. At the same time, each addresses a distinctive issue and stands on its own.

Part I begins with historical developments, from the Darwinian view of women as inferior and Freud's dubious explanation — penis envy — to the research of Karen Horney, Viola Klein, and Helen Hacker, which laid the groundwork for feminist research in psychology from the late 1960's onward. Next comes an overview of feminist perspectives on research methods, including suggestions for incorporating new techniques into teaching courses on research methodology. Janet S. Hyde and Laurie Frost then offer meta-analysis as a tool for evaluating gender differences by synthesizing results from numerous studies.

Part II assesses society's view of women in chapters examining gender stereotypes and sexism; and Part III moves to development of individual women across their life span, including a chapter on theories of female personality. Part IV focuses on the influence of mental and physical health on psyches, taking up the particular effects of menstruation, PMS, and pregnancy. Chapters on rape, battered women, and sexual harassment are found in Part V. Part VI looks at factors connecting women and work: the psychology of achievement, career development, and family roles. Each chapter concludes with a sizable bibliography, and the reader is further guided to useful sources by an overall concluding bibliographic essay.

The essays are flanked by a short introduction from the editors and epilogue by Bernice Lott. Both view the *Handbook* as pro-active — a "catalyst for change" presenting an "alternative agenda for future research." It serves this objective well by presenting the major issues in the psychology of women from a feminist perspective.

## WOMEN'S STUDIES AROUND THE WORLD

**EUROPEAN WOMEN'S STUDIES GUIDE**, edited by Margit van der Steen and Tobe Levin. Utrecht, The Netherlands: Women's International Studies Europe, 1993. 142p. Free to WISE members. Available to others by transferring 13 ECU (includes postage) to the WISE postbank account, WISE Dutch Postbank No. 6364664, using either international giro or Eurocheque. ISBN 90-801574-1-4.

European feminists made a WISE move in November 1990 by creating an organizational structure for networking and exchanges among women's studies programs and scholars. Originally only European Community countries were represented, but with the collapse of the Communist states, membership was soon open to all European countries. In three short years, WISE (Women's International Studies Europe) members started a newsletter, published this *Guide*, and launched plans for a journal, *European Journal of Women's Studies*.

About two-thirds of the *Guide* consists of descriptive reports on women's studies in nineteen countries (Austria, Belgium, Czech Republic, Denmark, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Italy, The Netherlands, Norway, Poland, Portugal, Spain, Sweden, and the United Kingdom). Each report covers the history and current status of women's studies in that country followed by a list of names and addresses of women's studies programs there.

The first third of the book provides definitions and descriptions of several European women's studies initiatives. ERASMUS, the European Action Scheme on Mobility for University Studies, primarily funds student exchanges, but also includes joint development of new curricula and short-term intensive programs. In academic year 1992/93, the editors report, about one hundred women's studies students took part in ERASMUS exchanges, and member countries without women's studies departments especially welcome the program. Each ERASMUS cooperative program is outlined, including NOI[woman-symbol]SE, the Network of Interdisciplinary Women's Studies in Europe, headquartered at Utrecht University, and WINGS (Women's Interdisciplinary Network on Gender and Society), coordinated at the Catholic University in Nijmegen.

The *European Women's Studies Guide* will be useful to European scholars enhancing their women's studies offerings and connections and to others planning visits to the participating institutions.

**WOMEN'S STUDIES IN INDIA: INFORMATION SOURCES, SERVICES, PROGRAMMES**, compiled by Anju Vyas and Sunita Singh. Newbury Park, CA: Sage, 1993. 257p. indexes. ISBN 81-7036-294-6 (India-Hb); 0-8039-9438-9 (US-Hb). LC 92-16714

Anju Vyas, Librarian at the Centre for Women's Development Studies in New Delhi, and Sunita Singh, Librarian at the New Delhi office of the Library of Congress, have created a resource that will be the place to start for any research on women's studies in India. They cover all sorts of resources. First come those resources traditionally found in such a reference work: bibliographies, indexes, directories, handbooks, biographical, and statistical sources. Another chapter is devoted to the periodicals published by women in India, including two journals in English (*Manushi: A Journal About Women and Society* and *Samya Shakti: A Journal of Women's Studies*) and numerous newsletters and popular magazines in a variety of languages.

The following chapter lists women's studies conferences and seminars held in India over a twenty-year period. According to the authors, these conferences generated a vast amount of research literature that was rarely published, but rather circulated in mimeograph form. Several women's studies research centers in India have made a concerted effort to collect these papers. The conferences include the National Conference on Women's Studies held in alternate years since 1981 and seminars focusing on crimes against women, education and training, employment, the needs of girls, legal issues, and the role of the mass media. Other chapters cover doctoral dissertations, government documents, government programs, women's organizations, research centers, and women's studies courses (offered in over thirty Indian institutions), networks, and publishers.

Two more chapters require special mention. One covers funding sources for projects relating to women, a welcome, pragmatic addition to the usual material surveyed in reference sources. Both foreign and domestic resources for individual and organizational projects are included. The other

chapter, "Awareness Generation and Media Sources," brings together material from the arts and media designed to heighten consciousness of Indian women's issues through such communication tools as audio-visual posters, calendars, etc.

Librarians would wish for better quality paper and sewing. Our review copy is already yellowing, and the spine broke right away. With this caveat, *Women's Studies in India* will surely be the definitive reference source in the field for years to come.

## WRITERS

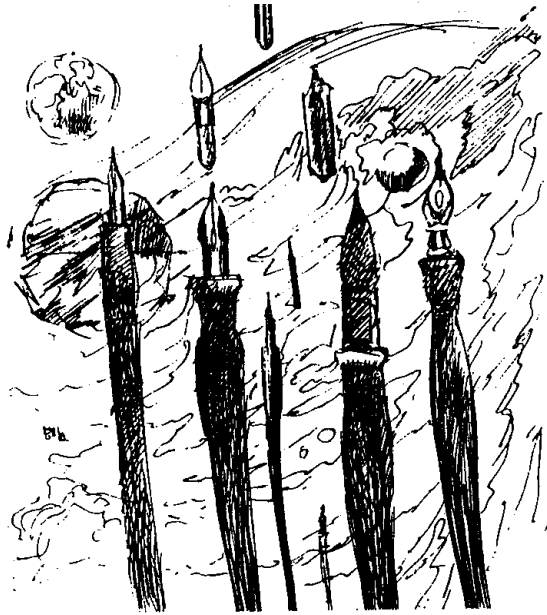
**MODERN AMERICAN WOMEN WRITERS: PROFILES OF THEIR LIVES AND WORKS, FROM THE 1870S TO THE PRESENT**, edited by Elaine Showalter, Lea Baechler, and A. Walton Litz. New York: Collier Books, Macmillan, 1993. 416p. index. pap., \$15.00, ISBN 0-02-082025-9. LC 93-22193.

This inexpensive paperback presents critical/biographical essays on thirty-two representative American women writers who have published since the 1870's. Based on a somewhat more inclusive (forty-one essays) and considerably pricier (\$90.00) hardbound work published in 1991, the softbound volume duplicates exactly the essays chosen for inclusion. Averaging about a dozen double-columned pages, the essays are thoughtful, critical introductions to the writers and their works. Unfortunately, selected bibliographies for each author have been dropped.

The introduction by Elaine Showalter (slightly revised for the paperback) reviews the peaks and valleys in the history of American women's writing. Women writers were best-selling American authors in the 1850s and once again flourished under second wave feminism. But in-between, their literary creativity was disparaged as "regionalist" and "popular fiction." In 1935 Showalter tells us, the standard college textbook on American writers contained no women writers at all. Yet women kept working steadily throughout the period and in a variety of genres — poetry, novels, drama, short stories, autobiographies, and essays. Writers from each era and all the genres are represented in *Modern American Women Writers*. While the diversity of the women and the writings are paramount, Showalter points to some commonalities as well: self-naming (writing under their own names or other

female pseudonyms), overcoming discouragement against writing, and firmly rooting themselves in a particular place.

The paperback version should attract a wider audience to these excellent essays and the writers they describe.



Miriam Greenwald

#### BRIEFLY NOTED

**THE BLACK WOMAN'S GUMBO YA-YA: QUOTATIONS BY BLACK WOMEN**, edited by Terri L. Jewell. Freedom, CA: Crossing Press, 1993. 210 p. \$8.95. ISBN 0-89594-579-7. LC 93-11482.

Gumbo ya-ya means "rich words, found words," reveals editor Teri Jewell. Most of us know gumbo as a thick soup, but according to Jewell, it is derived from *ngombo*, Bantu for "the real word." Australian aborigines use ya-ya for "the word spoken." Jewell has stocked this spicy collection with quotations from 350 Black women "survivors, rulers, thinkers, warriors ... instigators, lovers, ... lionesses and bears, feelers and princesses" (Introduction).

The quotations from nonfiction writings, poetry, and African proverbs are arranged in topics, and most of the women are identified in the appendix. The cover is a lush, colorful painting of a reclining Black woman.

The quotation from Maud Sulter reads:

I am I

See me  
Perceive me

But I  
Shall name

Myself.

This book would make an excellent, affirming gift for a young African-American woman.

**FEMALE DETECTIVES IN AMERICAN NOVELS: A BIBLIOGRAPHY AND ANALYSIS OF SERIALIZED FEMALE SLEUTHS**, by Frances A. DellaCava and Madeline H. Engel. New York: Garland, 1993. 157p. \$26.00, ISBN 0-8153-1264-4. LC 93-30644 (Garland Reference Library of the Humanities, v.1685).

Today's female sleuths are women of the 1990's: educated, employed, urban dwellers, involved with social issues, combatting sexism in their jobs. Some are widowed or divorced, others are partnered. Some juggle home and sleuthing responsibilities. Some bear the burden of alcoholic parents and share the addiction. Fewer of them (or their creators) are women of color, however. Compared to female sleuths of earlier periods and to their male counterparts, their lives and connections to others are more integrated in the plots of the novels in which they appear. This profile of the modern woman detective is gleaned from the first section of *Female Detectives in American Novels*.

The second section is an annotated listing, divided into four time periods from the nineteenth century onward, of 161 American women sleuths who figure in 636 novels written by 147 authors. Many, but not all of the writers are women. DellaCava and Engels have been good sleuths themselves in detecting so many characters and analyzing their composite virtues and peccadilloes.

**1990 GAY/LESBIAN PERIODICALS INDEX**, compiled by Alan M. Greenberg. Charlotte, NC: Integrity Indexing (2012 Queens Road West #1), 1992. 9 microfiche. \$42.50, including postage and handling.

This index to thirty-six gay and lesbian periodicals was produced with the assistance of an American Library Association grant and additional financial support from Metrolina Community Service Project, a North Carolina-based gay and lesbian organization. Lesbian titles included are *Common Lives*, *Lesbian Lives*; *Lesbian Contradiction*, *Sinister Wisdom*, *Visibilities*, and *Womanews*. Some of the other periodicals covering both lesbian and gay issues are *Lambda Book Report*, *Outlook*, *San Francisco Bay Area Gay and Lesbian Historical Society Newsletter*, and the *Washington Blade*.

The work is an example of indexing at its finest — well thought-out, logical, consistent, and thorough. Many topics use the qualifier "lesbian" (ex: "Fiction, lesbian", "Film festivals, lesbian," "Italian lesbians," "Parents of lesbians" or begin with "Lesbians—" (ex:

"Lesbians—United States"). A detailed preface clearly states what is and isn't included and how it is presented.

Unfortunately, this index is available for 1990 only, because response has been poor thus far to a request for support from various gay and lesbian professional and publishing organizations. It is a shame, because such an index is more inclusive of lesbian and gay articles than is *Alternative Press Index* and other indexes to current periodicals.

#### NOTES

<sup>1</sup> Sandra Garson, "Better Not Write, But Don't Forget Me," *The Wisconsin Alumnus* 87, no.4 (May/June 1986), pp.9-12.

<sup>2</sup> Caroline Herzenberg, "Women of the Manhattan Project," *Technology Review* 96, no.8 (1993), pp.32-40.

● P.H.W.

## PERIODICAL NOTES

### NEW AND NEWLY DISCOVERED PERIODICALS

**AGENDA: A JOURNAL ABOUT WOMEN & GENDER** 1988?- . Ed.: Collective. \$32 (indiv., 4 issues); \$65 (inst., 4 issues). ISSN 1013-0950. 29 Ecumenical Centre Trust, 20 St. Andrews St., Durban, 4001, South Africa. (Issue examined: No.18, 1993)

"Committed to giving women a forum, a voice and skills to articulate their needs and interests towards transforming unequal gender relations in South Africa," this publication particularly targets "professionals, educators, community workers, students and members of women's organisations" (inside front cover). The sample issue (112 pages) focuses on the economy and is packed with brief news reports, substantive articles and interviews, profiles of two women's organizations, an "Open Forum," plus book reviews and regular columns.

**BAETYL: THE JOURNAL OF WOMEN'S LITERATURE** 1993- . Ed.: Sarah Francis and Lindy Usher. 4/yr. £32 (indiv.), £36 (indiv., overseas); £36 (inst.), £50 (inst., overseas). Single copy: £9.95. ISSN 1351-9298. 98 Fairfoor Road, London E3 4EH, England. (Issue examined: Issue 2, Winter 1993)

Focused on both historical and contemporary women's writing, this quarterly includes interviews, essays, and book reviews. "With its coupling of both archival and contemporary material, *Baetyl* encompasses the whole oeuvre of women's writing and its influences" and is concerned that "too many valuable and inspiring female voices" have been dismissed, or simply ignored...by generations of historians and critics" (brochure). The sample issue (181 pages) includes interviews with Toni Morrison and Eva Figs, articles on Iris Murdoch, Quaker women's travel writings, and Bharati Mukherjee's *Jasmine*, and more.

**DAUGHTERS OF NYX** 1994 [1994]- . Ed.: Kim Antieau. 4/yr. \$14. Single copy: \$4.50. Box 1187, White Salmon, WA 98672. (Issue examined: No.1, Winter 1994 [1994])

Each issue of this "magazine of Goddess stories, mythmaking, and fairy tales" is illustrated by a single artist — Renée Christine Yates for the first issue. According to the opening statement, the focus is on fiction "dedicated to celebrating the Goddess through storytelling" (p.2). The first issue is 32 pages.

**THE FAMILY NEXT DOOR** 1993- . Ed.: Lisa Orta. 6/yr. \$50. Single copy: \$6. Next Door Publishing, Ltd., P.O. Box 21580, Oakland, CA 94620. (Issue examined: v.1, no.3, December/January 1994)

Published to "provide lesbian and gay parents and their families with a forum for communication and support" (p.2), this twenty-page newsletter includes such topics as dealing with homophobia in private schools, gender-typing, parental rights and second parent adoptions, domestic partner benefits, gay/lesbian families at holiday times, and tax planning for alternative families. There are also a question/answer column, connections/resources listings, and the diary entries of an inseminated lesbian.

**THE JEWISH WOMEN'S JOURNAL** 1992- . Ed.: Susan Ornstein. 4/yr. \$18; \$12 (academic inst.). Single copy: \$3. Jewish Renaissance Center, 210 W. 91st St., New York, NY 10024. (Issue examined: v.2, no.1, Winter 1993)

This twenty-four-page tabloid-size sample issue focuses on various views of the Middle East peace process. Regular columns include "Health and Wellness," "Book Reviews," "On Relationships," and "Straight Talk." According to the editors, the "forum for Jewish women to air their insights and concerns" will regularly include profiles of Jewish women, personal stories, articles on issues about women and Judaism, humor, and insight pieces.

**JUST WOMEN** 1987?- . Ed: Collective. 4/yr. £5.80. No. 1 Broomfield Hall, Enmore, Nr. Bridgwater, Somerset, TA5 2DZ, England. (Issue examined: No.24, Spring 1993)

Subtitled "The Magazine for Women in the South West," this slick-cover British publication is a "non-profit magazine run by the voluntary effort of a wide variety of women — most of whom are writing and

working for a magazine for the first time" (p.3). Content in the sample issue ranges from domestic violence to a woman fossil hunter, what it's like in a women's prison, women's health, cooking, and more. News notes, book and music reviews, memoirs, and poetry are also included.

**MENOPAUSE NEWS** 1991- . Ed.: Judith S. Askew. 6/yr. \$24 (indiv.); \$30 (inst.). Single copy: \$3.50 + \$1 postage. ISSN 1061-4397. 2074 Union St., San Francisco, CA 94123. (Issues examined: v.3, no.5, Sept./Oct. 1993; v.3, no.6, Nov./Dec. 1993)

These six-page newsletters briefly cover a variety of topics of interest to menopausal women (the sample issues discuss fibroids and various treatment options including acupuncture, irregular bleeding, sugar intake, and midlife stress). Letters, book reviews, and other brief news items are included.

**MIDLIFE FOCUS** 1993- . Ed.: Andrea Herman. 4/yr. \$15. Bradford Editorial Services, 40 Morgan Dr., Haverhill, MA 01832-1239. (Issue examined: Introductory issue, July 1993)

Within its twelve pages, this newsletter carries articles on mental and physical health, appearance, one woman's story of midlife transition, and book reviews geared toward "women who find themselves no longer young, but certainly not old," those between approximately forty and sixty, "who are, or want to be, actively involved in a life that is as positive and rewarding as they can make it" (p.1).

**PERSPECTIVES: A RESOURCE FOR WOMEN IN VETERINARY MEDICINE** 1993- . Managing eds.: Chris Baumle, Lilliane Anstee. 6/yr. \$34; \$42 (Canada); \$49 (elsewhere). Veterinary Learning Systems Co., Inc., 425 Phillips Blvd. #100, Trenton, NJ 08618. (Issue examined: Charter issue)

Because of a rapid increase in the number and percentage of women entering veterinary medicine and the fact that those women "may have different attitudes about their work and personal life" (p.6), this publication offers "a mix of professional, business, legal, and personal material" to help practicing women vets. The premiere issue covers such topics as toxoplasmosis and the risks for women, feline hepatic lipidosis, establishing credibility in a practice, connections between personal and professional lives, travel and money information.

**RACE, SEX & CLASS: AN INTERDISCIPLINARY JOURNAL** 1993-. Eds.: Jean G. Belkhir, Michael R. Ball. 2/yr. \$8 (indiv.); \$5 (indiv. email); \$12 (inst.). Univ. of Wisconsin-Superior, Center for Research on Race, Sex and Class, Sundquist Hall 318, Superior, WI 54880; email: jbelkhir@wpo.uwsuper.edu. (Issue examined: v.1, no.1, Fall 1993)

With a goal of being "accessible to the hundreds of thousands of undergraduate students who enroll in introductory or general education sociology classes every year," this journal intends to be a collecting point for articles, review essays, data sets, theories, stories, etc. that promote the "integration of knowledge on race, sex, and class across the disciplines of humanities, social and natural sciences" (p.2). This premiere issue includes articles by Jean Belkhir and Michael Ball, Elizabeth Higginbotham, Patricia Hill Collins, Jeanne Ballantine, and others.

**SHE TRAVELS** 1993-. Eds.: Suzanne de la Barre, Elizabeth Brulé. 3/yr. \$15 (indiv., Canada) \$21 (indiv., elsewhere); \$24 (inst., Canada); \$30 (inst., elsewhere). Single copy: \$5. ISSN 1195-6119. Suzanne de la Barre, Box 6142, Whitehorse, Yukon Y1A 5L7, Canada. (Issue examined: v.1, no.1, September 1993)

"This magazine promises to address women's travel experiences as well as providing for literature and guide book reviews, culinary insights, equipment needs, networking opportunities and solo travel" (p.4). The first issue, within its eighteen pages, emphasizes women's travel writing, both poetry and prose; future issues will cover adventure travel and volunteer and work opportunities abroad.

**SOUTHERN CALIFORNIA REVIEW OF LAW AND WOMEN'S STUDIES** 1992-. Ed.: Gould School of Law students. 2/yr. \$25. Law Center, University of Southern California, University Park, Los Angeles, CA 90089-0071. (Issues examined: v.1, no.1, Winter 1992; v.2, no.1, Fall 1992)

The first issue comprises papers from a "Symposium on Reconstructing Motherhood," among them: "Abortion and the Maternal-Fetal Conflict" (Marjorie M. Shultz); "Politics and Pregnancy: Adolescent Mothers and Public Policy" (Deborah L. Rhode); "Maternal Feelings: Myth, Taboo, and Child Custody" (Mary Becker); and "Intimate Work: The Regulation of Female Sexuality and Reproduction" (Judith Grant). The Fall 1992 issue focuses on women and crime, opening with the statement of a battered woman convicted of killing her husband,

plus articles on images of women as criminals, voices of women in prison, criminalization of perinatal stance abuse, and much more.

**VITAL SIGNS** 1993-. Ed.: Lisa Diane White. 4/yr. With membership: \$50 (general); \$15 (student); \$25 (senior citizen/low income); \$150 (non-profit); \$250 (corporation). National Black Women's Health Project, 1237 Ralph David Abernathy Blvd., SW, Atlanta, GA 30310. (Issues examined: Issue 1, Jan.-Mar. 1993; Issue 2, July-Sept. 1993)

"A newsmagazine communicating health issues affecting women of African descent, their families and communities," says the cover of this oversize publication jammed with information. The premiere issue, on health and fitness, centers on "walking for wellness," and includes such topics as depo provera, RU-486, Black lesbians and AIDS, the history of African American women in medicine, abortion, and racism in the women's movement. The second issue focuses on the Black Women's Health Agenda 2000 and some of the articles cover herbal medicine, menopause, diabetes, fibroids, and heart disease. Regular columns in each issue look at wellness, nutrition, teen health, and much more.

**VOICES: A NEWSLETTER FOR WOMEN LIVING WITH HIV/AIDS** 1992-. Ed.: Collective. 4/yr. Free to women with HIV/AIDS; \$10 (suggested donation for others). Voices of Positive Women, P.O. Box 471, Station C, Toronto, Ontario M6J 3P5, Canada. (Issues examined: v.1, no.4, March 1993; v.2, nos. 1-2, August 1993; v.2, no.3, November 1993)

Growing out of the book *Positive Women: Voices of Women Living With AIDS* by A. R. and Darien Taylor, the Voices of Positive Women group has developed a number of services for women with HIV/AIDS, around such issues as support, treatment, pregnancy, nutrition, and discrimination. The newsletter offers ongoing information about these topics, news of other resources available, personal stories, conference reports, and reports on organizational retreats and the like.

**WOMEN'S HEALTH CENTER MANAGEMENT** 1993-. Executive ed.: Donald R. Johnston. 12/yr. \$219. (Canada: add \$10; elsewhere, add \$20). Single copy: \$19. American Health Consultants, Inc., 3525 Piedmont Rd., Building Six, Suite 400, Atlanta, GA 30305. (Issue examined: v.1, no.4, December 1993)

"The First and Only Management Newsletter for Women's Health Professionals," boasts this (expensive) sixteen-page publication. Its primary

purpose seems to be to help medically-oriented health centers "expand services and implement effective marketing strategies to attract and retain more patients" (flier). The sample issue focuses on bone densitometry for assessment of osteoporosis and reimbursement for the costly equipment, hiring of women physicians, and "fast-track" mammography.

**WOMEN'S HEALTH ISSUES** 1991- . Ed.: Warren H. Pearse, M.D. 4/yr. \$42 (indiv.); \$84 (inst.). Single copy: \$27. ISSN 1049-3867. Journals Fulfillment Dept., Elsevier Science Publishing, 655 Avenue of the Americas, New York, NY 10010. (Issue examined: v.3, no.3, Fall 1993)

The Jacobs Institute, "an independent, nonprofit membership organization founded in 1990 by the American College of Obstetricians and Gynecologists," proclaims their publication to be "the only journal devoted exclusively to women's health issues" [Eds. note: Haworth Press' *Women & Health* and Taylor & Francis' *Health Care for Women International* might disagree with such a claim]. The publisher (Elsevier) devotes the sample issue to coverage of abortion, from "The Politics of Abortion" (Michele McKeegan) and "Religion and Abortion" (Frances Kissling) to "Antiabortion Violence: Causes and Effects" (Barbara Radford and Gina Shaw) and "Mifepristone (RU 486) for Induced Abortion" (David A. Grimes).

**WOMEN'S PHILANTHROPY** 1993- . Ed.: Andrea Kaminski. 4/yr. \$40 (or more). ISSN 1071-510X. 1300 Linden Dr., Madison, WI 53706-1575. (Issue examined; v.1, no.2, Fall 1993)

This quarterly comes from the National Network on Women as Philanthropists, a part of the School of Family Resources and Consumer Sciences at the University of Wisconsin-Madison. Articles in this issue include: "Women and Wealth," "Women Who Make a Difference," plus updates on women's philanthropy groups, news of Cornell's women philanthropists council, and a "featured philanthropist."

## SPECIAL ISSUES OF PERIODICALS

**AFRICAN AMERICAN REVIEW** v.27, no.3, Fall 1993: "Women's Culture Issue." Ed.: Joe Weixlmann. \$20 (indiv.); \$42 (inst.). Add \$7 for foreign subsc. Single copy: \$10. ISSN 1062-4783. Dept. of English, Indiana State University, Terre Haute, IN 47809. (Issue examined)

Though there is no introductory essay or commentary, the issue examines the work of African American women writers and filmmakers: Sherley Anne Williams (Ashraf H.A. Rushdy); Harriet Wilson (Cynthia J. Davis); Gloria Naylor (Susan Meisenhelder); Toni Morrison (Jane Kuenz, Patricia Hunt); Angelina W. Grimké (William Storm); Toni Cade Bambara (Margot Anne Kelley); and filmmaker Carmen Coustaut (Patricia Ferreira). Poetry and book reviews complete the 158-page issue.

**ALTERNATIVES** v.18, no.1, Winter 1993: "Feminists Write International Relations." Ed.: Christine Sylvester. \$32 (indiv.); \$68 (inst.). Outside U.S. and Canada: add \$6 (surface), \$16 (air). Single copy: inquire. ISSN 0304-3754. Lynne Rienner Publishers, 1800 30th St., Boulder, CO 80301. (Issue examined)

Partial contents: "Middle East Politics Through Feminist Lenses: Toward Theorizing International Relations from Women's Struggles" (Simona Sharoni); "Citizenship, Nationality, Gender, and Class in Southern Africa" (Rudo Gaidzanwa); "The Gender Dimension of Democratization in Kenya: Some International Linkages" (Maria Nzomo); "And the Walls Come Tumbling Down?: A Feminist View from East Berlin" (Soja Fiedler, as told to Christine Sylvester); "Riding the Hyphens of Feminism, Peace, and Place in Four- (or More) Part Cacophony" (Christine Sylvester).

**APPLIED PSYCHOLOGY: AN INTERNATIONAL REVIEW** v.42, no.4, October 1993: "Women in Management." Guest eds.: Esther Greenglass, Judi Marshall. £35 (indiv., European Economic Community), \$74 (indiv., U.S.), £39 (indiv., elsewhere); £89 (inst., EEC), \$176 (inst., U.S.), £93 (inst., elsewhere). Lawrence Erlbaum Associates, c/o The Distribution Centre, Blackhorse Road, Letchworth, Herts SG6 1HN, UK. (Issue examined)

Among the articles: "An International Perspective on the Barriers to the Advancement of Women Managers" (Nancy J. Adler); "Changing the Status of Women in Management" (Barbara A. Gutek); "Career Priority Patterns Among Managerial and Professional Women" (Ronald Burke & Carol McKeen); "Women Managers in the People's Republic of China: Changing Roles in Changing Times" (Karen Korabik); "Discovering an Alternative View of Managing: A Study with Singaporean Women Managers" (David Sims & Jean Siew-Kim Lee).

*INSCAN* v.6, no.2/3, November 1992: special issue on women and children refugees. Ed.: Ivana Filice. U.S.\$17.50. Single copy: U.S.\$3.50. ISSN 0845-2466. International Settlement Canada, Research Resource Division for Refugees, Centre for Immigration and Ethno-Cultural Studies, Carleton University, Ottawa, K1S 5B6, Canada. (Issue examined)

Contents of this bilingual English/French journal issue: "Somali Refugee Women in Canada" (Zeinab Adan); "Education Wife Assault: One Feminist Vision of Change"; "Women Refugees: Claims of Persecution in Canadian Law" (Annie Bélanger); "The Case of Ward v. Minister of Employment and Immigration: Its Implications for Refugee Women and Children" (Lori Pope); "Women and Children First: The Needs of Women and Children in Disasters and Emergencies" (Christine Vincent); "Cold, White and Alien: Experience of Migration Among South Asian Children and Young Adults" (Fauzia Rafiq).

*PRAIRIE SCHOONER* v.67, no.4, Winter 1993: "Canadian Women Writers." Ed.-in-Chief: Hilda Raz. \$20 (indiv.); \$22 (libraries). Single copy: \$6.45. ISSN 0032-6682. 201 Andrews Hall, University of Nebraska, Lincoln, NE 68588-0334. (Issue examined)

After soliciting writers via literary journals, newsletters, and letters, *Prairie Schooner* pulled together this collection of prose and poetry representing both new and well-known voices of Canadian women. In addition to an interview with Margaret Atwood and pieces by Frances Itani and P.K. Page, there is work by Stephanie Bolster, Di Brandt, Connie Gault, Jennifer Footman, Deborah Eibel, Alice Lee, Sharon Butala, Laura Lush, Rhea Tregebov, Kristjana Gunnars, Patience Wheatley, Gertrude Story, and many others.

*SOUTH CENTRAL REVIEW* v.9, no.4, Winter 1992: "Johnson and Gender." Guest ed.: Charles H. Hinnant. \$25 (joint members of South Central Modern Language Association); \$20 (full professors); \$15 (associate and assistant professors); \$10 (graduate students, retirees); \$25 (inst.). Membership information: Richard Critchfield, Executive Director, SCMLA, Dept. of English, Texas A&M University, College Station, TX 77843-4227. Institutional subscribers: Eduardo Urbina, Dept. of Modern & Classical Languages, Texas A&M University, College Station, TX 77843-4238. (Issue examined)

Contents: "The Myth of Johnson's Misogyny: Some Addenda" (Donald Greene); "Samuel Johnson and Elizabeth Carter: Pudding, Epictetus, and the Accomplished Woman" (Claudia Thomas); "'Guarded with Fragments': Body and Discourse in *Rasselas*" (Tara Ghoshal Wallace); "Hester Piozzi, Italy, and the Johnsonian Aether" (John A. Dussinger); "James Boswell's Ms. Perceptions and Samuel Johnson's Ms. Placed Friends" (Bonnie Hain and Carole McAllister); and "Negotiating the Past, Examining Ourselves: Johnson, Women, and Gender in the Classroom" (Catherine N. Parke).

## CEASED PUBLICATION

*BROOMSTICK* v.1, no.1, November 1978 - [v.15, no.4,] Autumn 1993. Eds.: Mickey Spencer and Polly Taylor. 3543 18th St. #3, San Francisco, CA 94110. (Information from last issue.)

*HEALTHSHARING* v.1, November 1979 - v.14, no.2, Summer/Fall 1993. Eds.: Collective. Women Healthsharing, Inc., 14 Skey Lane, Toronto, Ontario, M6J 3S4, Canada. (Information from publisher.)

*WLW JOURNAL* v.1, no.1, 1976 (as *WLW Newsletter*); v.5, 1980 - v.16, no.4, Winter 1994. Ed.: Audrey Eaglen. ISSN 0272-1996. McFarland, Box 611, Jefferson, NC 28640. (Information from editor.)

## TRANSITIONS

*ISIS WICCE* has moved from Geneva, Switzerland to Kampala, Uganda. Their publication *Women's World* (see regular issues of *Feminist Periodicals*) has been somewhat delayed by the move but should be back on a regular schedule at this point. The new address: Isis-WICCE, Box 4934, Kampala, Uganda.

■ L.S.

## ITEMS OF NOTE

A new report titled *WOMEN FACULTY AT WORK IN THE CLASSROOM, OR WHY IT STILL HURTS TO BE A WOMAN IN LABOR*, by Bernice Resnick Sandler, documents how students treat men and women faculty differently. The report contains over seventy pragmatic recommendations to help administrators as well as women and men faculty members improve the chilly climate for women. Single copies cost \$5.00. (Bulk rates are also available.) Write to the Center for Women Policy Studies, 2000 P Street, NW, Washington, DC 20036. Phone: 202-872-1770. Fax: 202-296-8962.

*INTERNATIONAL OVERVIEW OF WOMEN AND HEALTH* is a new packet from Boston Women's Health Book Collective that contains articles on the status of women, health and development, women and multinational industries, and more. Also included are resources on health and a list of health groups. Contact the Boston Women's Health Collective, P.O. Box 192, Somerville, MA 02144.

Produced by the Alternative Women-In-Development working group, *BREAKING BOUNDARIES: WOMEN, FREE TRADE, AND ECONOMIC INTEGRATION* is a twelve-page brochure addressing topics on NAFTA and why free trade is a women's issue. Individual copies can be purchased for \$1.50, with discount rates for bulk orders. Make checks payable to Alt-WID c/o the Center of Concern. Orders should be addressed to Alt-WID c/o Center of Concern, 3700 - 13th Street NE, Washington, DC 20017.

*WOMEN FOR A HEALTHY PLANET*, developed by the Women's Environment & Development Organization, is an international network of strong, active women and a significant voice in the operations of the U.N. The "Women for a Healthy Planet" program aims to work on a more grassroots level, urging local women to write for the WEDO Community Report Card, and join the network. Contact WEDO, 845 Third Avenue, 15th Floor, New York, NY 10022. Phone: 212-759-7982. E-mail: wedo@igc.org.

Transcripts from the *NOMINATION OF JUDGE CLARENCE THOMAS TO BE ASSOCIATE JUSTICE OF THE SUPREME COURT OF THE UNITED STATES, HEARINGS: PARTS 1-4* are available from

the U.S. Government Printing Office. Part 4 of this set, October 11, 12, and 13, 1991, contains Anita Hill's testimony. Cost is \$32.00; the stock number is 52-070-06896-5. Contact Kathryn McConnell, U.S. Government Printing Office, Mail Stop SM, Washington, DC 20401. Phone: 202-512-2428.

Reprints of the article *MENTORING: FROM A FEMALE PERSPECTIVE* out of the newsletter *Mentor* are available for \$2.00. Joann Keyton of Memphis State University reports in-depth on a study of mentoring as it affects women. She argues that women should look beyond the male version of mentoring. For reprints, send check or money order to Mentor, P.O. Box 4382, Overland Park, KS 66204.

From Jarndyce Antiquarian Booksellers, catalogs 94 and 95 are each titled *BOOKS BY, ABOUT, AND FOR WOMEN 1800-1920*. No.94 includes authors A-L, No.95 authors M-Z. All items are London-published and in good condition unless otherwise stated. To order (\$25.00 for four catalogs by air mail), or for more information, write to Janet Nassau, Jarndyce Antiquarian Booksellers, 46 Great Russell Street, Bloomsbury, London WC1B 3PA England.

*AARP PUBLIC BENEFITS OUTREACH PROJECT* helps interested people or organizations launch their own outreach program by supplying the materials needed. Sponsored by the American Association of Retired Persons, the program is committed to helping older people, especially women, learn about and sign up for benefits that will help them meet basic human needs for food, shelter, and health care. For an "Information Pak" or application, write to American Association of Retired Persons, 601 E Street, NW, Washington, DC 20049. Phone: 202-434-2277.

The first national phone-referral service for businesswomen, *900-73-SELECT*, can be used to find a female lawyer, chiropractor, etc. The annual cost to list a business is \$40.00. Callers pay \$3.00 for the first minute, \$2.00 for each additional minute. Most listings at this point are in the New York metropolitan area, but businesses across the country are being added.

"Having It All: Managing Jobs and Children" by Nancy L. Marshall is one of the papers for sale in the *CENTER FOR RESEARCH ON WOMEN WORKING PAPERS FALL/WINTER 1993/1994 CATALOG*. Among other titles: "The Relationship Between Job Experiences and Emotional Distress: A Structural Equation Approach," "How Schools Can Stop Shortchanging Girls (and Boys): Gender-Equity Strategies," and "Diversity in Racial and Ethnic Self-Identification: Intergenerational and Developmental Issues." Most papers cost \$9.00 each. For a catalog, write to Center for Research on Women, Clement Hall, Memphis State University, Memphis, TN 38152.

*JOSEI* will be the new written character for women in the Japanese language. *Fujin*, the traditional character, derived from an image of a person with a broom, carries the meaning of a "woman bride" or one married into her husband's family. *Fujin* is being replaced by a more gender-neutral term for woman, *josei*. The Ministry of Labor has announced that it will soon use *josei* in all official documents.

A new book by Nahid Toubia, *FEMALE GENITAL MUTILATION*, lays out the basic medical and health facts about female genital mutilation and summarizes what is known about the global prevalence of clitoridectomy and infibulation. This 48-page book costs \$7.95 and can be obtained from Women, Ink., 777 United Nations Plaza, New York, NY 10017.

*AFRICAN-AMERICAN WOMEN IN THE SCIENCES AND RELATED DISCIPLINES* is the latest issue (TB 93-4) from the *LC Science Tracer Bullet Series*. This guide lists sources chronicling the contributions of African-American women in science, technology, medicine, and related disciplines. Check your library's general or government documents collection or request the TB 93-4 issue from Library of Congress, Science and Technology Division, Washington, DC 20540.

■ R.B.

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## ***WISCONSIN BIBLIOGRAPHIES IN WOMEN'S STUDIES***

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*FEMINIST PERSPECTIVES ON THE ETHIC OF CARE* by Virginia Dudley is a new title in the Women's Studies Librarian's series *Wisconsin Bibliographies in Women's Studies*. Virginia's starting point is Carol Gilligan's work on moral development, beginning with the publication of *In a Different Voice* (1982). The fourteen pages of citations and descriptive annotations should be useful to students and researchers in many fields, including philosophy, women's studies, and the helping professions.

Another new title in the series, *WISCONSIN WOMEN'S HISTORY: A BIBLIOGRAPHY*, is a sixteen-page listing by Phyllis Holman Weisbard that builds on "Wisconsin Women: A Bibliographic Checklist" prepared by Women's Studies Librarian Linda Parker in 1981. Included are citations to general works, selected sources on individual Wisconsin women, and descriptions of archival resources. For a free print copy of these titles (or any others in the series), write to Women's Studies Librarian, 430 Memorial Library, 728 State St., Madison, WI 53706; phone 608-263-5754; or send an email request to wiswsl@macc.wisc.edu. These two titles and several others are also available via the Internet gopher system (see article on pp.18-22).

## BOOKS RECENTLY RECEIVED

- THE ABC-CLIO COMPANION TO WOMEN IN THE WORKPLACE.** Schneider, Dorothy & Schneider, Carl J. ABC-CLIO, 1993.
- AMAZON STORY BONES.** Frye, Ellen. Spinsters Ink, 1993.
- AMERICAN WOMEN HUMORISTS: CRITICAL ESSAYS.** Morris, Linda A., ed. Garland, 1994.
- AND STILL WE RISE: FEMINIST POLITICAL MOBILIZING IN CONTEMPORARY CANADA.** Carty, Linda. Women's Press, 1993.
- BE AN OUTRAGEOUS OLDER WOMAN: A R.A.S.P.: REMARKABLE AGING SMART PERSON.** Jacobs, Ruth Harriet. Knowledge, Ideas & Trends, 1993.
- THE BLACK CHRIST.** Douglas, Kelly Brown. Orbis, 1994.
- THE BLACK WOMAN'S GUMBO YA-YA: QUOTATIONS BY BLACK WOMEN.** Jewell, Terri L., ed. Crossing, 1993.
- THE BOSS SHOULD BE A WOMAN: HOW WOMEN CAN MANAGE THEIR WAY TO THE TOP AND COMPROMISE NOTHING: HOW TO SUCCEED BECAUSE YOU ARE A WOMAN.** McAllen, Jack. Blue Dolphin, 1993.
- BOSTON MARRIAGES: ROMANTIC BUT ASEXUAL RELATIONSHIPS AMONG CONTEMPORARY LESBIANS.** Rothblum, Esther D. & Brehony, Kathleen A., eds. University of Massachusetts Press, 1993.
- CANADIAN WOMEN WRITING FICTION.** Pearlman, Mickey. University Press of Mississippi, 1993.
- CHALLENGING TIMES: THE WOMEN'S MOVEMENT IN CANADA AND THE UNITED STATES.** Backhouse, Constance & Flaherty, David H., eds. McGill-Queen's University Press, 1992.
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