

The University of Wisconsin System

Feminist Collections



A
Quarterly of
Women's
Studies
Resources

WOMEN'S
STUDIES



LIBRARIAN

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Women's Studies Librarian

Feminist Collections

A Quarterly of Women's Studies Resources

Women's Studies Librarian
University of Wisconsin System
430 Memorial Library
728 State St.
Madison, WI 53706

Phone: 608-263-5754
Fax: 608-265-2754
Email: wiswsl@library.wisc.edu
Website: <http://www.library.wisc.edu/libraries/WomensStudies/>

Editors: Phyllis Holman Weisbard, JoAnne Lehman

Line drawings (pp.ii, 2, 44): Miriam Greenwald

Graphic design assistance: Dan Joe

Staff assistance: Lynne Chase, Teresa Fernandez, Ingrid Markhardt, Mary Photenhauer, Katie Roberts

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Numerous bibliographies and other informational files are available on the Women's Studies Librarian's World Wide Website, <http://www.library.wisc.edu/libraries/WomensStudies/> You'll find information about the office, tables of contents and selected full-text articles from recent issues of *Feminist Collections*, many *Core Lists in Women's Studies* on such topics as aging, feminist pedagogy, film studies, health, lesbian studies, mass media, and women of color in the U.S., a listing of *Wisconsin Bibliographies in Women's Studies*, including full text of a number of them, and links to hundreds of other selected websites and databases on women and gender.

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FROM THE EDITORS

April 7, 2003. Three weeks into spring, and we've got a snowfall that convinced me to turn around and come home when I was halfway to work this morning. Perhaps I'm more easily intimidated by wintry road conditions than most drivers in Wisconsin, but there *was* a bus sliding backward on the hill ahead of me. I guess there couldn't be a better time to work on the Winter issue of *Feminist Collections*.

As you'll see, we're introducing a year-long — or longer, if we're lucky — theme for reviews: religion and feminism. Professor Lori Rowlett, in the introductory essay beginning on page 3, explains why and how we're approaching this huge topic here and now. Two book reviews follow, and we hope to include at least one more in every issue for as long as reviewers keep signing up. We have plenty of subtopics and plenty of resources still to be reviewed!

April 28, 2003. Three weeks later, and I worked sleeveless in the garden over the weekend, in temperatures that reached the high seventies. My four-year-old goddaughter is confused about what season it is. Perhaps *Feminist Collections* readers are confused, too; but yes, this is still our Winter issue.

Also in this issue, Professor Carmen Faymonville analyzes two recent texts on feminist pedagogy. Both Berenice Fisher and Ellen Messer-Davidow, Faymonville says, “[ask] more questions than they answer” as they “seek to define what, how, when, where, and why feminist discourses circulate in the academy in the ways they do.” Her indepth review of *No Angel in the Classroom: Teaching Through Feminist Discourse* and *Disciplining Feminism: From Social Activism to Academic Discourse* begins on page 5.

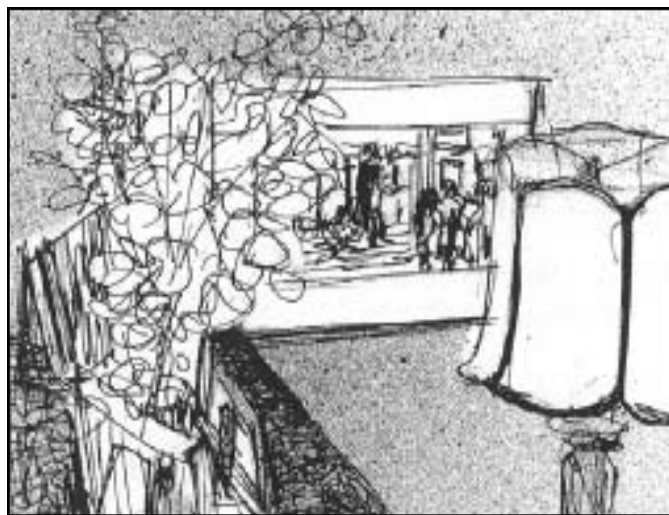
As promised, Mhaire Fraser has pulled together another zine review (see pp.31-33), this time introducing “cut and paste” or “bedroom” publica-

tions, which, she reminds us, are all to be celebrated, even those that seem unfocused or don't exemplify great writing on globally significant issues: “The idea... is that women get their say, whatever that say is. This is huge.” This column will appear regularly, or whenever we have enough zines in hand to warrant the space and Mhaire's time. Pass this along to the “grrrls” in your classes, library, or family.

We were saddened this winter to learn of the death of Esther Lanigan — formerly Esther Stineman — the “founding mother” of this office. Sue Searing offers a tribute to Esther and her groundbreaking contributions to women's studies librarianship, beginning on page 1.

Until next season (whatever you think that is), keep reading, watching, and searching. If you attend the NWSA meeting in New Orleans, please stop by and see me in the exhibit hall.

○ J.L.



Miriam Greenwald

IN MEMORIAM: ESTHER LANIGAN

by Sue Searing

Esther Franco Lanigan, the first Women's Studies Librarian for the University of Wisconsin System, passed away in Monument, Colorado, on December 29, 2002. Learning of her death, I looked back on the growth of feminist scholarship in Wisconsin, the evolution of a women's studies specialization within the library profession, and the course of my own career. In all these areas, Esther had enormous influence.

When Esther held the UW position, her surname was Stineman and her title was "Women's Studies Librarian-at-Large." The "at-large" moniker signified her responsibility to support emerging women's studies programs and the libraries that served them on the twenty-six campuses that had been merged administratively into the UW System. In less than two years, Esther laid the groundwork for the office's core services and set a course that has held for a quarter-century.

A colleague at the University of Wisconsin–Madison Libraries, where Esther was headquartered, once described her to me as "the red-headed blur." She kept up an astonishing pace of travel and work. In addition to nurturing relationships with librarians on the various campuses and advising them on collection development, Esther gave them tools to work with, such as the Women's Studies Union List, a catalog of books held throughout the UW System. "Where Are the Women?," a four-part slide-tape series that she produced (with technical help from UW–Stout), articulated the principles of feminist scholarship and strategies for finding information. She subscribed to catalog cards from the Library of Congress for books by and about women, photocopied them, and distributed them as proto-bibliographies; this service was the precursor of *New Books on Women & Feminism*.

Esther's broad knowledge of relevant sources in the disciplines, as well the burgeoning literature on feminist theory and the women's movement, was captured in *Women's Studies: A Recommended Core Bibliography* (Libraries Unlimited, 1979, 670 pp.). The volume became an indispensable reference tool for librarians everywhere, who praised its critical and comparative annotations. Esther proved the value of a

multi-campus specialist librarian position and helped to put the UW on the map as a leader and innovator in women's studies. By carefully documenting the emerging scholarly and activist literature, Esther built some of the first components of the information infrastructure that underlies women's studies today. Perhaps most important, she hired and mentored Cathy Loeb, who stayed on through two more librarians and left an indelible stamp of editorial excellence on the office's publications.

Esther understood the power of feminist networking, and for that I personally am extraordinarily grateful. I was introduced to Esther at the ALA midwinter conference in Washington, DC, in January 1977, at a time early in my career when I was still struggling to meld my feminist politics with my first job as a professional librarian at Yale. From afar, Esther was a role model and an inspiration.

Esther left Wisconsin for a more settled life in Colorado with her husband, Charles Hinkle — but only for a while. In 1980, she published another pathbreaking reference work, *American Political Women: Contemporary and Historical Profiles*. Before long, she was enrolled as a doctoral student in Yale's American Studies program, and so our paths would occasionally cross. One afternoon, at the opening of an exhibit of art depicting women, Esther mentioned that the librarian who had succeeded her at Wisconsin, Linda Parker, would be leaving for a new position in Nebraska. Did I, she asked with a twinkle in her eye, know anyone who might be interested in the job? After I was hired at Wisconsin, I had numerous opportunities to silently thank both Esther and Linda for the solid, well-run program I had inherited and the warm welcome I received from women around the state.

The story doesn't end there. In the mid-1980s, Esther, Cathy, and I collaborated on a sequel to *Women's Studies: A Recommended Core Bibliography*. It was a difficult collaboration at times. Cathy and I were in Madison, while Esther commuted between New Haven, Connecticut, and Monument, Colorado. Email was not yet common, so we shipped books and manuscripts across the country. As we were frantically writing annotations, rushing to complete

the work before the contract deadline and the end of our NEH grant, Esther underwent surgery to remove a brain tumor. Despite stress and major illness, the final product was a book that we were all proud to have coauthored.

Recovering from her surgery, Esther completed her Ph.D. and took a faculty position at William and Mary. Her dissertation became a book, *Mary Austen: Song of a Maverick*, published by the Yale University Press in 1989 and reissued by the University of Arizona Press in 1997. Tragically, her cancer came back. She is remembered at William and Mary, where she was a faculty member from 1988 to 1995, as a dedicated teacher who freely shared her expertise. She is remembered at Wisconsin as an indefatigable,

highly creative librarian who built an internationally renowned program from the ground up. But I will always remember her as the first women's studies librarian I ever knew, a scholar and doer in whose footsteps I was privileged to follow.

[Sue Searing was the University of Wisconsin System Women's Studies Librarian from 1982 to 1991. She is currently the Library & Information Science Librarian at the University of Illinois, Urbana-Champaign.]

Note: A slightly different version of this essay will appear in the newsletter of the Women's Studies Section of the Association of College & Research Libraries.



INTRODUCING THE WOMEN AND RELIGION REVIEW SERIES

by Lori Rowlett

As recently as ten years ago, when I mentioned religion and feminism together, people would ask, “Isn’t that a contradiction in terms?” Suppressing a sigh, I would begin at the beginning with an explanation of how women had begun to challenge their subordinate positions within various religious traditions. Today, such a large body of work has been produced on feminism and religion, I would hardly know where to begin. Women are transforming their traditions—or giving up on that and creating new ones.

When Phyllis Holman Weisbard and her co-editor JoAnne Lehman approached me with the idea of a book review series on women and religion, I recognized it as an idea whose time had arrived. While the problem a decade ago was a dearth of materials, the problem today is exactly the opposite: so many new and interesting books on women and religion are coming out every month, we had to come up with ways of grouping them into manageable categories.

We decided to begin at the most obvious starting point, with introductory textbooks and anthologies. A review of five such works, by theologian Charlene Burns, appears in this issue. Also in this issue we have included Deborah Louis’s review of nineteenth-century feminist critiques of Christianity, equally germane to opening the dialogue since two of the books reviewed, Matilda Joslyn Gage’s *Woman, Church and State* and Elizabeth Cady Stanton’s *The Woman’s Bible*, helped to set the parameters of debate regarding religion for first-wave American feminism. Louis’s review also includes

Kathi Kern’s *Mrs. Stanton’s Bible*, which concerns the same era and places some of the events in historical perspective.

We would like to follow these with reviews that cover the major religions of the world: Judaism, Buddhism, Hinduism and so on—by scholars with specialized knowledge of each field. We are actively seeking reviewers to take up these topics.

In the Spring issue, Sara Meirowitz will review young women’s stories of their religious or spiritual journeys to and from many of the major religions. The books under review include *Bare Your Soul: The Thinking Girl’s Guide to Enlightenment*, a collection of essays from Seal Press, and *Girl Meets God: On the Path to a Spiritual Life*, by Lauren Winner. In the Summer issue, Alice Keefe will review several American Buddhist women’s memoirs and “personal quest” stories.

Some topics, however, do not fall so neatly into traditional categories. What about women’s fight for ordination, for example? We debated whether to examine books on the issue within each separate religious tradition—Judaism, Catholicism, the African American Church, or whatever—or to group them together to highlight the commonalities of women’s struggles across boundaries. We hope to engage a reviewer to do the latter.

Still other topics fall outside the world’s established religions altogether. *Feminist Collections* did an issue many years ago that reviewed books on the feminist spirituality movement, with a

focus on what is commonly called neopaganism. Beginning in the late 1970s, many women, finding their own religions irredeemably filled with masculine imagery and resistant to change, followed Mary Daly’s exodus out of the established religious institutions in search of a woman-centered spirituality and sought to create their own new religions. Although the Western religions banned goddesses as remnants of a degenerate polytheism, women began to find deities made in their own (female) image in mythology from around the world.

Male scholars had long considered the earth-centered polytheisms of indigenous people to be an inferior “primitive” stage in the development of religion. Inevitably, they theorized, the “superior” and “sophisticated” monotheisms would replace the “savagery” of religions closely tied to nature and its processes. Feminist the-a-logians (replacing the male “the-o” with the feminine “a” ending) reversed the values of male theologians, arguing that the separation from nature fostered by Western modes of thought, including religious thought, has caused the environmental crisis in which we find ourselves today; and that the masculine model of domination and conquest of nature has to be reversed and replaced with a recognition that nature is not inert matter to be used, or used up. It is alive; one could even say that it (she?) is life itself, and therefore sacred.

Along with connection to the earth, women's spirituality has emphasized connection of people with each other. The wave of spirituality that grew up with second-wave feminism tended to valorize women's difference from men, identifying women as kinder, gentler, less hierarchical, and less exploitative. Subsequent scholarship has problematized the picture of a cohesive women's culture by pointing out the differences between women.

Early on in the feminist spirituality movement, Audre Lorde questioned Mary Daly's focus on goddesses of (white) European origin. Immediately afterward, books began to include goddesses from many different cultures: African, Asian, Native American, Pacific Islander, Australian Aboriginal. The main problem with some of the books from that period, especially those written for the popular market, was that the goddesses were isolated from their larger cultural and religious contexts. For example, a reader might learn about a Hindu goddess without learning how she fit into Bhakti Yoga in Hinduism or even realizing that Hinduism as practiced by most people in India today is a deeply patriarchal

religion. Hindu women have their own struggles for equality, unique to their tradition. Books with a smorgasbord of goddesses divorced from their contexts fail to take other

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cultures seriously. Recent works have questioned some of the earlier biases.

Meanwhile, the feminist spirituality movement has developed other branches. Many women (in Western cultures and elsewhere) have elected to remain within their religious traditions, attempting to transform them from inside. Rather than diverging from the goddess movement, however, women in Christianity, Judaism, and other established religions have influenced and been influenced (perhaps even nourished) by the neopagans. Points of convergence can be seen in theologians like the Catholic Rosemary Radford Ruether and the Protestant Sallie McFague, both of whom seek to create a more earth-friendly Christian theology. A similar transformation is taking place within Judaism's "eco-kosher" movement, with books like Ellen Bernstein's *Ecology and the Jewish*

Spirit: Where Nature and the Sacred Meet (Jewish Lights Publications, 2000). Monotheism, these scholars argue, need not be anathema to love of the earth.

Scholarship today includes many such convergences, while at the same time taking seriously the very real differences between diverse cultures. Our challenge is to do justice to the

subtle distinctions, without losing sight of the similarities in women's situations with regard to religion. We hope that in this review series we can lay open both the commonalities and the diversity of women's experience, as seen in the many resources coming out today on women's religion and spirituality.

[Lori Rowlett has a Ph.D. in Religious Studies from Cambridge University in England and a Master of Theological Studies degree from the Perkins School of Theology at Southern Methodist University in Dallas. She has taught Religious Studies at the University of Texas at Dallas, Southern Methodist University, Iowa State University, the College of William and Mary, and Christopher Newport University, Virginia, and is currently on the faculty of the Women's Studies Program and the Department of Philosophy and Religious Studies at the University of Wisconsin-Eau Claire. She lives with her partner Sherri and four dogs.]

BOOK REVIEWS

RESOURCES FOR TEACHING “WOMEN AND RELIGION”: FIVE READERS

by Charlene P.E. Burns

Elizabeth A. Castelli, ed., with Rosamond C. Rodman, *WOMEN, GENDER, RELIGION: A READER*. New York: Palgrave, 2001. 550p. bibl. \$89.95, ISBN 0-312-24004-X; pap., \$27.95, ISBN 0-312-24030-9.

Nancy Auer Falk & Rita M. Gross, eds., *UNSPOKEN WORLDS: WOMEN'S RELIGIOUS LIVES*. Belmont, CA: Wadsworth, 2000 (3rd ed). 310p. bibl. ill. pap., \$43.95, ISBN 0-534-51570-3.

Darlene M. Juschka, ed., *FEMINISM IN THE STUDY OF RELIGION: A READER*. London & New York: Continuum, 2000 (cloth), 2001 (pap.). 693p. bibl. index. \$107.95, ISBN 08264-4726-0; pap., \$29.95, ISBN 0-8264-4727-9.

Nancy Nason-Clark & Mary Jo Neitz, eds., *FEMINIST NARRATIVES AND THE SOCIOLOGY OF RELIGION*. Walnut Creek, CA: AltaMira, 2001. 141p. bibl. \$59.00, ISBN 0-7591-0197-3; pap., \$19.95, ISBN 0-7591-0198-1.

Lucinda Joy Peach, *WOMEN AND WORLD RELIGIONS*. Upper Saddle River, NJ: Prentice Hall, 2002. 394p. bibl. index. pap., \$36.20, ISBN 0-13-040444-6.

In preparing to write this essay, I surveyed a number of syllabi for undergraduate courses in “Women and Religion” from a variety of colleges and universities. I wanted to see how others teaching these courses understand the subject and what emphases predominate: I thought perhaps this information would help target the texts reviewed. Among the twenty or so syllabi I perused were courses ranging from the 200 to the 400 level, with approaches ranging from specific to tremendously wide-ranging. One 300-level course, for example, approaches the topic from the perspective of gender and the body. Another (a 200-level course) promises to take a historical and comparative look at women’s self-understandings in religious traditions from Paleolithic times to the present day, with the goals of students achieving a grasp of the nature, role, and meaning of women in religious traditions, while evaluating what the instructor perceives as a shift

from woman-dominated religions to male-dominated practices and examining the distinctive aspects of women’s spirituality!

The variety of approaches to teaching these courses is a reflection of the state of feminist work on religion today. The emphases are broad, ranging from historical examination and revitalization to recovery of practices to ideological assessment. The breadth of concern is a reflection of the categories themselves: “women” and “religion” are abstract categories that resist the universalizing drift that is a necessary aspect of all survey courses. Likewise, the anthologies reviewed here take a variety of approaches to the question of “women” and “religion.” All acknowledge the problematic nature of universalizing and essentializing in speaking of women’s religious experience, although they succeed to varying degrees in avoiding these difficulties.

Women, Gender, Religion: A Reader is an important collection of twenty-seven previously published essays (except for one, Carol Christ’s short response to a critique by Miriam Peskowitz). This interdisciplinary anthology reflects the maturation of the field of women’s studies in that the essays challenge not only “women,” “gender,” and “religion” as categories, but also many of the ways feminists themselves have failed to recognize the problematic nature of their own discourse. Although the collection is aimed at the religious studies specialist, the editors’ interest in “politically and ethically engaged scholarly work” (p.21) makes this a significant resource for anyone engaged in women’s studies research or teaching. Many of the essays, because they assume theoretical comfort with the field, are beyond the reach of most undergraduates, but the

book raises such important questions that some of the essays ought to be included as supplemental readings for upper-division courses. Three such essays are summarized here.

Castelli's introductory piece, "Women, Gender, Religion: Troubling Categories, Transforming Knowledge," makes clear the agenda for the book. Castelli reviews the troubling nature of these categories, arguing that they must remain troubled/troubling if we are to be honest in our exploration of the issues. "Religion" is particularly troubling in that it complicates rather than simply reinscribes other categories of race, gender, and social class. The tendency among feminists to read "'religion' only as a form of constraint" and "the embrace of religious affiliations... primarily as a sign of false consciousness" has handicapped our understanding of the complexity of human experience (p.5).

The anthology is divided into five sections that focus on important theoretical issues aimed at challenging the "received wisdom." Part I, "Categories of Analysis and Critique: 'Gender,' 'Religion,' and 'Feminism,'" deals with the problems of universalizing and essentializing. Oyèrónké Oyewùmí's "The Translation of Cultures: Engendering Yorùbá Language, Orature, and World-Sense" is one that ought to be required reading in any course on women and religion. Oyewùmí exposes the damage that Western feminist universalizing of gendered language has done to cross-cultural understanding. Before English colonization, the social and linguistic world of Yorùbá culture was based on age, not gender. The language itself had no (and still has few) gendered distinc-

tions. Categories like brother/sister and son/daughter are nonexistent. Distinction is made, but on the basis of age: different words designate older and younger offspring or siblings. Anatomy does not define social roles in Yorùbá life. Western imposition of gendered thought has "made it difficult to present alternative ways of looking at anatomic sex-distinctions without pathologizing the female... Questions such as, Why are women victimized or subordinated? and, What is the gender division of labor? are not first-order questions in regard to Yorùbáland because [they] assume gender" (p.94). A proper study of the culture would ask about how difference is conceptualized and whether or not the body plays a role in this. These are vitally important points that ought to be made clearly and early in the academic study of feminist concerns.

Part II, "Origins, Identities and Appropriations," includes essays that probe the wistful search for utopian origins both of religions and of feminist critique. Helene P. Foley's "A Question of Origins: Goddess Cults Greek and Modern" carefully uncovers the problematic nature of present-day utopian myth-making among "spiritual feminists." Foley, taking the viewpoint of a classicist, reminds us that we simply do not have enough archaeological evidence to reconstruct Paleo/Neolithic societies. As a result, we cannot claim accuracy in interpreting religious symbols from prehistory. For example, the Paleolithic figurines so often said to be proof of the priority of goddess worship in fact offer no evidence in support of claims that they represent divinities (p.219). Foley shows how the authors of new myths based in ancient goddess cult mytholo-

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gies fail to recognize the ways those very myths were shaped by and served the patriarchal societies out of which they came.

In Part III, "Gender and Religious Experience: Interdisciplinary Approaches," variant readings of gender and religion through the lenses of psychoanalysis, queer and literary theory, and historical and anthropological research are explored. The aim here is to show that religious experience must be placed in context if it is to be read honestly. Part IV, "Gender, Religion, and Body Politics," explores the relation between religious discourse and social understandings of the body. The book ends with a single essay under the heading of Part V, "Gender and Religion in the Politics of the Academy": Judith Plaskow's 1998 Presidential Address to the American Academy of Religion explores the changing face of the academy and how its changes reflect societal, political, and economic realities. Plaskow does this in order to argue that feminist scholars must not give in to the tendency to separate the academic study of religion from "real life."

Darlene Juschka's *Feminism in the Study of Religion: A Reader* is the second volume of a series, *Controversies in the Study of Religion*. This excellent anthology is made up of thirty-one previously published articles on

method and theory rather than on application. A wide range of approaches is included, and what is striking here is the decision to include works by the not-so-famous. The introduction offers an excellent overview of the history of feminist thought — its rise, entry into the academy, and interaction with the field of religious studies. The text is well-organized into five parts, each with a concise introduction to the issues covered in that section of the book. Part I examines feminist theory and its intersection with the study of religion. Here we find essays on the biological and psychological bases for gender differences, womanist concerns, and issues related to language usage. Part II addresses the historical invisibility of “woman” in the study of religion and how this might be rectified. The critique of deprivation theory as an explanation for women’s participation in new religious movements is particularly well articulated.

Part III of the book examines issues related to feminist discourse. Bonnie J. Fox’s essay, “Conceptualizing ‘Patriarchy,’” raises important issues that ought to be examined in any survey or introductory course on women and religion. Other essays in this section explore how ethnicity and hierarchy have been dealt with in feminist discourse. Part IV investigates race, class, and sexuality in feminist discourse; and Part V examines the particular issues of gendered epistemologies in the feminist study of religion. Although the book as a whole is perhaps too theoretical for an undergraduate survey course on women and religion, the introduction and many of the essays would make for valuable supplemental reading.

Feminist Narratives and the Sociology of Religion was published in response to its editors’ perception that

little attention has been given to the feminist sociological exploration of religion. Aimed at exploring the interconnection between researcher, subject, and method, the book is a collection of essays both by leaders in the field and by newcomers. The autobiographical essays, which narrate how each writer came to the sociology of religion and how their own particular research interests evolved, are interesting in that they show how the questions have changed over time. The reader is invited, by virtue of the sequence of essays, to compare the paths of those involved in the beginnings of the field to the trajectory of research among new scholars. Questions once intensely contested, one sees, are now taken for granted, which underscores the changing nature of the field. While the book is interesting from this perspective and might be useful in a course on feminist sociology or on career trajectories in women’s studies, its specificity limits its usefulness.

The last two books considered here are most useful for a survey course. *Unspoken Worlds: Women’s Religious Lives* offers readings on a variety of topics, each specific to a particular tradition. The essays are written in a clear style that does not assume extensive knowledge of the field of women’s studies. Subjects covered include ritual practices, women’s rebellious expressions of faith, women’s experience in male-dominated traditions, myths of female power, and traditions of equality (a topic sometimes overlooked in feminist critiques of religion). The range of ancient and modern traditions included — Catholic and Protestant Christianity, various forms of Hinduism, Korean and Chinese shamanism, Judaism, African divination and

prophecy, Voodoo, the ancient Greek cult of Dionysus, Latin and Native American traditions, various expressions of Muslim faith, Tantric and Indian Buddhism — is impressive. In spite of its wide range, and perhaps because the essays are allowed to stand alone, the book succeeds in presenting the reader with a coherent study of the cultural diversity of women’s religious experience.

Lucinda Peach’s *Women and World Religions* is the only one of the books to have been consciously written as a textbook for a survey course. Because it does not assume prior knowledge, it would be good for lower-level courses. For example, the introduction defines such terms as androcentric, patriarchal, and sexist. The work’s goal is to “focus on ‘actual’ women, as opposed to goddesses or other images and symbols” because the “sexist and patriarchal” nature of religions has led to marginalization of women and their experiences of religion (p.2). Peach acknowledges the diversity of religious experience but, unfortunately, neither defines nor adequately negotiates the problems of universalizing and essentializing. Nor does she give enough attention to the difficulties that arise in attempting any survey of the so-called “world religions.” Further, we see in this text a case-in-point for Castelli’s critique of feminists who tend to read religion negatively, as a form of constraint. Most of the essays included in *Women and World Religions* speak of the struggle for voice; few speak of the particular ways women find spiritual fulfillment within the traditions.

Nine chapters cover Hinduism, Buddhism, “Other Asian Religious

Traditions,” Judaism, Christianity, Islam, “African Religions,” and “Goddess-Centered Religions.” Each chapter includes a one- or one-and-a-half-page overview of the tradition (far too brief), a section on the relation between female-gendered images and symbols and “real” women (which is odd, since the first paragraph of the book tells us the focus is only on “real” women), the relationship of women to the tradition, the changing status of women, and a selection of previously published essays by various authors chosen to elaborate on the aforementioned. The chapters end with lists of questions for discussion and resources for further study.

While any survey text is limited in how deeply it can cover its subject, there are a few problems with this book, not simply due to its broad range, that must be highlighted. There is unevenness in treatment of the introductory material, and some mistakes that are probably a function of the brevity of these sections. The Hinduism chapter incorrectly identifies the *Brahman* as one of the gods and the *Atman* as the “one God” of which all others are forms (p.15). In actuality, the *Brahman* is the Absolute, the Ultimate Reality. *Brahma* is the creator god, alongside *Vishnu*, the preserver, and *Siva*, the destroyer. *Atman* is the “life force” or eternal changeless reality, the *Brahman* that is present within all living things. In the Christianity chap-

ter, Peach incorrectly states that the canon of Scripture was “sealed together” at the end of the second century (p.202), when in fact the first listing of texts that matches the present-day canon doesn’t appear until the fourth century, and the canon remained fluid until the sixteenth century. In the Judaism chapter’s brief section on “Relationship Between Female-Gendered and Feminine Images and Symbols to ‘Real’ Women,” one might expect to find mention of the Shekinah, feminine aspect of divine spirit and “Bride of the Sabbath” imagery. But this is absent. Were one to use this book, careful attention to correct these mistakes through classroom lecture would be important.

Further, the tendency to universalize takes over in “Other Asian Religious Traditions” and “African Religions.” Grouped together in Chapter 4 are such divergent traditions as Confucianism, Taoism, Shinto, Japanese “New Religions,” “Folk Religions,” Jainism, and Burmese Spirit Cults. The introduction to the chapter on Africa does acknowledge the diversity of religion in Africa and notes the problem of scholarly ethnocentrism, but then it goes on to make generalizations about “religion in Africa” and “African religions.” Perhaps a more helpful approach would have been to resist generalizations, take the opportunity to discuss the troubling issues of univer-

salizing and essentializing, and merely examine one or two specific traditions.

Provided the instructor is aware of these limitations, Peach’s text could still be used in combination with one that incorporates more of the “positives” in women’s religious experience, like Falk and Gross’s *Unspoken Worlds*. The two texts, supplemented with additional materials, make useful resources for an undergraduate survey course in women and religion.

The texts reviewed here, like the syllabi perused in preparation for writing this essay, take a variety of approaches to feminist studies in religion. All are anthologies, which reflects the collaborative approach to scholarship in women’s studies. Their style ranges from the advanced — *Women, Gender, Religion: A Reader* — to the basic — *Women and World Religions*. The books, like the course outlines surveyed, range from global attempts to cover a wide range of disciplines to a very specific examination of the “state of the field” in a single discipline. Although none of them alone makes an excellent text for a survey course, all of them (to varying degrees) are useful preparation resources for the instructor and contain great material that can be used as supplemental reading for students.

[Charlene P. E. Burns, Ph.D., is Assistant Professor of Religious Studies in the Department of Philosophy and Religious Studies at the University of Wisconsin–Eau Claire.]

INTERPRETING EVE: GENDER POLITICS AND THE REPRESENTATION OF CHRISTIAN SCRIPTURE IN THE EVOLUTION OF WESTERN CULTURE

by Deborah Louis

Matilda Joslyn Gage, *WOMAN, CHURCH AND STATE* (orig. pub. 1893); with intro. by Sally Roesch Wagner. Amherst, NY: Humanity Books/Prometheus, 2002. 527pp. pap., \$22.00, ISBN 1-59102-007-7.

Elizabeth Cady Stanton, *THE WOMAN'S BIBLE* (orig. pub. 1895–1898); with fwd. by Maureen Fitzgerald. Boston: Northeastern University Press, 1993. 379pp. pap., \$16.95, ISBN 1-55553-162-8.

Kathi Kern, *MRS. STANTON'S BIBLE*. Ithaca, NY, & London: Cornell University Press, 2001 (cloth), 2002 (pap.). 288pp. pap., \$18.95, ISBN 0-8014-8288-7.

Critiques of the Christian theological tradition by nineteenth-century feminist Freethinkers became, early in the twentieth, one of the best-kept secrets of the American historical record. Their rediscovery at the approach of the twenty-first through determined efforts to “write women back into history” has been one of the most valuable contributions of contemporary feminist scholars and activists to the ongoing discourse of women’s liberation.

Thomas Jefferson wrote, in his *Notes on Virginia*: “I tremble for my country when I reflect that God is just.”¹ He was speaking in that instance of African slavery, the tolerance of which at the final ratification of the U.S. Constitution invalidated, to his mind, the “only firm basis” of both the Revolution and the new Republic—that the liberties for which the Revolution was fought, and which the delegates at Philadelphia risked rightful charges of treason to secure in the governing document for the new Republic, are God-given and “not to be violated but with His wrath.” To sanction the denial of these liberties for any class of persons, he reasoned, was a flaw in the rational underpinning of

the new nation that would sooner or later undermine fulfillment of the principles of natural right and self-governance on which it was (ostensibly) founded. In the social conflict that must inevitably arise from this contradiction, he continued, “The Almighty has no attribute which can take side with us in such a contest.”²

A century and a Civil War later, Matilda Joslyn Gage expanded upon this contradiction, offering similar arguments in respect to the status and condition of women. Her critique of institutional Christianity and its expression in civil law was first resurrected in 1980 by Persephone Press, with a foreword by Mary Daly, and is now back in mass publication thanks to the efforts of Sally Roesch Wagner, who contributed an introduction to the new edition, and the Matilda Joslyn Gage Foundation in Fayetteville, New York.

Originally published in 1893, Gage’s *Woman, Church and State* served as direct catalyst for Elizabeth Cady Stanton’s remarkable collaborative

project of examining those sections of the Bible that depicted or referred to women and re-presenting them in an interpretive light that was both more rational and more consistent with original biblical texts than the commonly accepted versions. Stanton’s work was published in two sections, the first in 1895 and the second in 1898.³ Republished in 1993 with a foreword by Maureen Fitzgerald (in yet another instance of resurrection a hundred years later!), *The Woman’s Bible* prompted contemporary feminist scholar Kathi Kern to undertake a long-overdue exploration of the scope and impact of religious dissent in the women’s movement of the suffrage era; this was published in 2001 as *Mrs. Stanton’s Bible*.

What a joy is *Woman, Church and State*! In Gage’s words:

This work explains itself and is given to the world because it is needed. Tired of the obtuseness of Church and State; indignant at the

injustice of both towards woman; at the wrongs inflicted upon one-half of humanity by the other half in the name of religion; finding appeal and argument alike met by the assertion that God designed the subjection of women, and yet that her position had been higher under Christianity than ever before: Continually hearing these statements, and knowing them to be false, I refuted them. (frontispiece)

She proceeds to do so in a systematic, eminently readable volume reminiscent of both Margaret Mead and Simone de Beauvoir in its clarity, its thorough historical grounding, and its comprehension of the dynamic relationship between culture, politics, and objective social conditions:

Crimes and criminals are built up and born because of the great wrong first done to mothers; they are the offspring of church and state. Science now declares crime to be a disease, but it has not yet discovered the primal cause of this disease. It is an inheritance from centuries of legalized crime against women, of which the church in its teachings is a prime factor...As I look backward through history I see the church everywhere stepping upon advancing civilization, hurling women from the plane of "natural rights" where the fact of her

humanity had placed her, and through itself, and its control over the state, in the doctrine of "revealed rights" everywhere teaching an inferiority of sex; a created subordination of woman to man; making her very existence a sin; holding her accountable to a diverse code of morals from man; declaring her possessed of fewer rights in church and in state; her very entrance into heaven made dependent upon some man to come as a mediator between her and the Savior it has preached, thus crushing her personal, intellectual, and spiritual freedom. (pp.508–509)

In both language and content, this book could have been written last week, responding, as it does in part, to intensifying mobilization of the Christian fundamentalist right in opposition to demands for a variety of social reforms, and to organizational and tactical rivalries within the suffrage movement that threatened its demise.

Gage identifies a number of major evolutionary distortions in translation and interpretation of biblical text, traces their application as the basis of civil law in Western Europe and the U.S., and describes the grievous consequences of this development for the status and condition of women and, consequently, for the substance of "Western civilization" itself. How differently this social enterprise would have progressed, she suggests, had God retained the Father-Mother definition, and Eve the Life or

Life-giving definition, more truly reflective of original Scripture. Making a clear distinction between "spirituality" and "religion," Gage does not challenge the fundamental Judeo-Christian story itself as a basis of faith and moral conduct. Rather, she traces the politicization of the story and points out that the resulting distortions were institutionalized in Church, mainstream theology, and State as a means of social control to create, solidify, and benefit a successfully constructed, propertied, male ruling class in both religious and civil life.

Gage begins with an anthropological survey of ancient matriarchal and gender-egalitarian societies. She contrasts the ways those societies integrated male and female into their God-concepts — with their resulting expressions in civil law and social consequences — with the ways post-Christian-ascension societies conceptualize God as wholly (no pun intended) male, with female as secondary, subservient and unclean. She makes a convincing case, which completed the process of her marginalization both within and outside of the suffrage movement (a process that had begun somewhat earlier with her "suspect" Native American sympathies and affiliation). As Wagner notes in the introduction to this edition, "*Woman, Church and State* stayed in print until 1917 and then was lost to history, as was its author" (p.21). While not as entirely "lost" as Gage, Stanton met a similar fate after *The Woman's Bible* was published.

Gage tackles head-on the ideas that Eve (female) was created as helpmeet to Adam (male) and that Eve's "weakness" caused humankind's ejection from Paradise; that motherhood "disqualifies" women for assuming civic responsibility; that women are

“supposed to” suffer through child-birth; that the Bible is a record of God’s word and that its various books were actually written by the prophets whose names they bear; that the status of women improved with the ascension of Christian (patriarchal) authority; and that there is any basis in Scripture for prohibitions against women speaking in church, serving in the ministry or elsewhere in public life, or controlling their own persons or property. She chronicles the exploitation and corruption fueled by the inventions of confession, the celibacy rule, and the gendered double standard of morality reflected in civil law:

It is impossible to write of the church without noticing its connection with the great systems of the world, during its course of life. The history of Christendom is the history of the myriad institutions which have arisen through its teachings, or that have been sustained by its approval. The world has not grown wise under it, except with a wisdom that is leading the purest humanitarian thought in a direction contrary to its footsteps. Slavery and prostitution, persecutions for heresy, the inquisition with its six hundred modes of torture, the destruction of learning, the oppression of science, the systematic betrayal of confiding innocence, the recognized and unrecognized polygamy of man, the denial to women of the right to herself, her thought, her wages, her children, to a share in the government which rules her, to an equal part in religious institutions, all these

and myriad more, are parts of what is known as christian civilization. (p.507)

All of these themes arise in the line-by-line scrutiny of Christian Scripture that Stanton subsequently undertook, and which led to similar conclusions: “There are many instances in the Old Testament,”⁴ Stanton wrote, “[w]here women have been thrown to the mob, like a bone to dogs, to pacify their passions; and women suffer today from these lessons of contempt, taught in a book so revered by the people” (II, p.16).

Yet both Gage and Stanton were optimistic in the extreme about the imminent potential of enlightened, scientific thinking to overcome long-held popular fictions that continued to defeat the simplest claims to social justice and the actualization of constitutional principles and protections. Both were sharply aware that structural success in achieving suffrage would be a hollow victory without corresponding change in the beliefs and perceptions that would ultimately govern how women would vote and what issues they would bring to the policy forum. For both, the vote was only meaningful as an instrument for substantive change; in itself it did *not*, contrary to what others just as fervently believed, constitute such a change. Stanton and Gage also agreed that the greatest obstacle to realizing the liberating potential of the vote was the Church’s socialization of women to believe their status and misery were ordained by God. As Stanton commented, “And yet women meet in convention and denounce ‘The Woman’s Bible,’ while clinging to the Church and their Scriptures. The only

difference between us is, we say that these degrading ideas of woman emanated from the mind of man, while the Church says that they came from God” (II, p.8).

One of the most interesting things about Stanton’s project was her use of what contemporary scholars would call “feminist process” in the development of her work. She recruited a committee of individuals (including Gage) representing a broad range of viewpoints and expertise to examine the same biblical passages and submit their comments, which were then distributed among the group for further review and dialogue. Although the completed work was clearly dominated by Stanton’s own thoughts, she included many of these other comments, attributed by initials, even where there was disagreement. The product was initially to be entitled *The Woman’s Commentary*, but that plan fell by the wayside due to pre-publication popularization of the more memorable, though potentially misleading, title *The Woman’s Bible* (I, p.139).

Although Stanton repeatedly referred to her own language as “plain English,” used with the stated intention of reaching the broadest possible spectrum of readers, her language was the Victorian English of the day, replete with terms such as “tergiversation,” “hagira,” “traduce,” and “verily,” which make for somewhat awkward contemporary perusal. Although Stanton herself was less “scholarly” than Gage, she assembled a unique and remarkable sourcebook in its catalogue of biblical woman-references, their substantive transformation over the

centuries by twists of English-language translation, and the juxtaposition of her own “common sense” conclusions and “what-if” storytelling with short essays by many of the most credentialed authorities of the day. The appendix to Part I, for example, offers a biographical profile of Julia Smith by Frances Ellen Burr, included because the revising committee used Smith’s translation, known to be more literal than the succession of other versions, “as their ultimate authority for the Greek, Latin and Hebrew text” (I, p.149). (Burr commented, “It is the only one ever made by a woman, and the only one...ever made by man or woman without help” as well [I, p.149]). It is also interesting that Stanton created a classification of biblical women she labeled the “no-name series” (II, p.25), for the simple reason that their stories are told with no reference to them by name, an omission she finds telling in itself.

Stanton’s prevailing theme, however, is one of simple logic: For clergy to point to Jael and Jezebel as examples of the need to beware of woman’s treachery, while ignoring the character and roles of the many other biblical women who served as lawgivers, prophets, and warriors, is a bit like pointing to Pharaoh and Judas and saying the lesson is to beware of men because they have a “naturally” faulty moral sense! There *are* lessons of good and evil to be gleaned from Christian Scripture, she stresses, but they in no way correspond to gender — rather, the choices of mortal men have created those illusions. She appeals to common sense and the shared experience of her contemporaries throughout,

remarking at one point, “If Miriam had helped to plan the journey across Canaan, it would no doubt have been accomplished in forty days instead of forty years” (I, p.103), and, at another:

Far into the eighteenth century in England, the clergy dragged innocent women into the courts as witches, and learned judges pronounced on them the sentence of torture and death...While women were tortured, drowned and burned by the thousands, scarce one wizard to a hundred was ever condemned...The same distinction of sex appears in our own day. One code of morals for men, another for women. (I, pp.93–94)

Kathi Kern’s analysis in *Mrs. Stanton’s Bible* offers a wealth of additional historical information on the era in which these works appeared and were summarily censored in ignorance, fear and outrage. Her chronicle of organizational upheaval and bitter factionalism, which culminated in the passage of a National American Woman Suffrage Association (NAWSA) resolution that denounced Stanton and her work, offers a portrait of the times that not only details the sociopolitical dynamics of that period in the struggle for women’s civil and human rights, but also shows how that period bears an uncanny resemblance to our own. Kern’s work, however, tends to reinforce the impression that the ideological and tactical struggle within the suffrage movement was essentially a drama between Anthony and Stanton in which Gage and others were present but peripheral. While

trivializing Gage’s role as a full partner in the leadership triumvirate, Kern acknowledges in passing that “Gage developed an extended historical critique of the Church as an institution. From that point on, Stanton began to write on some of Gage’s favorite topics” (p.67). In effect, Kern becomes victim and, in turn, perpetrator of the very injustice she addresses in respect to Stanton.

Kern does an excellent job of untangling the internal politics and generational transition of the suffrage movement at its most critical juncture, but — as did Taylor Branch in framing the political dynamics of the civil rights movement of the early sixties around the life of Martin Luther King — she gives us only part of the picture; thus, without further exploration, we can easily come away believing the tusk to be the elephant. Accordingly, I would recommend Kern’s book to any student specifically researching this issue or the era, but not as a “baseline” text or reference.

Woman, Church and State, however, is precisely such a baseline, with *The Woman’s Bible* an extraordinary form of supporting documentation. Their respective introduction and foreword provide rich contextual frameworks, and their relevance to the current geopolitical landscape and contemporary issues in feminist theory and activism is immediate. As Fitzgerald notes in the foreword to *The Woman’s Bible*, “newly invigorated religious orthodoxy has for the past decade constituted the most significant popular front vs. modern feminism in America” (p.vii). A decade later, this front has intensified to become the vanguard of support for the systematic dismantling of civil liberties at home

and arbitrary foreign policies that have prompted condemnation in the international community. Both volumes are library "musts." *Woman, Church and State* should also enjoy ever-increasing use as a required text in a variety of courses and disciplines.

Notes

1. Thomas Jefferson, *Notes on Virginia* (Washington edition, 1782), pp.viii, 404.
2. Jefferson, p.404.

3. In the current edition, the two sections retain their original page numbering, so citation has to accommodate two numerical sequences. Thus, "I" before a page number reference specifies Part I; likewise, "II" means Part II.

4. In this context, the Old Testament is referred to as Christian Scripture, because it is the text as interpreted by Christians, and used as the basis of Christian theology, that is being addressed.

[Deborah Louis, who earned her doctorate in political science at Rutgers University, is an interdisciplinary teacher and scholar and works as an independent public interest planning and development consultant. She has designed and taught courses in women's political history, women and aging, and self-employment options for community women. She has also worked with grassroots women's organizations to improve conditions and opportunities at the neighborhood level.]

Core Lists in Women's Studies 2003

Four new titles have been added to the collection of core lists of books in women's studies, compiled by the Women's Studies Section of the Association of College and Research Libraries:

Education, by Ginny Orenstein
Japanese Women, by Toby Matoush
Labor, by Jennifer Gilley
Transnational Feminism, by Lalitha Nataraj

The other topical lists in the collection have been reviewed and updated, as they are every January, to include only books currently in print. Other titles include *American Literature*, *Feminist Theory*, *Health*, *HIV & AIDS*, *Law*, *Lesbian Studies*, *Mass Media*, *Music*, *Religion*, *Science*, *Sexual Abuse*, *Visual Arts*, *Women of Color*, and two dozen more. The focus of many of the lists is on women in the United States; each consists of twenty to seventy-five titles, with the most important five to ten titles starred. These lists are intended to help collection development librarians and teaching faculty in selecting appropriate books for research and teaching.

Find the complete set of *Core Lists in Women's Studies* on our website:
<http://www.library.wisc.edu/libraries/WomensStudies/core/coremain.htm>

THE PEDAGOGICAL MYSTIQUE: FEMINIST ACADEMIC DISCOURSE

by Carmen Faymonville

Berenice Malka Fisher, *NO ANGEL IN THE CLASSROOM: TEACHING THROUGH FEMINIST DISCOURSE*. New York: Rowman & Littlefield, 2000 (cloth), 2001 (pap.). 315p. notes. bibl. index. \$85.00, ISBN 0-8476-9123-3; pap., \$21.95, ISBN 0-8476-9124-1.

Ellen Messer-Davidow, *DISCIPLINING FEMINISM: FROM SOCIAL ACTIVISM TO ACADEMIC DISCOURSE*. Durham, NC: Duke University Press, 2002. 413p. notes. bibl. index. \$64.95, ISBN 0-8223-2829-1; pap., \$21.95, ISBN 0-8223-2843-7.

In order to create gendered academic spaces in which and from which it can speak and teach, a whole generation of feminist teachers, for the past thirty years, first imagined and then instituted new pedagogical and scholarly modes that served its feminist ends. Two survivors of that struggle, New York University women's studies professor Berenice Fisher and University of Minnesota–Twin Cities professor Ellen Messer-Davidow, offer panoramic insights and detailed analyses of that socio-pedagogical history. Asking more questions than they answer, Fisher and Messer-Davidow carve out rhetorical spaces in which they seek to define what, how, when, where, and why feminist discourses circulate in the academy in the ways they do. They both seek to find a way of speaking about and seeing anew the processes of feminist inquiry in the academy. Such an ambitious enterprise must start with defining the problems of feminist practice in the liberal-capitalist academic marketplace and finding ways to talk about them in theoretical and practical ways alike. Fisher, in *No Angel in the Classroom*, not only pinpoints what makes a feminist educator and how feminist pedagogy is actually practiced, but also diagnoses a most vexing peda-

gogical dilemma: “We have relatively few serious discussions about the interactions involved in teaching or their meaning to us and the students” (p.1). In a similar vein, Ellen Messer-Davidow tells a story in *Disciplining Feminism* of where we were, where we are, and where we should go to start a new conversation about feminism in the academy. *Disciplining Feminism*, however, deconstructs any sense of a comfortable feminist “we.” In essence it presents a stringent critique of postmodern feminist analysis, which Messer-Davidow claims has been serving the ends of the scholarly disciplines but not feminist policy implementation (pp.212–13).

Both authors share a sense of loneliness and isolation, Fisher's created mainly by a sense of isolation from other teachers and Messer-Davidow's stemming primarily from her sense of separation from activists outside the academy and postmodernists in the theory coterie. It is their recognition of isolation that prompts both authors to transform their voices into action—if we readers accept their premise that writing a book, i.e., producing more discourse, is a form of activist intervention. As long-time practitioners of second-wave

feminism, they have shaped theory and practice and have themselves become part of what Messer-Davidow calls “a nationwide infrastructure of some 630 women's studies programs...and thousands of academic-feminist presses, books series, journals, and newsletters” (p.85). Seeing the personal as political, both authors focus on beginnings, taking autobiographical, even confessional, approaches to mapping their experiences with academic feminism and their own specific strategies of feminist discourse. Both draw on years of personal involvement and fieldwork in and outside the university. Fisher, for instance, draws a fairly extensive sketch of her life and commitments, including her lesbianism, that have impacted her political positions. Both tell effective first-person stories of intellectual and personal struggle and narrate in great detail the influence of the civil rights movement on the development of women's studies. (Messer-Davidow also talks about early sex discrimination and sex harassment legal measures). Messer-Davidow focuses on precise historicity and on detailed descriptions of various scholarly journals as well as the specific resistance of the Modern Language Association (MLA) to feminist criticism in her attempt to prove her thesis that disciplinary effects have deformed feminist activity in the academy. In compari-

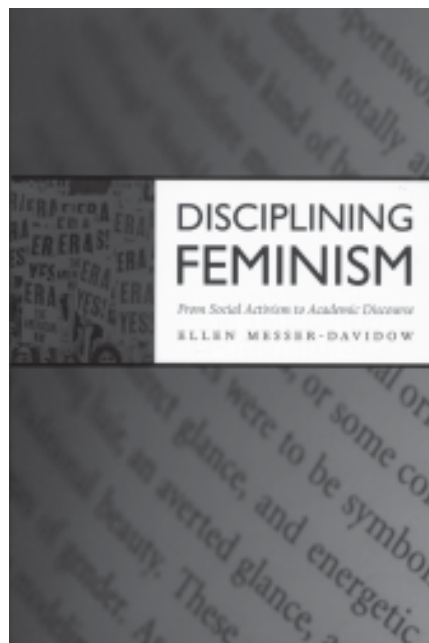
son, Fisher develops broader, more generally applicable questions about how to practice feminist scholarship and teaching in typical pedagogical scenarios, such as thesis supervision and mentoring of young scholars.

Messer-Davidow's main thesis is that the separation of feminist activists and scholars damages both sides, and that academics have tacitly accepted this damage in exchange for the benefits of institutional acceptance of women's studies. It is important to mention here her impressive activist record: she initiated the founding of the MLA graduate student caucus in 1975–76, when, as Joan Hartman writes, the Committee on the Status of Women “thought we were in danger of creating a female version of the old boys’ network that governed MLA by recruiting to the Commission women we knew, energetic friends from the graduate schools we had attended.”¹ Messer-Davidow earns our respect for the early activism she brought to the caucus, drawing on organizing skills she had acquired during her stint with the Industrial Areas Foundation. “When they knock you down, you’ve got to go back and educate them and create the conditions whereby they have to make the right decision,” advised her mentor at the University of Cincinnati, Marquita McLean; she heeded that wisdom throughout her impressive career.²

Both authors share nostalgia for the early days of second-wave feminism, which spurs their own deep excavation of theories of organization and practice that influenced that second wave. Foucault's echoes can be heard pretty loudly. After all, the very notion of discipline as a rhetorical construct and a system of power is Foucauldian. Consequently, Messer-Davidow's central concern can be called the “digging”

of “artifacts of disciplinary discourse.” But where the Minnesota professor uses theories of social organization to examine the realization of change, Fisher uses a less obvious disciplinary approach. Thus, *Disciplining Feminism* reads quite analytically, while *No Angel in the Classroom* appears comparatively more memoiristic.

The connection that nonetheless links both authors is their worry about meeting the demands of two forces pulling at them, namely their time-consuming and draining academic lives

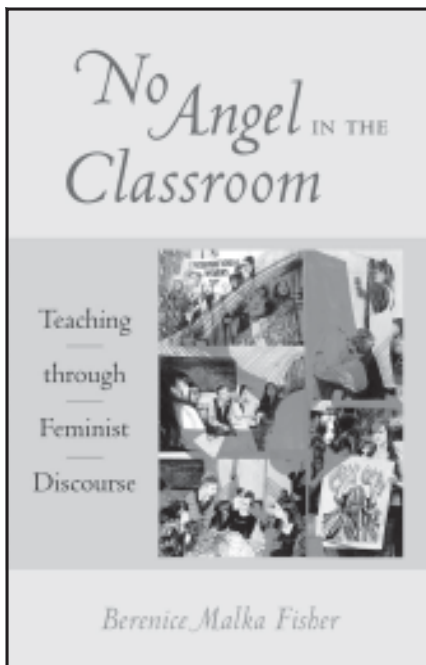


and their competing commitments to political causes outside the academy, exacerbated by political factionism. “I can be faulted for being ‘too political’ or for not meeting one or another feminist political/intellectual standard,” complains Fisher of the hair-splitting of academic feminism (p.2). Yet while Fisher feels compelled to sort out theoretical differences, Messer-

Davidow more feistily rejects the multi-voiced, or split, tongue with which feminist discourse is spoken in the academy as politically ineffective for the stated goals shared by all feminisms.

Like Messer-Davidow, Fisher also questions a too-stringent emphasis on intellectual standard without policy application or real-life political impact. In Messer-Davidow's case, in large part, such emphasis on application can be attributed to her cross-disciplinary scholarly tastes and her appointments in the fields of English, cultural studies, social studies, women's studies, and rhetoric and composition, as well as various other academic and non-academic leadership positions that push her beyond the methodological blinders of one particular area of study. Since her early days as a member of the MLA's Committee on the Status of Women, Messer-Davidow has extensively published on interdisciplinary and other feminist and radical-liberal political issues; her work has included stringent analyses of the Christian Right's ideologies and organizing strategies. Yet, like Fisher, Messer-Davidow readily acknowledges that practice without theory can lead to dilettantism and the general (circular) assumption that feminists are necessarily good teachers because they are feminist. Fisher, however, chimes in with Messer-Davidow's ritual complaint that feminist scholarship was once (in the good old days?) an aspect of feminist activism, and shares the veteran feminist's distaste of highly theoretical work that seems esoteric except to the relatively few who are the initiated. As an educational philosopher and women's studies practitioner at New

York University, Fisher also asks fairly discipline-specific and practical questions helpful to both the beginner and the seasoned practitioner of women's studies. Yet, like Messer-Davidow, she also offers a social history of the women's movement that crosses the activist/intellectual divide. More dialogic in her writing style than Messer-Davidow, Fisher encourages shop-talk about everyday questions such as these: Which philosophical directives do we (un)consciously follow when we choose teaching methods? Are feminist teachers particularly prone to autobiographical scenes? Do feminist educators invest too much in their students at the expense of managing their



own time? What problems do we face in teaching men in our women's studies classes?

Messer-Davidow began doing research for her book in the early

1990s, a circumstance betrayed by her choice of examples and references, some of which appear somewhat dated since they refer to public debates at academic conferences in the earlier part of the last decade. Ultimately, *Disciplining Feminism* is not really about pedagogy, but is a piece in the puzzle of Messer-Davidow's more general objective of combatting the Religious Right and vicious conservatism in U.S. culture. She is not the only one to claim that the political Right has gained power by getting a foothold in what was once the liberal Left bastion of the university. Feminism's co-optation by the academy, then, is a timely topic for all of us who are trying to change teaching styles and learning outcomes in that conservative environment. "Engendering knowledge" is now the task of all those teachers and researchers who seek to introduce or to reinforce the project of gendering knowledge into the academy.

Both Messer-Davidow and Fisher are pioneers of the first generation of feminist academicians ready and able to narrate the history and assess the results of engendered knowledge production. Both nursed the field of women's studies by being practitioners, serving on committees, and being spokeswomen for and editors of feminist writing. Their track records include succinct analysis and interpretation of the real world, which they have achieved by a new kind of research that takes into account real-world effects and social applications of research, not merely abstractions. Their expressed wish is to reach people in the policymaking and social movements and to make academic work constructive and solution-oriented by envisioning action plans; but the readers who

are going to engage with this book will be a much smaller, more predictable audience of women professors. And this audience presents the most important criticism of these spokeswomen's otherwise worthwhile projects: Written with the autobiographical voice of the academic visionary, the vision is merely going to reach those already attuned to the processes of disciplinary feminisms, undisciplined and disciplined.

Nevertheless, as Fisher echoes Messer-Davidow in emphasizing the advantages of social movements in supporting academic change, and feminist activism as an antidote for co-optation in the daily teaching grind, something closely resembling hope and optimism overtakes the reader. Just as social movements are seen by both authors as capable of challenging and ultimately transforming any social order, so, finally, does the empathetic reader agree that feminism in the academy can be made more socially effective. Putting much stock in the educational value and rhetorical and practical strength of social movements, Fisher and Messer-Davidow courageously seek to transfer the consciousness-raising techniques of twentieth-century social movements to academic discourse and to academic readers. For both, the best model for feminist pedagogy lies in the feminist-activist style of knowledge production and dissemination. They exemplify this style in their rhetorical and practical step-by-step approaches, in *Disciplining Feminism* and *No Angel in the Classroom*, to organizing and changing minds.

Disciplining Feminism sometimes works against its own goals. Messer-Davidow identifies a rather large, abstract theme, even though she selects concrete examples as case studies and has designed her research to reach be-

yond the narrow confines of some disciplines. In essence, she addresses the old Marxian problem of the split between theory and practice, and arrives at the conclusion that the integration of one specific discipline, namely women's studies, into the institutional frameworks of conventional disciplines has created a rift between activists and academics (p.120). Here are some questions she might have considered in more detail: Doesn't one need to distinguish among pedagogues, teachers, and researchers and among liberal arts colleges, small universities, and major research universities in painting a broad canvas of the institutionalization of feminism? Is it sufficient or expeditious to call for the end of separation between "town" and "gown" expressions of feminist action? Haven't academics joined the peace movement and other civil rights movements in unions or national organizations? What created the split between activists outside and inside the academy, and precisely when was it created? Isn't that "theory vs. practice" split a well-recognized rift with much larger philosophical impact, and wasn't that rift already in existence at the moment academic feminism was born? Does *Disciplining Feminism* offer us more than a fairly generalized historical look at the co-optation of grassroots movements by institutional forces?

In response to what she elsewhere calls an "organized conservative movement on a jihad to illegalize affirmative action, dismantle social programs, and further redistribute the wealth to elites,"³ Messer-Davidow takes issue with theoretical debates and standpoints that seem to splinter feminist solidarity in the fight for justice and rights for all disadvantaged people ("we don't have time to quibble about whether people are more disadvantaged

by race, sex, sexuality ethnicity, or whatever"⁴). It is unfortunate that in asking the Left to stand together and identify a common enemy, she chooses the word "jihad" to rally the forces of feminism to a common battle. The feminist movement in the United States, mostly a liberal institution guided by mostly liberal Western values, may be wrongly identified by Fisher and Messer-Davidow as "leftist," despite the heroic prevalence of socialist-feminist academic writing. In my own experience as a foreign citizen within the American academy, neither activist (non-academic) nor academic feminism are leftist or even closely related to the socialist possibilities envisioned by the two authors.

Drawing on many of the concerns she previously expressed in a chapter of the 1991 book (*En Gendering Knowledge*,⁵ Messer-Davidow again criticizes feminist academics for remaining theoretical while the enemies of feminism conspire and actively work against women's rights. But have those enemies really managed to punish, tame, and discipline us all, as she claims? The post-sixties generation surely does not need to cite Joan Catapano and Marlie P. Wasserman in order to admit that, generally speaking, in world history, and surely in the analysis of post-Marxists, "all revolutionary movements either dissipate or are institutionalized" (p.206). Pessimism dictates so, and post-Marxism knows so but continues to work against such fatalism. Is it surprising that women, particularly feminist ones, have been tamed and disciplined and seek to work within frameworks that, often, they do not control? All universities, and especially those universities and colleges that are regionally or hierarchically "differently situated," display

a specific culture and modes of conduct that necessarily shape faculty conduct and scholarship.

Diversification and diversity of positions in the academy are indeed problematic terms in *Disciplining Feminism*. Messer-Davidow basically claims that "feminist studies discourse ... expressed in different disciplines, identities, political ideologies and epistemic assumptions" is actually a cause of the "balkanizing [of] academic feminism, dividing us from nonacademic feminists and progressives, and reconstituting social change as an artifact of esoteric discourses" (p.86).

If we accept Messer-Davidow's thesis that women's studies has become appropriated by the academy as disciplines are inserted "into normative schemes of practice" (p.45), then how can we undo the disciplinary structures and bifurcations that the academy has imposed on us? After all, most academic feminists have experienced firsthand their institutions' tendency to bend to political pressures and their politically appointed leadership's notion of accountability in terms of test-scores for money. What are our strategies to revive social change and active modes of learning linked to action outside the academy? How can community organizing and scholarship accomplish this together? Messer-Davidow does not take notice of the rather large body of literature available on service learning, such as *Women's Studies: Concepts and Models for Service Learning in Women's Studies*.⁶

Defining academic feminism as a potentially radical attempt to transform the disciplines, Messer-Davidow correctly observes that as feminism en-

Whether or not we admit it, all teachers despair, if only momentarily, over the when, how, and why of our own practices.

tered the institutions, it was transformed and deformed by the institutional frameworks it set out to change. But what does this observation leave us with, besides anamnesis? I preferred reading Fisher's detailed and careful assessment of her own attempt to change the institution from within, to be "the sand in the machine," as has been attempted by many radicals who have sought to make a living while hanging onto their ideals (sometimes by their painted fingernails). However, *No Angel in the Classroom* does not present itself as a book about teaching strategies, curriculum development, or models of interpretation. In fact, by reviewing specific conflicts rather than elementary and practical questions about syllabi and course requirements, Fisher indicates that her life experience and thirty-five years as a feminist professor have made her more interested in understanding "what it means...to teach social-justice subjects such as gender, race, and sexual orientation" (p. 1). Her targeted audience is not the anxious neophyte but seasoned feminist teachers who share the doubts that come with experience and failure in the classroom. Whether or not we admit it, all teachers despair, if only momentarily, over the when, how, and why of our own practices.

In the most pessimistic reading of the two books, the academic feminist project of an entire generation or two

has failed, because, as Messer-Davidow argues, rather than building bridges between the academy and social activism, feminists are now imprisoned by institutional structures and isolated from large-scale social feminist movements. Messer-Davidow argues that the formation of academic feminism "was imploded, its salient features determined by the end of 1972 and its shape fixed by 1976" (p.86). To me, the problem in her analysis of the "disciplining" of academic feminism lies in her definition of feminism as the academic branch of social activism. Only when defined this way has academic feminism failed. As Messer-Davidow and Fisher both readily concede, academics—especially tenured ones—become complacent, but is that the sum total of the evidence of their creation and maintenance of "power prestige hierarchies" (*Disciplining Feminism*, pp.20–21)? Does academia really not deserve any credit for disciplinary scholarship that activists could use as tactical knowledge in advancing their causes?

Messer-Davidow idealizes a radical past in which feminism was "once insurgent," and she believes that the movement has since lost its stride. Little evidence informs her description of conformist feminism in the 1960s and 1970s, the decades in which she locates the bold activism that she remembers (p.207). Painting a picture of a three-phased inescapable decline, she charges that 1960s feminist academics were singularly eager and able to combine social activism with institutional acculturation and scholarly transformations of the academy as they gained spaces and positions on college campuses and became active in associations such as the Modern Language Association (pp.206–7). Much of Messer-Davidow's work, despite its seemingly expansive scope, is, in fact,

based on rather sketchy analyses of disciplinary associations in the humanities and social sciences. And while her history of MLA activities is interesting to historians of English, it is less exemplary than she seeks to make the reader believe. As feminism has transformed the MLA, feminists, have, of course, also been co-opted by that organization. What else is new?

The theme of co-optation, in fact, deserves further scrutiny here. While Messer-Davidow's description of the intellectualization of feminist analysis and its subsequent institutionalization is certainly worth reading, it gives little insight into the different and differential ways in which feminist discourse and pedagogy were absorbed into different academic fields by social activists and mainstream scholars alike. In fact, it appears that Messer-Davidow, herself a beneficiary of the institutionalization of feminist rhetoric in the academy, is deeply suspicious of the successes of feminist power in the establishment of university administrations (p.207). At times she buys into the notion spawned by young third-wave feminists that the "mothers" now rule the university and that no avenue of rebellion remains other than talking back to the feminist matriarchs who rule supreme, even in male-dominated disciplines. It is painful to read Messer-Davidow from the perspective of the nontenured feminist or adjunct academic, because while *Disciplining Feminism* appears sympathetic to their plights and points to the continued exploitation of women in the academy, it denies those readers any hope that their radical projects might survive in the academy once they actually secure a tenure-track job or even tenure and financial security. Is there really much new about Messer-Davidow's thesis that institutionalization necessarily

changes and disciplines, i.e., keeps in check, academics who want to teach and make a living? Can radical movements survive unscathed in the academy of tenured ex-radicals? Of course not! But who are the radicals outside the academy who remain uncorrupted by power or security? Teaching in a small town in Wisconsin, I haven't been able to detect much radicalism in the wider community. In fact, the university is the only haven of any remotely radical thought. Although some administrators and tenured professors have indeed been disciplined by their institutions, they continue their radical (feminist) teaching and their dissemination of radical ideas to students who arrive with little interest in political struggle, feminist or otherwise.

Does the future of feminism really lie in a non-academic, non-disciplinary path, as Messer-Davidow suggests—in particular, since she acknowledges the generally conservative environment and the countless suppressions of social change movements in the mainstream media and the government? We need to learn more about how “language-oriented,” i.e., postmodernist, feminists have successfully disciplined themselves and their oppositions. After all, Fisher and Messer-Davidow have apparently, quite successfully, managed to resist disciplinary action and punishment directed at them. Readers must ask themselves whether there really is a direct trajectory from social activism to academic discourse or whether there are crisscrossings and cross-fertilizations. Isn't there always a more circular discourse than the straight line and its phallogocentric rhetorical resonance?

Disciplining Feminism and *No Angel in the Classroom* are both pro-

vocative and productive. They warn of the dangers of intellectual practices formed by institutions and of the loss of contact with non-academic social movements. But neither Fisher nor Messer-Davidow addresses fully enough the broader problem that even social change movements experience institutionalization, co-optation, and disciplinary action against their members and thus are in no better position than is the academy. While feminists disagree about many issues—and disagree on intellectual grounds that are quite important—I see no value in having an easy peace to solve Messer-Davidow's perception of a problem with academia's “co-optation by a culture of professionalisms that would subvert their ends and break their ties to the movement” (p.117). In choosing to discuss the matter academically and in academic rhetoric, are Fisher and Messer-Davidow failing, themselves, to bridge to non-academic audiences? Isn't it true that at a time when women's studies has been institutionalized, the majority of female teachers are still in the lower-paid jobs (as both readily acknowledge), and that feminism inside and outside the academy is under heavy attack? In other words, the postmodern feminists working at large research universities whom Messer-Davidow targets are the exceptions, not the rule.

Despite my criticisms, teachers and activists Ellen Messer-Davidow and Berenice Malka Fisher have, in these volumes, contributed another important element to our new traditions in feminist teaching. These tasks remain: to continue to chronicle how social change in turn changes specific areas and disciplines, and to document the conditions and rules of emergence of feminism in our current academic spaces. Messer-Davidow tells us else-

where how we might want to do just that: “You organize a constituency, compel folks to realize its legitimacy, maneuver your way into negotiations, make demands, [and] apply pressure through protest.”⁷

Notes

1. Joan Hartman, “A Tribute to Ellen Messer-Davidow,” *Workplace: A Journal for Academic Labor*, v.2, no.1 (April 1999), <http://www.workplace-gsc.com/workplace2-1/wokplace2-1.html>
2. Heather Julien, “An Interview with Ellen Messer-Davidow,” *Workplace: A Journal for Academic Labor*, v.2, no.1 (April 1999), <http://www.workplace-gsc.com/workplace2-1/wokplace2-1.html>
3. Julien, “An Interview,” <http://www.workplace-gsc.com/workplace2-1/wokplace2-1.html>
4. Julien, “An Interview,” <http://www.workplace-gsc.com/workplace2-1/wokplace2-1.html>
5. Joan Hartmann & Ellen Messer-Davidow, eds., *(En)Gendering Knowledge: Feminists in Academe* (Univ. Tennessee Press, 1991).
6. *Women's Studies: Concepts and Models for Service Learning in Women's Studies* (Washington, DC: American Association of Higher Education, 2000).
7. Julien, “An Interview,” <http://www.workplace-gsc.com/workplace2-1/wokplace2-1.html>

[Carmen Faymonville is Associate Professor of English and Humanities at the University of Wisconsin–Platteville.]

VIDEO UPDATES & SHORT TAKES

THE EDGE OF EACH OTHER'S BATTLES: THE VISION OF

AUDRE LORDE. 60 mins. Video. 2002. Prod./writer/dir.: Jennifer Abod. Profile Productions, P.O. Box 21387, Long Beach, CA 90801; phone: (562) 218-7874; email: jabod.profile@gte.net; website: <http://www.jenniferabod.com/> Rental: \$100.00 plus \$15.00 shipping & handling. Sale: \$325.00 (institutions); \$125.00 (community groups & high schools with written request; discounted rate "awarded on the basis of expressed need and community service"); plus \$15.00 shipping & handling. Replacement, for owners of longer version: \$25.00 plus \$5.00 handling and return of original video.

The longer version of this documentary — "about poet Audre Lorde's social vision, and the translation of that vision into a transnational conference and celebration by grassroots activists and scholars" — was produced in 2000; Catherine Green reviewed it in *Feminist Collections* v.22, nos. 3–4 (Spring/Summer 2001), pp.18–20. The new one-hour video, a better length for classroom viewing, has been introduced at a number of screenings and film festivals since its October 2002 release. Reviewers recommend it for history, literature, women's/gender studies, and other courses dealing with race/ethnicity, gender, class, and "boundary crossing."

IF WOMEN RULED THE WORLD: A WASHINGTON DINNER PARTY.

2 hrs. Video. 2002. Prod.: Richard Karz. Karz Productions, 106 W. 80th St. 2R, New York, NY 10024; phone: (888) 595-1995; fax: (212) 787-3253; email: info@ifwomenruledtheworld.com; website: <http://www.ifwomenruledtheworld.com> Sale: \$29.95 plus \$5.00 shipping & handling.

This PBS documentary by independent producer Richard Karz is the first in an intended series called "The Millenium Dinners" featuring international VIPs. Karz, a former book and magazine publisher, chaired and directed the Barnard Summit on Women, Leadership, and the Future in the fall of 2001.

The dinner party that is the focus of this film was staged in the Senate Caucus Room in Washington, DC, in June 1999. Kim Campbell, former prime minister of Canada, was the host; the other women in attendance included Supreme Court justices (one each from the U.S. and Canada), a three-star general, a county sheriff, a supermodel, journalists, college presidents, authors of novels and other books, a psychoanalyst, an anthropologist, a senator, a Chinese dissident, and feminist activist/author Betty Friedan. Over dinner, the guests discussed their

views on how the status of women has changed in the last century and their visions for the future. Footage of the event is supplemented with separate taped interviews of some of these women as well as of other commentators such as Jane Goodall, Madeleine Albright, Sam Donaldson, Janet Reno, Queen Noor, and Helen Gurley Brown.

Biographies of the nineteen dinner guests, information about other interviewees, and program materials for high-school or college classroom discussion appear on Karz's website.

Feminist Collections asked an advanced women's studies class to review this video in November 2002. Although they did not write up their response formally, they did share with us their opinion "that it is very superficial, that the women of color were kept strangely silent through most of it, and that it was far too long and needed better editing. We all agreed," said their professor, who conveyed the group's comments to us, that "we wouldn't use it in a women's studies class, and we wouldn't be thrilled to see it as a representation of women's studies in other classes."

We invite comments from others who have seen this program.

○ Compiled by JoAnne Lehman

LIKE CATCHING WAVES UPON THE SAND: THE CHALLENGES OF DESIGNING FOR THE WEB

by Pamela O'Donnell

[Reprinted, with minor changes and with permission, from *Teaching with Technology Today*, v.9, no.6 (Feb. 27, 2003): <http://www.uwsa.edu/ttt/articles/odonnell.htm>]

In December 2000, Phyllis Holman Weisbard, the University of Wisconsin System Women's Studies Librarian and Distinguished Academic Librarian, and Helen Klebesadel, Director of the UW System's Women's Studies Consortium, received a grant from the Institute for Global Studies to create self-paced, "point-of-use" tutorials for students in global and/or women's studies, as well as other fields, to learn concepts and strategies for finding quality information in a Web environment. Helen asked me, then her assistant, to work with Phyllis on the project. More than two years later, the process of designing, testing, and implementing four tutorial modules is finally nearing completion. In that time databases have been redesigned, screen captures have become obsolete, and entire examples have disappeared, all of which point to the challenges of trying to pin down an entity as amorphous as the World Wide Web.

Phyllis, who often teaches search strategy concepts when she is invited to make presentations on campuses throughout the UW System, explains the impetus for the project: "Because these occasional sessions only reach a tiny fraction of the potential audience for such instruction, I felt that creating reusable 'learning objects,' which are

Web-based and not tied to a specific class or instructor, would give our office the opportunity to reach a much wider group of potential users." From the beginning, one obstacle to creating engaging and interactive Web pages was recognized — the lack of technological expertise by anyone associated with the project. By relying on the computer skills of the Library Technology Group at Memorial Library,



Dreamweaver training, and help from consultants with the Learning Technology and Distance Education division of DoIT (the Division of Information Technology) at UW–Madison, we eventually surmounted most, if not all, of the technical challenges.

Currently, the four tutorials cover a range of topics and reinforce a number of concepts central to library instruction. The first module (see <http://www.library.wisc.edu/projects/ggfws/iwitutorials/lexisnexis/iwslexisnexis.htm>) introduces users to the logic of Boolean searches and concepts such as proxim-

ity, truncation, synonyms, etc. Phyllis chose to analyze LEXIS-NEXIS™ Academic and Library Solutions, a huge fulltext database of newspapers, magazines, and more, because included within it is material from Contemporary Women's Issues. This international fulltext database contains articles from women-focused magazines, newsletters, and journals, as well as reports and pamphlets from governments and organizations. (Oddly enough, it is accessed via the "Business News" category in LEXIS-NEXIS.) Students using the tutorial find a step-by-step guide to successfully retrieving this material.

The second module (<http://www.library.wisc.edu/projects/ggfws/iwitutorials/searchengines/iwssearchengines.htm>) focuses on Internet search engines such as Yahoo! and Google, which search pages on the Web for specific keywords and return a list of documents in order of relevance determined by factors built into the program's software. The module demonstrates a number of critical tools for examining and evaluating information found on the Internet through the use of the tried-and-true "Who? What? When? Why? How?" approach. Each module has its own graphic design,

although specific structural elements (a module navigation bar on the left, a site navigation bar across the top, contact information, etc.) and a color scheme unite all of the tutorials. We designed each module with its own template to ensure consistency and facilitate compliance with ADA mandates.

The third module (<http://www.library.wisc.edu/projects/ggfws/iwitutorials/genderwatch/iwsgenderwatch.htm>) introduces users to GenderWatch, another fulltext database that indexes articles from women or gender-focused newsletters, magazines, and journals. It also includes a selection of conference proceedings, books, and reports from governments and organizations, which are useful to students interested in transnational or global issues. The module helps students identify the type of content retrieved (be it a community newsletter, academic journal, or political manifesto), delineates basic and advanced search strategies, and describes various features unique to GenderWatch.

Also sprinkled throughout the modules are Coursebuilder “interactions.” Coursebuilder, a software component designed by Macromedia to complement Dreamweaver, creates multiple-choice and true/false quiz questions. We included a number of quiz elements in the tutorials to ensure that students are following the points being made, to reinforce their understanding of the research process, and to maintain their interest. In a number of

instances we used humor to strengthen the student’s retention of key points.

Here is one example of a quiz question from the “Evaluating Websites” module:

If you discover that a potential source of information on the Internet was produced by a student for a class project, what can you do?

- a. Dismiss it entirely.
- b. Mine the bibliography for additional primary and secondary sources.
- c. Determine if the argument is valid by polling the crowd at Happy Hour.
- d. Submit the work as your own.

The answer, of course, is “b,” and when the student chooses the correct response, a pop-up window appears, saying, “Just because the paper is a student effort doesn’t mean that it can’t be useful. Be certain to check the footnotes or list of works consulted to see if there are any additional sources that you could use.” If the user answers incorrectly, a different pop-up appears, stating emphatically, “No, you can still evaluate the paper and check its sources. What you can NEVER, EVER do is plagiarize someone else’s intellectual effort.”

The fourth and final tutorial (<http://www.library.wisc.edu/projects/ggfws/iwitutorials/metasites/iwsmetasites.htm>) concerns

metasites, Web pages that arrange information and provide links on a specific topic. We encourage students to locate and use metasites since the metasite creators have already done the work of scouring the Web, evaluating sites, and providing descriptions and links only to sites that meet the criteria they have established. The tutorial uses the metasite produced by the Office of the Women’s Studies Librarian as a springboard to finding Web-based information on international women’s issues, including material from the “deep” or “invisible” Web not indexed by search engines.

As the project nears completion, we remain convinced that the Internet, as a teaching tool, has unlimited potential, and we hope that students and professors across the UW System will find the tutorials valuable and beneficial resources. The tutorials can be accessed through the homepage of the Women’s Studies Librarian, <http://www.library.wisc.edu/libraries/WomensStudies/>, or directly at <http://www.library.wisc.edu/projects/ggfws/iwitutorials/iwiindex.htm>. Although creating learning objects for the Internet can be a challenge, particularly when interfaces change overnight and material disappears without a trace, these trials can be successfully met with vigilance, flexibility, and a sense of humor.

[Pamela O’Donnell is a graduate student in the Department of Communication Arts at the University of Wisconsin–Madison.]

E-SOURCES ON WOMEN & GENDER

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

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

WEBSITES

Nell Merlino, creator of "Take Your Daughter to Work Day," is also co-founder of a micro-lending program for women in the U.S. **COUNT ME IN FOR WOMEN'S ECONOMIC INDEPENDENCE** lends amounts ranging from \$500 to \$10,000 to women starting or expanding small businesses. Its website at <http://www.count-me-in.org/index.html> also offers an abundance of aids to anyone thinking about starting a business or looking for basic information about bookkeeping, financing, and more.

EVE: A POWER-PACKED READ, <http://www.evemag.com/>, appears to be by and for teenagers, mostly (but not solely) teenage girls. A masthead slogan with a rotating noun phrase proclaims, "Bringing Down the Patriarchy One ____ [filled in variously with 'Prom Queen,' 'Sorority Sister,' 'Beach-Fun Barbie,' 'Spice Girl,' 'Whistling Trucker,' or 'Nose Job'] at a Time." Regular columns of this zine-like site include "Power Chick" (currently featuring Frida Kahlo), "Brain Candy" (up now is a tribute to dolls that depict women who are smarter and more athletic than Barbie), "Junk Drawer" with its "Inane Diet of the Month," and a "Rant Wall," which poses questions for readers to write in about ("Did God Write the Bible?" "All-Girls' Schools: Is Segregation Worth It?") The editors/contributors are not afraid to include possibly unpopular views: for instance, right-wing Dr. Laura gets a nod for her honesty and insight.

FEMMENOIR (<http://www.femmenoiret.net/>), for lesbians of color and other women of color worldwide, is a site "designed to build self-esteem through our history and culture" and "to provide a platform for lesbians of color to express themselves at a time when information truly is power on this information superhighway."

The aim of the **FRIENDS OF KAPULULANGU AUSTRALIAN ABORIGINAL WOMEN'S CENTER** is "to support the elders of Kapululangu Women's [Law and Culture] Centre in any and every way we can." The Centre, on the edge of the Great Sandy Desert, serves women from many different aboriginal cultures who are trying to sustain "Australia's most enduring traditional lifeways." One interesting project of the Friends is hair collection, for the crafting of traditional hairstring. The Friends maintain an informative site at <http://home.vicnet.net.au/~fokapu/>

"[E]ffective, efficient and equitable water resources management is only achieved," claims the **GENDER AND WATER ALLIANCE (GWA)**, "when both women and men are involved in integrated water resource management." People and organizations from around the world make up the GWA, which is funded by the governments of the United Kingdom and the Netherlands. GWA participated in the March 2003 World Water Forum in Japan and is making reports available from sessions there; these and more are available at <http://www.genderandwateralliance.org> in English, French, Spanish, and Portuguese.

The **INTERNATIONAL FEDERATION FOR RESEARCH IN WOMEN'S HISTORY (IFRWH)** helps to arrange international conferences and facilitate the exchange of information in its efforts to "encourage and coordinate research in all aspects of women's history at the international level." The IFRWH's newsletter, as well as information about conferences and published conference proceedings, can be accessed at <http://www.historians.ie/women/>

MADRE: AN INTERNATIONAL WOMEN'S HUMAN RIGHTS ORGANIZATION began in 1983 with a group of women who attempted to publicize the effects of — and change — U.S. policy in Nicaragua. Twenty years later, the mission is similar: "MADRE does much more than document and condemn abuses. We work with women who are affected by violations to help them win justice and, ultimately, change the conditions that give rise to human rights abuses. And we challenge U.S. policies that undermine human rights." The war in Iraq is a major current focus; the organization's website at <http://www.madre.org/index.html> offers a "daily digest" with news analyses and promotes the "Every Child Has a Name" campaign, which includes distribution of emergency milk and medicine to women and families in Iraq.

MOMWRITERS™, “a community of professional and new writers...who face the unique challenges of writing with children underfoot,” has a website at <http://www.momwriters.com/> with links to listservs, a bulletin board, and a chat room. Members need not be mothers, but many are. Writing contests, critiques, special-interest groups, and self-promotion opportunities are available.

The **MUSEUM OF MENSTRUATION AND WOMEN'S HEALTH**, <http://www.mum.org/>, is an amazing feat of inspiration, research, and organization (and, one might say, courage) by a 51-year-old male artist named Harry Finley (“an old bachelor”) who used to house the collection in his basement and open it for weekend tours. Finley candidly and convincingly answers inevitable questions in an online FAQ (including “But you're a guy...?”), and has notable names in health and women's studies on his advisory board. The site's abundant resources include bibliographies, product ads from the 1930s, visions for a future physical museum, humor, and (most fascinating to this reader) hundreds of emailed responses from women to the question “Would you stop menstruating if you could?” (The survey is ongoing; you can volunteer your own answer at <http://www.mum.org/stopmen.htm>)

The **SUFI WOMEN ORGANISATION**, as part of the International Association of Sufism, is “dedicated to promoting universal human rights.” Headquartered in Novato, California, the group has chapters on every continent and a website at <http://sufiwomen.org/>

TAIWAN WOMEN, <http://tw-women.formosa.org/>, was started in 1995 by two Taiwanese women students who had met on the Internet. The organization's mission is to “promote discussion about women and gender issues among Taiwanese students in the U.S.A., facilitate the solidarity of Taiwanese women, especially among women studying and living in the U.S.A., and change the second-class status of women in Taiwanese society.” In addition to website offerings, the group has a three- to four-day “winter camp” gathering in late December in a selected city; the 2002 camp, themed “Sex and the City,” was held in New York.

The Office of the Women's Studies Librarian for the University of Wisconsin System announces a new, Web-based interactive tutorial, **USING A METASITE**, at [http://](http://www.library.wisc.edu/projects/ggfw/iwitutorials/metasites/iwsmetasites.htm)

www.library.wisc.edu/projects/ggfw/iwitutorials/metasites/iwsmetasites.htm Like the three other online tutorials developed by this office, “Using a Metasite” teaches library research skills using topics related to international women's issues. It defines metasites, shows how to identify them, and explains their usefulness as springboards to material in the “deep” or “invisible” Web that is not indexed by search engines.

WOMEN AGAINST MILITARY MADNESS (WAMM) had its beginnings in the anti-nuclear-war-and-military-spending movement of the early 1980s and, not surprisingly, is very active these days. Based in the Minneapolis/St. Paul area, the group proclaims itself to be “a nonviolent feminist organization that works in solidarity with others to create a system of social equality, self-determination and justice through education and empowerment of women” and that wants to “dismantle systems of militarism and global oppression.” A newsletter is published on WAMM's website, along with information about programs and events: <http://www.worldwidewamm.org/>

WOMEN IN THE FIRE SERVICE, a national organization based in Madison, Wisconsin, offers membership to both women and men who are “seeking to make the fire service a professional place where women and men work together harmoniously.” The nonprofit network holds an international conference every two years and has an extensive website at <http://www.wfsi.org>

The **WOMEN'S SOLIDARITY ASSOCIATION OF IRAN (WSAI)** (<http://www.salamiran.org/Women/Organisations/wsai.html>) is a nongovernmental organization in Iran that focuses on Iranian Muslim women, with a goal of building relationships between them and women's organizations and movements in the rest of the world, as well as supporting women's rights in “the world's deprived societies.” WSAI's statement of objectives includes the claim that “[w]omen may implement their duties as half of the population by safeguarding their families, moral values and proper dress.”

The **WORLD SUMMIT ON THE INFORMATION SOCIETY (WSIS)**, whose purpose is “to formulate a common vision and understanding of the global information society,” will convene in Geneva in December 2003 and then in Tunis in 2005. The **WSIS GENDER CAUCUS** is working

to ensure that “gender dimensions” are included. The Caucus’s background, goals, and documents are offered at <http://www.wougnet.org/WSIS/wsisgc.html>

The website **ZAN** (meaning “woman” in Farsi), at <http://www.zan.org/home.html>, was started in 1996 as a way for its creator to publish an anthology — called *A Migrant Storm* — of work by Iranian women from outside Iran. Today, the site “continues to be the main place where Iranian women network with one another globally and where non-Iranians learn about us.” Zan is “inclusive of all ages, religions, races, colors, classes, sexual orientations, and anything else that you can think of!”

ONLINE PUBLICATIONS

Both the 2002 and 2003 *AMELIA BLOOMER LISTS* — “recommended feminist books for youth” compiled by the Feminist Task Force of the American Library Association’s Social Responsibilities Round Table — are available for downloading at <http://www.libr.org/FTF/bloomer.html>

DECLARATION OF THE KNOW-HOW CONFERENCE 2002: The declaration that came out of “Know How 2002: A Safari into the World of Women’s Information,” held July 22–27, 2002, Makerere University, Kampala, Uganda; hosted by Isis-WICCE and Isis International/Manila, with support from IIAV: <http://www.isiswomen.org/onsite/knowhow/kampaladeclaration.htm>

Helen Derbyshire, *GENDER ISSUES IN THE USE OF COMPUTERS IN EDUCATION IN AFRICA* (Imfundo: Partnership for IT in Education, 2003), in either PDF or Microsoft Word format: <http://imfundo.digitalbrain.com/imfundo/web/learn/genderissues/>

Lina Eckenstein (d. 1931), *WOMAN UNDER MONASTICISM: CHAPTERS ON SAINT-LORE AND CONVENT LIFE BETWEEN A.D. 500 AND A.D. 1500* (Cambridge: University Press, 1896), is available in electronic form in the University of Wisconsin Libraries’ Historical Primary Sources collection: <http://digital.library.wisc.edu/1711.dl/HistPriSrc.EckenWoman>

Helen Pankhurst, *IN WHOSE INTEREST? A PAPER ON MICROFINANCE* (Womankind Worldwide, 2002): <http://www.womankind.org.uk/> (click on “Publications,” then on “Money Literacy”). Pankhurst says in her introduction, “Micro-finance initiatives, particularly in the form of credit and savings schemes, are an increasingly visible element of development work. They are also an area in which women are often targeted. This article reflects on some of the issues behind their popularity and highlights areas of concern.”

United Nations Division for the Advancement of Women, *INFORMATION AND COMMUNICATION TECHNOLOGIES AND THEIR IMPACT ON AND USE AS AN INSTRUMENT FOR THE ADVANCEMENT AND EMPOWERMENT OF WOMEN*, Report of the Expert Group Meeting, Seoul, Korea, November 11–14, 2002: 70 pages in PDF format at <http://www.un.org/womenwatch/daw/egm/ict2002/reports/EGMFinalReport.pdf> For a shorter report about the meeting by Jo Sutton of Womenspace, who attended as an observer, see <http://consult.womenspace.ca/e-participation/DAWEGM.html>

Frances Elizabeth Willard (1839–1898), *OCCUPATIONS FOR WOMEN: A BOOK OF PRACTICAL SUGGESTIONS FOR THE MATERIAL ADVANCEMENT, THE MENTAL AND PHYSICAL DEVELOPMENT, AND THE MORAL AND SPIRITUAL UPLIFT OF WOMEN* (Cooper Union, N.Y.: The Success Co., 1897), is available as e-text in the University of Wisconsin Libraries’ Historical Primary Sources collection: <http://libtext.library.wisc.edu/HistPriSrc/>

WOMEN IN DAILY LIFE: AN ON-LINE BIBLIOGRAPHY is posted on the website of the Center for Jewish History: <http://www.cjh.org/academic/women.html>

EMAIL LIST

GENDER AND WATER — “Global E-Conference on Gender Mainstreaming in Integrated Water Resource Management”: Read or search the archives, or join the list, at <http://listserv.surfnet.nl/archives/water.html>

○ Compiled by JoAnne Lehman, with much-appreciated input from colleagues everywhere

NEW REFERENCE WORKS IN WOMEN'S STUDIES

Reviewed by Phyllis Holman Weisbard

HISTORY

Nancy A. Hewitt, ed., *A COMPANION TO AMERICAN WOMEN'S HISTORY*. Oxford, England, & Malden, MA: Blackwell, 2002. 492p. bibl. index. \$124.95, ISBN 0-631-21252-3.

Recently on an email list, a doctoral student from outside the United States posted an inquiry about women of color and the women's liberation movement in the U.S. From the way she framed her question, it was clear that she was quite unfamiliar with the topic and assumed that the movement was started only by white women and that women of color either subsequently joined it or formed their own organizations later. Several members of the list corrected her misperceptions and gave her suggestions on readings, until the conversation drifted into whether it was appropriate for a student to use the list as a first resort and how to answer questions from novices. I wondered whether *A Companion to American Women's History* would be a useful resource, either for the student's specific inquiry or more generally for individuals needing a better grasp of the historiography of women's history.

I am delighted to report that the *Companion* scores high marks on both accounts. The last of the twenty-four pieces in the volume, "Second-Wave Feminism," by Rosalyn Baxandall and

Linda Gordon, would be ideal for this student. The essay covers the origins and early years of the U.S. women's movement in all its complexity — from the liberal, equal-rights wing, represented by the National Organization for Women, to the more radical women's liberation movement, which used consciousness-raising sessions where women made connections between their personal lives and cultural/societal views of women, the roles of women of color and lesbians, and more. The two-page bibliography is indicative of the amount of publication available on the topic, yet less daunting than the results of library catalog and database subject searches under Feminism—United States—History or Women's Rights—United States—History.

Perhaps because both Baxandall and Gordon, as scholar-activists, are so intimately connected with the history they describe, their summary has fewer in-text citations to other scholars than do other contributions to the volume; if who-said-what/whose-theory-is-whose aspects of historiography are important to the student, she would need to read the books in the bibliography, plus others listed in a more extensive bibliography at the end of the volume, compiled by April de Stefano (and I'd add a one-volume reference work on the topic: *The Women's Liberation Movement in America*, by Kathleen C. Berkeley, Greenwood, 1999).

The book's introduction by Nancy Hewitt reviews approaches to American women's history since the 1960s.

Hewitt points first to early scholarship that explored the diverse experiences of women (e.g., Gerda Lerner's *Black Women in White America*, 1972), and which was followed by a period in which white, middle-class women in the Northeast were the main subjects and their experiences were often taken to be representative of all women. Thereafter, from the late 1980s onward, differences among women came to the fore, in part through local and regional studies. Hewitt describes the debates among historians over race, class, and locale, as well as concepts such as "experience" and "identity" and, above all, the category "gender" itself. She mentions that scholars now see that the history of women must include the history of conservative and right-wing women as well as progressives, and that U.S. women's history should not be separated from the history of women in the rest of the world. Hewitt also informs readers that the essays are meant to be "expansive but not comprehensive, introductory rather than definitive" (p.xvi).

The rest of the contributions (all by historians at U.S. universities) are grouped around three eras: Colonial, 1600–1760; Creation of a New Nation, 1760–1880, and Modern America, 1880–1990. The essays themselves focus on a theme, such as "Slavery and the Slave Trade," by Jennifer L. Morgan, in the first era; "Conflicts and Cultures in the West," by Lisbeth Haas, in the second; and "Urban Spaces and Popular Cultures, 1890–1930," by Nan Enstad, in the third. In some

cases a topic is revisited. Susan Juster examines women and religion in colonial America, while Nancy Hewitt takes up religion, reform, and radicalism in the antebellum era. Class issues are explicitly dealt with in both "Gender and Class Formations in the Antebellum North," by Catherine Kelly, and "Marriage, Property, Class," by Amy Dru Stanley, but recur regularly elsewhere, too. Thavolia Glymph's "The Civil War Era" and Karen Anderson's "The Great Depression and World War II" should be especially useful to instructors who teach courses on these time periods but who have yet to incorporate much about women. Both Joanne Meyerowitz's "Rewriting Postwar Women's History, 1945–1960" and Steven Lawson's "Civil Rights and Black Liberation" are terrific examples of how the new scholarship challenges conventional understandings. Meyerowitz describes how historians using divergent approaches are revising the stereotype of 1950s domesticity. Lawson shows how race relations in the South must be considered in order to come to grips with the charge of sexism within the Students Nonviolent Coordinating Committee (SNCC). Each essay in the volume can stand alone, and yet each contributes to a revised, more complex view of history. Those who want their history simple and their assumptions undisturbed won't like this book; those who are excited by diversity, complexity, and challenges will find it to be a worthy *Companion*.

LITERATURE

Catherine Cucinella, ed., *CONTEMPORARY AMERICAN WOMEN POETS: A TO Z GUIDE*. Westport, CT:

Greenwood, 2002. 402p. bibl. \$94.95, ISBN 0-313-31783-6.

Laurie Champion & Rhonda Austin, eds., *CONTEMPORARY AMERICAN WOMEN FICTION WRITERS: ANA TO Z GUIDE*. Westport, CT: Greenwood, 2002. bibl. \$94.95, ISBN 0-313-31627-9.

These two works on contemporary writers arrived in our mailbox together, accompanied by a joint press release headed "Redirecting the Canon." That clever publicist's phrase aptly signals that the process of redefining the American literary canon is ongoing. Many of the authors profiled in the *A to Z Guides* already exemplify the revised approach that reaches willingly for voices, standpoints, and styles beyond those exhibited by white males. Could there still be any undergraduate Contemporary Writers courses that ignore Sylvia Plath, Maya Angelou, Toni Morrison, or Joyce Carol Oates? In addition to those authors, introductory women's studies courses rely frequently on Audre Lorde, Cherríe Moraga, Sandra Cisneros, Adrienne Rich, Alice Walker, Marge Piercy, Tillie Olsen, and several other feminists covered in the *A to Z Guides* to awaken students through imaginative writing to the predicaments of women's lives.

Because they survey all major works by each author, the essays in the *Guides* can offer instructors additional titles to choose from when they tire of teaching *The House on Mango Street* (Cisneros), *Women on the Edge of Time* (Piercy), etc. The editors of both *Guides* take the position that because women writers speak in many voices, the volumes aim for representation; criteria for selection were extended to include several fine but lesser-known

post-World War II writers worthy of study in literature and women's studies courses and as subjects of research.

There are seventy-four essays in *Poets* and sixty-one in *Fiction*. Ana Castillo, Sandra Cisneros, Grace Paley, and Leslie Marmon Silko appear in both. Reading contributions about the same author shows how it can be helpful to cull information from various reference works. For example, Lisa María Burgess Noudéhou, writing about Paley in *Fiction*, cites Jane Cooper's afterword to Paley's *Leaning Forward: Poems* as "one of the few critical considerations of Paley's poetry" (*Fiction*, p.291); Austin Booth does not mention this source in his essay on Paley in *Poets*. Surprisingly, Marge Piercy is in *Poets*, but not in *Fiction*, even though *Poets* contributor Maureen Langdon Shaiman says Piercy is better known as a novelist than a poet.

Entries in both *Guides* follow the same pattern: contributors are American literature scholars at universities in the United States (plus a few independent writers in *Poets*); each contributor begins by summarizing the author's biography in about two pages, then devotes about the same amount of space to the major works and themes in that writer's various publications, moves to a page or less on critical reception, and finishes with a bibliography of works by and about the author. For best use of the *Guides* as reference works, I would like to have seen the critical reception sections longer, since most readers are probably looking for reviews and other assessments. This appears to be more a reflection of a paucity of critical attention than of a decision to skimp. For example, Deborah M. Mix begins her discussion of

the reception of Kathleen Fraser's poetry with, "Despite her substantial publishing record, relatively few assessments of Fraser's work have appeared over the years" (*Poets*, p.125). Lisa Abney is struck by how few articles or books there are on prolific novelist Barbara Kingsolver. Similarly, Elizabeth Blakesley Lindsey remarks that although Shelby Hearon has written over a long period of time and won several awards, "very few literary scholars have approached her work" (*Fiction*, p.121). Amy Moorman Robbins laments more specifically the lack of feminist criticism of Amy Gerstler, suggesting numerous topics to explore: "Gerstler's portrayals of women (especially those offered through the eyes of often seemingly-obsessive male speakers); her treatment of homophobia ('Molly' in *The True Bride*); her images of children and childhood sexuality ('Elementary School,' 'Impressions of the Midwest,' and 'Alice and Lewis' from *The True Bride*); and the pervasive themes of illness and disease, among others" (*Poets*, p.140). On the other hand, Renée R. Curry's two quick paragraphs on Marilyn Hacker, announcing that her works "have been well received throughout her life" and that "numerous essays have detailed her work and her importance to feminism, formalism, and gay and lesbian literature" (*Poets*, p.161), seem too short for this distinguished, award-winning poet.

Several of the essays describe writers who evidence interesting boundary crossings. June Jordan wrote love and nature poetry, but also very political poems. Jamaica Kincaid combines "ordinary, commonplace events and fantasy" (Sharon Hileman, *Fiction*, p.168). While many authors write in several

different genres, some also cross genres in hard-to-define ways. Leslie Marmon Silko's works combine narrative and poetry. Denise Chávez, says contributor Beverly G. Six, "blends form to create new genres" and "bend[s] ... emotional and literal space" in *Face of an Angel*, where she intersperses excerpts from Soveida's *Book of Service* between chapters and uses a double-columned text to illustrate "in form the simultaneous yet uncommunicative husband-wife monologues in a miserable marriage" (*Fiction Writers*, p.53). Deborah M. Mix calls Audre Lorde's *Zami* a "generic hybridity," combining autobiography, history, fiction, and myth (*Poets*, p.221). Gish Jen, an American-born daughter of well-off immigrants from Shanghai, plays with the stereotypic rags-to-riches immigrant saga in *Typical American* and with pigeonholed ethnicity in *Mona in the Promised Land*, where the Chinese-American protagonist decides to become Jewish.

Contemporary American Women Poets and *Contemporary American Women Fiction Writers* are helpful guides to women authors, their works, and literary criticism over the last half-century. I predict that college and public libraries will find them well-thumbed in a short amount of time.

Anita Pacheco, ed., *A COMPANION TO EARLY MODERN WOMEN'S WRITING*. Oxford, England, & Malden, MA: Blackwell, 2002. 391p. index. \$99.95, ISBN 0-631-21702-9.

Pacheco (lecturer, Department of Humanities, University of Hertfordshire, and Aphra Behn scholar) has assembled twenty-four essays contributed by academics from both sides of the Atlantic along with three from Australia and New Zealand. The authors

share a viewpoint that pre-1700 women's writing in England is best understood within the historical context in which it was created. This history is itself a product of recent scholarship that looks at actual practice as well as patriarchal pronouncements restricting women. Similarly, rather than confine "literature" to the category of published, commercial works of fiction, poetry, and drama — more appropriate to later centuries — they count letters; diaries; political petitions; religious treatises, prophecies, and translations; and advice books.

Two other themes transcend individual essays. One is the deep importance of religion, both for its spiritual value and because it offered opportunities to participate in public debates centering around religion. As Pacheco says in her introduction, "By serving God many Englishwomen adopted a political role as well." The other theme is the close connection between reading and writing for literate women of the period. Elite women formed reading and writing circles. Some of these groups, as well as various family constellations, wrote out excerpts from their reading, intermingling comments, newly composed verses, etc., into "commonplace books."

Historical context is addressed most directly in the five essays in Part I ("Contexts"), where education, religion, property/law, work, and the meaning of writing are each pondered separately, and in the book's final piece, "Feminist Historiography," in which Margo Hendricks surveys how feminist historians have altered what constitutes normative historiography, but finds the scholarship to date on early modern women's writings lacking in attention to nonwhite, non-European, non-aristocratic women. She provides some tantalizing examples of what awaits scholars in archives and texts that are

still unexamined from a feminist historiographic perspective.

The essays in Part II (“Readings”) look carefully at ten individual writers of different genres. Mary Sidney, Countess of Pembroke, began by publishing the works of her brother, Sir Philip, after his death. She also continued and became the principal author of a project he had started of rendering *Psalms* in new metric forms. According to Debra K. Rienstra’s essay on the Countess, this brother-sister collaboration defies categorization, representing “a translation, a paraphrase, a scholarly meditation, an artist’s sketchbook of poetic forms, a theological-aesthetic proposal and an intensely personal devotional exercise” (p.113). Mary Sidney’s niece, Mary (Sidney) Wroth, Countess of Montgomery, is credited with many women’s “firsts” — first sonnet sequence in English (*Pamphilia to Amphilanthus*, 1621), first published work of fiction by an Englishwoman (*The Countess of Mountgomeries Urania*, also 1621), and one of the first plays by an Englishwoman (*Love’s Victory*, not printed until 1988!). Contributor Naomi J. Miller finds Wroth remarkable for her versatility and un-stereotyped positioning of women as subjects with various types of identities. Margaret Cavendish, Duchess of Newcastle, also had an extensive body of fictional and nonfictional work, which she assertively published, promoted, revised, and donated to important libraries and individuals. Mary Astell championed women’s rights, but as a Tory she critiqued the marriage contract in order to attack liberal social-contract theory, which likened the relationship of the king with his subjects to that of the husband with his wife and household. Calvinist and Fifth Monarchist Anna Trapnel is an outstanding example of the hundreds of women who articulated their ideas

in the form of prophesies. Trapnel fell into and remained in a trance for twelve days in January 1654, during which she prophesied in prose and poetry about Cromwell’s betrayal of the Fifth Monarchist cause. Her subsequent journey to Cornwall to continue her prophesying is the basis of the narrative of her work *Report and Plea*, which is analyzed in an essay by Hilary Hinds. Each of the remaining five essays similarly focuses on a single work by a woman writer.

Part III (“Genres”) takes up, successively, autobiography, defenses of women, prophecy, poetry, fiction, and drama, all worthy treatments. It was one of the two essays in Part IV (“Issues and Debates”), however, that this reviewer found particularly stimulating: “The Work of Women in an Age of Electronic Reproduction: The Canon, Early Modern Women Writers and the Postmodern Reader,” by Melinda Alliker Rabb, Associate Professor of English at Brown University and member of the Advisory Board of the Brown Women Writers Project (the other essay is “Feminist Historiography”). After discoursing on the origins of “the canon,” the critical apparatus that accompanies it, feminist critique of the canon, uses of counter-canon, and the strictures of print capitalism, Rabb develops a theory that electronic reproduction of texts by early modern women writers will “allow...a closer approximation of reading pre-print culture material than has hitherto been possible” by overcoming “the problems of inaccessibility and scarcity which had rendered women’s writing invisible for so long” and offering a “new perceptual opportunity...by detaching it from the fixed systems of valuation and comprehension belonging to conventions of the book and the book trade” (p.353). She offers numerous interesting ways in which pre-print and elec-

tronic cultures are alike. Both, she claims,

disrupt comfortable readerly encounters with a stable work fixed in regular lines and indentations, on uniform sheets, between covers...Both realize the literal meaning of texts as “something woven”: they allow for the rearranging and merging of the threads of language of which they are composed. Both permit continual changes and copies. Both tolerate variations in the appearance of the text which may vary by handwriting, formatting or software ... Correspondence through e-mail (and on-line “chats”) has become an integral part of postmodern life, has made many people into “writing subjects” in ways that resemble exchanges of letters centuries ago, when irregularities of spelling were tolerated, copies could be made or shared with others than the intended recipient, replies could be sent on the original document, and trivia intermixed with urgent matters...[S]ight or visual transcription (paper/screen) supersedes sound or voice (talk/telephone/recording) ... Both traverse the boundary between public and private, between communal and individual authorship, between collaboration and competition, between for profit and not-for-profit, between patterns of circulation inside and outside of the marketplace. (pp.353–54)

Furthermore, says Rabb, unlike printed works, electronic texts “resist embodiment ...Traditional ideals about the book encourage one kind of gendering: belief in the desirability of a pure and uncorrupted text, a flawless edition that circulates,...[which] feminizes the object of circulation and eroticizes the experience of reading as one of possession, control and pleasure” (p.354). She describes the potential of encoded text to deploy new methods of analysis, as well as that of databases of electronic editions to offer a new form of anthology free of predefined selection and order. Realization of the potential she sees in virtual texts will depend in part on whether her colleagues in English are as excited as she is about the possibilities and will incorporate these texts and methodologies into their scholarship and teaching. Reading her essay would be a great start.

A Companion to Early Modern Women's Writing is an excellent reference anthology, exemplifying feminist scholarly synthesis at its best.

SELF-HELP

Stelli Munnis, ed., *KALI GUIDE: A DIRECTORY OF RESOURCES FOR WOMEN*. Palo Alto, CA: Zenprint, 2002. 200p. ill. index. \$29.95, ISBN 0-9714085-0-5.

The fear-inspiring — yet fear-allaying — four-armed Hindu goddess Kali is an apt inspiration for this self-help compilation, gracefully linked to modern concerns by the cover depiction of a contemporary woman with extra appendages. The *Kali Guide* is an eclectic mixture of organizational and product listings combined with quotations, poems, artwork, book descriptions, and reprinted articles. Topical empha-

sis is on resources for health and well-being.

The genesis of the book was Munnis's own life-enhancing journey. After she researched, for her own purposes, counseling resources, spirituality offerings, and socially conscious businesses, she found others consulting her when they had similar needs. There was no one place for her or her acquaintances to turn for recommendations, so she decided to write the book she wished had been available. As explained in her introduction (pp.xix–xx), her initial criteria for inclusion of individuals, groups, or companies were that they “serve a national market, be easy to contact, and have a good sense of customer service,” with an emphasis on those that served women only, but inclusive of other resources “that would be beneficial for women to know about.” She excluded organizations that “failed to answer the phone, sounded unprofessional, or expressed a desire not to be listed.” What is heartening in this is that it demonstrates that Munnis went beyond finding descriptions of likely candidates for inclusion and actually went to the trouble of contacting them. Would that all directories did that. It automatically excludes defunct entities, as well as those that users might find unresponsive. That can certainly be a time saver. As the press release for the *Guide* says, “Why waste hours on the Internet, at the library, or on the telephone?” — although, with respect to the library, this librarian/reviewer hopes Munnis was referring only to a library search unmediated by librarian assistance...

The *Kali Guide* is organized by broad topic and further divided by subtopics. The broad topics are Creativity, Culture & Society, Health & Healing, Sexuality, Spirituality, and

Work & Play. Creativity subtopics run from feng shui to theater, while international women's organizations and anti-violence projects are listed in the Culture & Society section. Health & Healing is the biggest section, including chakra, craniosacral, myofascial release, and Feldenkrais bodywork therapies; Sexuality topics include polyamory and tantra/sacred sexuality. The Spirituality section lists resources for major religions and New Age adherents of dousing, earth religions, and psychic phenomena; and Work & Play leads to information on financial services, businesses, career training, travel, sports, and recreation. The poetry, quotations, artwork, and articles are interspersed with the listings. There is no section highlighting interests or needs of lesbians.

One type of reader who will be helped by this guide is someone who needs assistance but is not really aware of the available categories of therapies or approaches to problem-solving. Another is the person who is interested in beginning an inner exploration, for whom articles such as “Hearing the Intuitive Body Speak,” by Marcia Emery, and “Balanced Personal Vision,” by Sonia Choquette, will have appeal, as will the “Must Read” book suggestions. A third is the browser who will simply enjoy the lovely artwork throughout the volume. The *Kali Guide* won't end up in most libraries, but those with clientele interested in alternative approaches to life may want to acquire it.

[Phyllis Holman Weisbard is the Women's Studies Librarian for the University of Wisconsin System. She is also co-editor of Feminist Collections.]

ZINE AND HEARD (AGAIN)

by M. L. Fraser

As promised, this installment of “Zine and Heard”¹ is all about the “cut and paste” zines that come out from all over the country and indeed all over the world. Some real gems are here as well as some that have room for improvement. Despite my somewhat dubious literary criticism, the most important thing to remember about these zines is that voices are being raised in the finest of grassroots tradition. The idea behind the bedroom zines is that women get their say, whatever that say is. This is huge, and it’s the whole point behind fringe feminism and Third Wave sensibility. These are only a few and we are still seeking others. Send ‘em in. Here’s the address:

Women’s Studies Librarian
Attn: Zine Review
430 Memorial Library
728 State Street
Madison, WI 53706

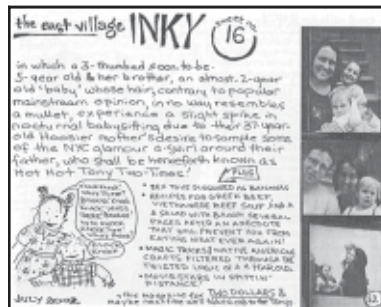
Demonstration: no.6 (May/June 2002)

This little book is all about being Lesbian in New Orleans. Unfortunately if you are not in the club you miss a lot. There is an amusing but heterosnide account of trolling for lesbians in downtown bars, and a small article on the Women’s Football League, which is in its inception. Good job for talking about this, ladies. What a bummer the article is called “Sporty Dykes,” implying that all participants in this sport are gay. (Imagine their surprise). Haven’t we had enough of this implication? Also there seems to be kind of a weird obsession with Farrah Fawcett (and her Hair). I think it is yet another inside joke. Best things: op-ed about Rosie O’Donnell coming out as a lesbian mother, an exposé of Burger King’s veggie burger being grilled on the same grill as animal flesh, and a profile on the Lesbian and Gay Community Center of New Orleans. If you are female and living in the Big Easy (or if you’re attending the NWSA conference there in June), get to know these girls. They seem like a lot of fun. \$3 an issue. Jes Burns, 5500 Prytania St, #602, New Orleans, LA 70115.

The East Village Inky: sweet no.16 (July 2002)

This fun little booklet is written by a New York-based woman (Ayun Halliday) who is a mother of two. Her partner is a playwright she dubbed “hot hot Tony two times” because he won two Tony awards last year. This issue gives a hilarious account of their voyage into the world of New York Theatre when at the Tonys (they were in spitting distance of several “stars” and would-be stars, all of whom Halliday makes glorious fun of). Accompanying the stories of Inky’s world are these great cartoons depicting various scenes. One story was a cartoon fest surrounding what happened when Ayun left and her partner

was left alone to deal with two small children. I laughed out loud at the sketch of Ayun sprawled out snoring while Greg was in a crazed frenzy dealing with toddler snot. Great stuff. This is a must get. \$2 an issue, \$8 a year. Cash or checks to Ayun Halliday, c/o The East Village Inky, P.O. Box 22754, Brooklyn, NY 11202. Website: <http://www.ayunhalliday.com/inky>



Found Magazine: no.2

What a great concept. This is all about what we find that people leave behind and the stories that go along with it. On the website there is a list of dates when the publishers either found the piece or got sent the piece by readers (one of the beauties of this zine). Of course I immediately went to my birthday (02 March), where there was a pic of an old man and a mule, along with a hilarious account of a philosophical Serb who remarked that the person who found it was both the man and the mule. For 12 January there is a post-it with the words “self-inflicted” along with an account of how it was found in the desk of a coworker who had just been fired. This is cultural anthropology at its finest. It reminds me of all those “ironic” asides of folks who make comments about how 100 years from now, people will go through our garbage and won’t exactly know what to make of what they find. A really cool idea and we should support this one. Send \$21.21 for 3 issues and a surprise Found

gift, or for a single copy of issue no.1 or no.2, send \$5 plus \$2 postage (= \$7) check or well-concealed cash to: *Found Magazine*, 3455 Charing Cross Road, Ann Arbor, MI 48108-1911. Website: <http://www.foundmagazine.com>

Mother Rebel: no.3

There does not seem to be an overall theme to this. It is just a personal zine talking about whatever, and no one thread runs through the thing. The main author has four kids and I think she might have started the zine as a “grown-up” outlet. It loses focus and is a bit on the wobbly side. The best part of it is the touching tribute by the “up-tight white guy” who identifies himself as the publisher’s dad. Not much else here. Bummer. \$2 an issue. Kim Pratt, 1355 Brighton Road, Sebago ME 04029; email: momrebel@localnet.com

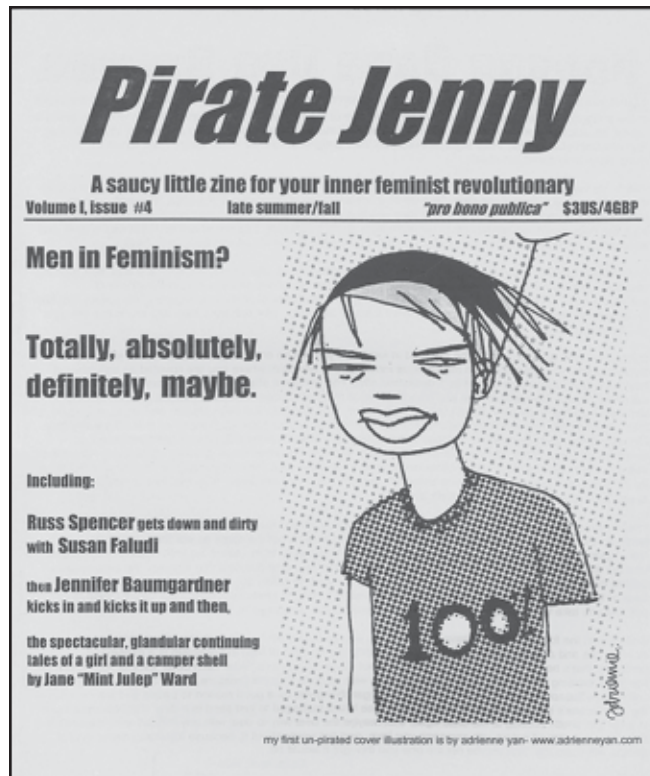
No Muy Lejos de Aqui (Reflections of Juarez)

The title means “not far from here,” and this is an exposé of how women are treated in Juarez, Mexico. This is written by the same woman who writes *Yellow Three*, and it’s an account of her trip to Juarez with a band of artists called Viejaskandalossaa (which, if my Spanish holds up, translates to Old Scandalous Women). It is quite powerful and much more feminist in nature than *Yellow Three*, which is more of a travel journal commenting on cultural issues. There is a heart-wrenching photo of evidence called “Cuerpo #6” (Body #6), which hurts enough by itself, until you read the caption that there are 300 of these and they are all women. A good reminder of what is out there. No price info. Jackie Joice, 1218 E. Broadway #100, Long Beach, CA 90802. Website: www.xanga.com/jackiejoice

Pirate Jenny: no.4 (Men in Feminism)

What a gem of a zine!!! I love this girl. No, I want to BE this girl with her feminist rants and her commentary on the eerie white male universe in which we find ourselves. She is smart and funny and reads like a seminar in feminist studies, one of the ones where you got to crack jokes and people actually got them. This issue is devoted to the oft-unaddressed issue of men who are feminists, and how we need them in our fight without praising them for doing what they should be doing. It is a hard line and one that is based in reasonableness. There are contributions by Jennifer Baumgardner (LOVE her!) and excerpts from Robin Morgan. Xeroxed flyers about sexual harassment from the new feminist empire are readily available within this zine, as well as a hilarious first installment of a day in the life of Helena Rubenstein, written by the Riot Pirate herself. Some pieces are written by men who define themselves easily and without compunction as feminist and rant their little hearts out of the paternalistic closet. (I *thought* I heard a noise). As I have five brothers who all will tell you that they came out of a vagina, were raised by a feminist mother, and are tired of being thanked for holding views of women that they

should hold, I love this zine. This is a true grrrl zine in the tradition of feminist awareness. I wish there were Grammys for zines (Femmies?) because Jenny would get my vote. GET THIS ZINE. Five issues thus far. \$3 an issue plus three stamps. *Pirate Jenny*, P.O. Box 1544, Santa Barbara, CA 93102.



Sugar Needle: nos. 19 & 20

A zine devoted exclusively to candy. While this is an interesting premise, it is best used as a regular feature inclusion in other larger zines. Reading about candy page after page would have been cool when I was 12. It bores me as an adult, although the first couple of commentaries were cool. It got old. Fast. How did they EVER make it through 20 issues? Too bad because these girls are truly talented zine-makers who might have gone a bit awry with this one. Good only if you are heavily into saccharine drips. The best part: the cover is fabulous art from Robert Kirby (who does a gay comic strip which has run for years; look for *Curbside Boys* on Amazon). \$2 an issue or \$8 a year to either address: (points north) c/o Corina Fastwolf, P.O. Box 300152, Minneapolis, MN 55403; (points south) c/o Phlox, 1174 Briarcliff, Suite 2, Atlanta, GA 30306.

This Is My Blood—This is Your Blood: first issue

A women's group called the Scarlet Tide Brigade from Simon Fraser University extols the joys of female bodily fluids. Some of it verges on the icky, but most of it is an exploration of female lifeblood. It was written as a means to educate women about the natural forces and flows that women all experience. The intent is to demystify the pattern of denial surrounding menstruation. It is clever and well done although it does verge on the maudlin a couple of times. It is unclear if this will be ongoing, although I certainly hope it is. It can be difficult to create ongoing zines with transitory populations like college groups. I hope these grrrls find a way. Worth getting even if it is only one issue. The Scarlet Tide Brigade, SFPIRG, Simon Fraser University, Burnaby, BC V5A 1S6, Canada. No subscription info.

Yellow Three: no.4 (January 2003)

This girl is an authentic zinestress. She really gets it. She gets why zines are true and real and feminist grassroots interpretations of who we are. In this issue of *Yellow Three*

she goes to Ghana and connects with the “sea of ebony faces” who greet her so sincerely that it makes her cry. Most zines that are handwritten are difficult to read due to simple illegibility. Not so this one. I wish her photos could be lightened up with the technology out there as I found them fascinating. One photo in particular is of slave quarters where pregnant women who had been raped by the Generals of War were imprisoned. There is also a provocative first half of an article remarking on Jewish and African parallels of exodus as told by a Ph.D. student friend, although it ends abruptly. Astoundingly fun and worth trading or picking up if you are into zines as personal statement. The author explains on her website (<http://www.xanga.com/skin.asp?user=jackiejoyce>) that “Yellow Three is the stage right before a volcano erupts.” Go Jackie Go. Jackie Joice, 1218 E. Broadway #100, Long Beach, CA 90802. No subscription info.

Note

1. The first installment of “Zine and Heard” appeared in *Feminist Collections* v.23, no.4 (Summer 2002), pp.6–10. Read it online at <http://www.library.wisc.edu/libraries/WomensStudies/fc/fczinesfraser1.htm>

[M.L. (“Mhaire”) Fraser recently got her Ph.D. and is looking for work in the academic realm. Her research examines social identity and gender issues, with Third Wave feminism and pop culture a special interest. She is a long-time riot grrrl and publisher of the zine *Debutante Gone Wrong* (which, unselfishly, she has not reviewed here). She likes dirty martinis, swing dancing, big fat cats, and reading about Eleanor Roosevelt. Send her more zines.]

FEMINIST PUBLISHING

FIREBRAND BOOKS is back! Nancy Bereano founded this feminist/lesbian publishing house in 1984 and ran it for sixteen years, introducing 100-some titles by the likes of Jewelle Gomez, Dorothy Allison, Alison Bechdel, Barrie Jean Borich, Audre Lorde, and Lesléa Newman. Eventually the press was sold to the LPC group, which subsequently experienced financial woes. Now Firebrand has been purchased by Karen Oosterhous of Ann Arbor, Michigan. The “revitalized” press’s first new title will be a novel, *And Then They Were Nuns*, by Susan J. Leonardi. (Breathless followers of Alison Bechdel, however, should know that the next installment in the *Dykes to Watch Out For* series will be published not by Firebrand but by Alyson Publications, according to Bechdel’s website.)

Firebrand, says Oosterhous, “is actively seeking manuscripts, both fiction and non-fiction, that are in keeping with the press’s mission of producing quality work in a wide variety of genres by ethnically and racially diverse authors.” Don’t send manuscripts — or even inquiries — by email, though; instead use the postal service and this address: Firebrand Books, Karen Oosterhous, Publisher, 2232 S. Main St., #272, Ann Arbor, MI 48103-6938. To see a complete list of titles published by Firebrand, visit the press’s website: <http://www.firebrandbooks.com/index.html>

Lisa C. Moore’s **REDBONE PRESS** exists to give voice to Black lesbian writers. Moore published *Does Your Mama Know? An Anthology of Black Lesbian Coming Out Stories* in 1997, and then Sharon Bridgforth’s *Bull-Jean Stories* in 1998. Next up: *Spirited: Affirming the Soul and Black Gay/Lesbian Identity*, a collection of essays on religion & spirituality by Black lesbians and gay men, edited by Moore with G. Winston James. In the meantime, Moore and her enterprise have survived an apartment fire that destroyed her computer and files (not her book inventory, though) and a Black LGBT writers’ festival that left her in debt. But she presses on, regrouping and rebuilding, and hopes to develop her own website soon. BookPeople distributes RedBone’s books (<http://www.bookpeople.org>), and FemmeNoir posts more of this new publisher’s story (<http://www.femmenoir.net/RedBonePress.htm>). Contact Moore herself at this email address: redbonepress@yahoo.com

FEMINIST ARCHIVES

The **EMMA GOLDMAN PAPERS PROJECT**, which has collected, organized, and edited tens of thousands of documents about the famous anarchist — described as “a major figure in the history of American radicalism and feminism” — has been in the works for twenty-three years at the University of California, Berkeley. Biographer Candace Falk directs the project, which has produced publications, course curricula, and exhibits (online and traveling), in addition to housing primary documents. An extensive website at <http://sunsite.berkeley.edu/Goldman/> offers selections from many of these resources. Visitors to the site can also learn more about the uproar that erupted over free speech and censorship when Falk attempted to send out a fundraising letter containing Goldman quotes that UC Berkeley officials felt were too political.

○ Compiled by JoAnne Lehman

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PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

JOURNAL OF GAY & LESBIAN ISSUES IN EDUCATION (JGLED) 2003– . Publ.: Harrington Park Press. Ed.: James T. Sears (Univ. of South Carolina). 4/yr. ISSN: 1541-0889 (print); 1541-0870 (electronic). Subscription: in U.S., \$45.00 (individuals); \$90.00 (institutions); \$250.00 (libraries & subscription agencies); in Canada, add 35% plus GST & provincial tax; elsewhere, add 45%. Back volumes: add 40% to subscription rate. The Haworth Press, 10 Alice St., Binghamton, NY 13904. (Issue examined: pre-publication galley of v.1, no.1, 2003)

The newest journal from Harrington Park/Haworth Press, *JGLED* wants to bring together disparate “voices and discourses.” In the premier issue, editor James Sears writes, “For too long practitioners, policy makers, and scholars have inhabited different worlds, spoke[n] in unrelated tongues, and read dissimilar journals. *JGLED* seeks to bridge these divides while committing itself to multicultural and international coverage.” The internationalism is evident in this very issue in the inclusion of four chapters, translated for the first time, from a book on sexuality issues in Japanese schools.

Also in volume 1, number 1: “The Angel’s Playground: Same-Sex Desires of Physical Education Teachers” (Heather Sykes); “Serving the Needs of Transgendered College Students” (Brett Beemyn); “It’s Elementary in Appalachia: Helping Prospective Teachers and Their Students Understand Sexuality and Gender” (Patti Capel Swartz); and feature sections titled “Exemplary Programs, Projects, Policies, and Classroom Practices” and “Net Nanny Untangles the Web” (“devised as an antidote to those who seek to sanitise the web and censor discussion of all things queer in educational settings”).

SCHOLAR & FEMINIST (S&F) ONLINE 2003– . Eds.: Janet Jakobsen & Deborah Siegel. Publ.: Barnard Center for Research on Women, 101 Barnard Hall, Barnard College, Columbia University, 3009 Broadway, New York, NY 10027; phone: (212) 854-2067; fax: (212) 854-8294; email: bcrw@barnard.edu; website: <http://www.barnard.edu/sfonline> Free; online only. Frequency: unclear (masthead indicates biannual, but also states, “New issues...are published three times a year”; currently posted

are three, all dated “Winter 2003,” numbered 1.1, 1.2, and 1.3).

A “journal of feminist theories and women’s movements,” S&F Online “provides public access to the Barnard Center for Research on Women’s most innovative programming by providing written transcripts, audio and visual recordings, and links to relevant intellectual and social action networks. The journal builds on these programs by publishing related scholarship and other applicable resources. A forum for scholars, activists, and artists whose work articulates the ever-evolving role of feminism in struggles for social justice, S&F Online brings you the latest in cutting-edge theory and practice.”

Issue 1.1, themed “Writing Towards Hope: Literature, Art, & the Struggle for Human Rights” and based on a Fall 2000 symposium at Barnard College, contains poetry, essays, and a guest editorial by Chilean poet/activist Marjorie Agosín. Issue 1.2, “Margaret Mead’s Legacy: Continuing Conversations,” came out of the April 2001 Virginia C. Gildersleeve conference and includes a welcome from Barnard College President Judith Shapiro. Issue 1.3, based on a forum held at Barnard in January 2001, is titled “Changing Focus: Family Photography and American Jewish Identity.”

SPECIAL ISSUES OF PERIODICALS

AFRICAN STUDIES QUARTERLY v.6, nos.1 & 2: “Gender and Soil Fertility in Africa.” Guest eds.: Christina H. Gladwin, Lin Cassidy, & Parakh N. Hoon. ISSN: 1093-2658. Published by the Center for African Studies, University of Florida; online only: <http://www.africa.ufl.edu/asq/> (home page for journal); <http://www.africa.ufl.edu/asq/v6/v6i1.htm> (this issue).

Partial contents: “Gender and Soil Fertility in Uganda: A Comparison of Soil Fertility Indicators on Women’s and Men’s Agricultural Plots” (Peter Nkedi-Kizza, Jacob Aniku, Kafui Awuma, & Christina H. Gladwin); “Diminishing Choices: Gender and Household Food Security Decisions in Malawi” (Robert Uttaro); “Gender, Household Composition, and Adoption of Soil Fertility Technologies: A Study of Women Rice Farmers in Southern Senegal” (Amy J. Sullivan); “Agroforestry Innovations in Africa: Can They Im-

prove Soil Fertility on Women Farmers' Fields?" (Christina H. Gladwin, Jennifer S. Peterson, & Robert Uttaro); "Is Fertilizer a Public or Private Good in Africa? An Opinion Piece" (Christina Gladwin, Alan Randall, Andrew Schmidt, & G. Edward Schuh).

ASIAN WOMEN v.15, Winter 2002: "African Women." Issue ed.: Rebecca Mbuh. ISSN: 1225-925X. Single issue: \$15.00 (individuals); \$30.00 (institutions). Research Institute of Asian Women, Sookmyung Women's University, Chungpa-dong 2-ka, Youngsan-ku, Seoul, 140-742, Korea; email: asianfem@sookmyung.ac.kr

Partial contents: "African Women Since 1960: Gains and Challenges" (Gloria Chuku); "Trading Goes Global: Ghanaian Market Women in an Era of Globalization" (Akosua Darkwah); "The Road Less Traveled: Deconstructing the World of Women's Enmity in Africa" (Margaret Kabamba); "Culture: The Obstacle to Active Female Participation in Governance Among the Igbo of Nigeria" (Egodi Uchendu); "Swazi Women's Professionalism: The Power That Lies in Money and Books, 1920-1950" (Shokahle Dlamini); "Nawi Qwang, 'The Black Madonna and the Changing Curve of African Feminism,'" (Mbuh M. Mbuh); "African Women in Cabinet Positions—Too Few, Too Weak: A Research Report" (Catherine Russell & Mark DeLancey).

This issue's editor, a professor of business administration at Sookmyung Women's University who is originally from Cameroon, announces that a second special issue on African women will be published to accommodate the huge response to the call for articles.

INTERNATIONAL JOURNAL OF QUALITATIVE STUDIES IN EDUCATION (QSE) v.13, no.6, Nov.-Dec. 2000: "Re-Examining Feminist Research in Educational Leadership." Special issue eds.: Michelle D. Young & Julie C. Laible. ISSN: 0951-8398 (print); 1366-5898 (online). Taylor & Francis Journals, <http://www.tandf.co.uk/journals/>; also available to licensed users through Academic Search Elite. To purchase single issues, contact Taylor & Francis Group Journals, 325 Chestnut St., Suite 800, Philadelphia, PA 19106; phone: (800) 354-1420; fax: (215) 625-8914; email: journals.orders@tandf.co.uk; website: <http://www.tandf.co.uk/journals/subscription.html#singleiss>

Partial contents: "Feminist Cases of Nonfeminist Subjects: Case Studies of Women Principals" (Lisa Smulyan); "Mourning Silence: Women Superintendents (and a Researcher) Rethink Speaking Up and Speaking Out" (Linda

Skrla); "Considering (Irreconcilable?) Contradictions in Cross-Group Feminist Research" (Michelle D. Young); "The Substance of Things Hoped For, the Evidence of Things Not Seen: Examining an Endarkened Feminist Epistemology in Educational Research and Leadership" (Cynthia B. Dillard); "A Loving Epistemology: What I Hold Critical in My Life, Faith and Profession" (Julie C. Laible); Responses to Julie Laible's "Loving Epistemology" (Colleen A. Capper, Catherine Marshall, Marilyn Fehn).

MICHIGAN HISTORY v.86, no.6, Nov./Dec. 2002: "Women from Madame Cadillac to our First Woman Governor." Ed.: Roger L. Rosentreter. ISSN: 0026-2196. To subscribe or purchase single issues, contact the Michigan Historical Center, Dept. of History, Arts and Libraries, Box 30741, Lansing, MI 48909-8241; phone: (800) 366-3703; website: <http://www.michiganhistorymagazine.com>

Partial contents: "Irrepressible Millie" (about activist Mildred Jeffrey, by Mike Smith); "A Northern Star" (about Finnish immigrant and women's rights leader Maggie Walz, by Laverne Chappell); "Silence on the Ocean" (about Titanic survivor Winifred Quick Van Tongerlo, by Floyd Andrick); "Stealing the Show" (about former legislator Martha Griffiths, by Sheryl James); "'The Division Has Become a Necessity'" (about the formation of a women's police division in Detroit in 1920, by Doris Scharfenberg).

QUALITATIVE SOCIOLOGY v.23, no.4, Winter 2000: "Work and Families." Guest eds.: Naomi Gerstel & Dan Clawson. ISSN: 0162-0436. No information about purchasing single issues. Kluwer Academic Publishers, Journals Department, 101 Philip Dr., Assinippi Park, Norwell, MA 02061; email: kluwer@wkap.com; also available to licensed users through Kluwer Online.

Partial contents: "Being the 'Go-To Guy': Fatherhood, Masculinity, and the Organization of Work in Silicon Valley" (Marianne Cooper); "My Wife Can Tell Me Who I Know: Methodological and Conceptual Problems in Studying Fathers" (Annette Lareau); "Work-Family Issues of Mothers of Teenage Children" (Demie Kurz); "Challenges for Studying Care After AFDC" (Stacey Olikier); "The Third Shift: Gender and Care Work Outside the Home" (Naomi Gerstel); "Producing Family Time: Practices of Leisure Activity Beyond the Home" (Marjorie L. DeVault); "The Contradictory Effects of Work and Family on Political Activism" (Rebecca E. Klatch).

○ Compiled by JoAnne Lehman


Call for Papers: Feminist Teacher

Feminist Teacher seeks well-written and accessible essays, articles, course descriptions, and annotated bibliographies from a variety of feminist viewpoints. The journal is committed to publishing articles that challenge traditional teaching practices, disciplinary canons, research methodologies, and approaches to daily classroom interactions.

No special topics are planned at this moment, but the **FT** editorial collective would love to see articles on post-9/11 feminist pedagogy, peace, ecofeminism, the influx of women into business education (majors and minors), the current **Vagina Monologues** and V-Day phenomena on campuses, teacher education and teaching teachers, working with hostile students, transgender issues, the presence of male and female students in women's studies classes who are there for diversity or general education or other credit rather than a self-selecting interest in women's studies, women/girls and math, women/girls and science, nontraditional students, and disciplines that are not traditional for women.

Please send manuscripts (three copies) to **Feminist Teacher**, c/o Gail Cohee, Sarah Doyle Women's Center, Box 1829, Brown University, Providence, RI 02912. For guidelines for authors, email feminist-teacher@uwec.edu or visit the journal's website: <http://www.uwec.edu/wmns/FeministTeacher/> Please do not submit manuscripts electronically.

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ITEMS OF NOTE

Thomson-Gale presents *SERIES SIX: ATLANTA LESBIAN FEMINIST ALLIANCE ARCHIVES, ca. 1972-1994* in the Gay Rights Movement microfilm collection. The series contains approximately 189 reels in four parts: *PART 1: ADMINISTRATIVE FILES*; *PART 2: SUBJECT FILES*; *PART 3: ARCHIVES*; and *PART 4: PERIODICALS COLLECTION*. This series includes organizational records of ALFA — a pioneering organization dedicated especially to lesbian rights and experiences — and other southern radical women's groups, as well as the ALFA Archives and Periodicals Collection, a "rich source of information about feminist and lesbian activism and communities, especially in the Southeast, from the early 1970s to the mid-1990s." To order, or for more information about the five previous series in the Gay Rights Movement collection, contact Gale, 12 Lunar Drive, Woodbridge, CT 06525-2398; phone: 800-444-0799; email: sales@gale.com; website: <http://www.gale.com/psm>

GENDER IN TRANSITION is a World Bank report that examines how reforms have had different effects on men and women in the transition countries of Europe and Central Asia, and "aims to help put gender on the map of policy making in the region by raising awareness of the gender implications of the social and economic changes experienced by these countries during the 1990s." This report is available free online at <http://lnweb18.worldbank.org/ECA/eca.nsf/General/F55E7337BA69423985256BFA0053F091?OpenDocument> For more information, contact World Bank Publications, P.O. Box 960, Herndon, VA 20172-0960; phone: 703-661-1580; fax: 703-661-1501; email: books@worldbank.org; website: <http://worldbank.org/publications>

A collection of papers entitled *CHALLENGES FOR FEMINISM IN A GLOBALIZED WORLD*, originally presented at the "Global, Diverse and Plural Feminism" seminar during the World Social Forum 2002 in Porto Alegre, Brazil, is available in print, in both English and Spanish. For more information, contact Agencia Latinoamericana de Informacion (ALAI), Casilla 17-12-877, Quito, Ecuador; phone: 593-2-252-8716; fax: 593-2-250-5073; email: mujeres@alainet.org

A COMPARATIVE STUDY OF WOMEN TRAFFICKED IN THE MIGRATION PROCESS: PATTERNS, PROFILES, AND HEALTH CONSEQUENCES OF SEXUAL EXPLOITATION IN FIVE COUNTRIES is a recent study by Janice G. Raymond, Jean D'Cunha, Siti Ruhaini Dzuhayat-in, H. Patricia Hynes, Zoraida Ramirez Rodriguez, and Aida Santos that describes the patterns and consequences of sexual exploitation, migration, and trafficking of women in Thailand, Indonesia, Philippines, Venezuela, and the United States. It is available free online at <http://www.catwinternational.org> For more information, contact Dr. Janice Raymond, Executive Director, Coalition Against Trafficking in Women, University of Massachusetts, P.O. Box 9338, N. Amherst, MA 01059; fax: 413-367-9262; email: info@catwinternational.org

A new report on how the lives of Asian women are improving, due to economic and social changes and better access to health and family planning technology, *ASSESSING WOMEN'S WELL-BEING IN ASIA*, by Sidney Westley, Asia-Pacific Population Policy, is available from the East West Center, Research Program, Population and Health Studies, 1601 East-West Road, Honolulu, HI 96848-1601; phone: 808-944-7111; fax: 808-944-7376; email: poppubs@eastwestcenter.org; website: <http://www.eastwestcenter.org>

WOMEN'S RIGHTS, CYBER RIGHTS, a UNESCO International Symposium Report from 2002, describes the gender inequalities found in cyberspace, once anticipated to be a place free from gender-bias for men and women. The report is available from the Research Institute of Asian Women, Sookmyung Women's University, Chunpa-dong 2-ka, Youngsan-ku, Seoul, 140-742, Korea; phone: 822-710-9177; fax: 822-714-2269; email: asianfem@sookmyung.ac.kr; website: <http://sookmyung.ac.kr/~asianfem>

In a paper by Alan Greig, Michael Kimmel, and James Lang (no.10, UNDP, 2002) entitled *MEN, MASCULINITIES, AND DEVELOPMENT: BROADENING OUR WORK TOWARDS GENDER EQUALITY*, the diverse roles of men and the ways in which they are affected by gender structures are discussed. This paper emphasizes the need for men to challenge the gender hierarchy and strive for gender equity. For more information, contact UNDP, One United Nation Plaza, New York, NY 10017; phone: 212-906-5558; fax: 212-906-5364; email: gidp.undp@org; website: <http://www.undp.org/gender>

A report from the Prairie Women's Health Centre of Excellence and the Canadian Women's Health Network, *IMMIGRANT, REFUGEE AND VISIBLE MINORITY WOMEN EXPERIENCE POST TRAUMATIC STRESS DISORDER* describes the personal experiences of immigrant and refugee women in Saskatchewan with service providers and the barriers to service and healing. This study emphasizes the need for more community providers to help with immigrants' and refugees' mental health. Full study details are available online at <http://www.pwhce.ca/ptsd-immigrant.htm>

Two textbooks from Fortress Press, *HER STORY: WOMEN IN CHRISTIAN TRADITION*, by Barbara J. MacHaffie, and *READINGS IN HER STORY*, are now supplemented with a CD-ROM. The textbooks include an introduction to women in Christian history as well as a collection of texts about women in Christianity. The accompanying CD-ROM includes a searchable text, chapter summaries, "reflection questions, a hyper-linked glossary, additional bibliographies and updates, research-paper suggestions, and Weblinks to additional graphics, biographies, and bibliographies, [and also includes] notetaking, bookmarking, and highlighting capabilities." ISBN 0-8006-3495-0; both vols. (436 pp., pap.) with CD-ROM, \$37.00 (Canada \$59.20). For more information, visit the press's website at <http://www.fortresspress.com> (select "Books with CD-ROM," then click on title).

In a publication entitled *WOMEN AND COMMUNITY SAFETY: A RESOURCE BOOK ON PLANNING FOR SAFER COMMUNITIES*, the Cowichan Women Against Violence Society (Duncan, BC, Canada) highlights the "importance of integrating the experiences and concerns of women and other marginalized groups into the planning, design and management of the places in which we live, work and play --in small, rural and/or isolated communities." Available in English and French. For more information, contact Terri Dame and Ali Grant, Women and Community Safety Project, Cowichan Valley Safer Futures; phone: 250-746-9221; fax: 250-748-9364; email: saferfutures@cwav.org

DES Action Canada, a non-profit organization "whose purpose it is to identify, educate, provide support to, and advocate for people exposed to the drug diethylstilbestrol," has published a 35-page guide entitled *BEYOND EARLY DETECTION: A NEW LOOK AT BREAST CANCER*. This

booklet explains facts and innovations surrounding breast cancer, and gives advice on how to support those who have it. Available in English and French. For more information, contact DES Action Canada; phone (toll-free): 1-800-482-1-DES; email: desact@web.net

The International Alert and Association of African Women For Research and Development (AAWORD) has published a report based on the workshop *CONFLICT TRANSFORMATION IN AFRICA: AFRICAN WOMEN'S PERSPECTIVES*, which was held in Senegal. The report focuses on "women's agency, as opposed to their victimization," in times of war or conflict, and includes firsthand accounts from women. Available in English and French. For more information, contact Ndeye Sow, Programme Manager, Women's Peace Program, 1 Glyn Street, London, SE11 5HT UK; phone: +44 (0)20 7793 8383; email: general@international-alert.org

A report by Lorraine Greaves, Colleen Varcoe, Nancy Poole, Marina Morrow, Joy Johnson, Ann Pederson, and Lori Irwin, entitled *A MOTHERHOOD ISSUE: DISCOURSE ON MOTHERING UNDER DURESS*, explains how "media portrayals and public policies demonstrate a focus on 'the best interest of the child' while neglecting to examine the effects of such a focus upon the mother." The report focuses on three groups of women in particular: mothers with substance abuse problems, mothers who suffer from mental illness, and mothers subjected to violence. For more information, contact Status of Women Canada, 123 Slater Street, Ottawa, Ontario, Canada K1P 1H9; email: research@swc-cfc.gc.ca

The Association for Research on Mothering has recently published *TEACHING MOTHERHOOD: A COLLECTION OF POST-SECONDARY COURSES ON MOTHERING/MOTHERHOOD*, a 90-page collection of course outlines from U.S. and Canadian colleges and universities. It is intended as a research guide for people either teaching or doing research in the field of mothering and motherhood. To purchase the booklet, send \$8.00 plus \$2.00 shipping (Canadian or U.S. funds) to the Association for Research on Mothering (ARM), 726 Atkinson College, York University, 4700 Keele Street, Toronto, Ontario, Canada M3J 1P3; phone: 416-736-2100, ext. 60366; email: arm@yorku.ca; website: <http://www.yorku.ca/crm/teachingmotherhood.htm>

The Center for Reproductive Law and Policy and the University of Toronto International Programme on Reproductive and Sexual Health Law present ***BRINGING RIGHTS TO BEAR: AN ANALYSIS OF THE WORK OF UN TREATY MONITORING BODIES ON REPRODUCTIVE AND SEXUAL RIGHTS***, a report that “charts the collective work of six UN committees as they break new ground in translating human rights standards into state responsibility on a broad spectrum of reproductive rights issues.” A separate guide for advocates highlights strategies for promoting reproductive rights and can be used alone or as a companion to the report. Available for purchase or free download online at <http://www.reproductiverights.org>; phone: 917-637-3600.

Carmen D. Valentino, Rare Books & Manuscripts, has published ***AMERICAN SOCIAL, WOMEN'S, BUSINESS, & LITERARY HISTORY: A SELECTION OF MANUSCRIPT DIARIES, CORRESPONDENCES, ACCOUNT BOOKS, LEDGERS, & OTHER MANUSCRIPTS***, some of which pertain to women and women's history. This dealer catalog contains 111 entries and is subtitled ***CATALOGUE 54: FROM THE 18TH TO THE 20TH CENTURY, WITH SEVERAL PHOTOGRAPHIC ITEMS***. For more information, contact Rare Books & Manuscripts, 2956 Richmond Street, Philadelphia, PA 19134; phone: 215-739-6056.

The United Nations Research Institute for Social Development (UNRISD), established in 1963 to “promote research on the most pressing social issues of development,” published several papers in 2002 with a focus on women or gender: these include UNRISD Civil Society and Social Movements Programme Paper (PPCSSM) 5, ***THE WOMEN'S MOVEMENT IN EGYPT, WITH SELECTED REFERENCES TO TURKEY***; and UNRISD Social Policy and Development Programme Papers (PPSPD) 9, ***GENDER AND EDUCATION: A REVIEW OF ISSUES FOR SOCIAL POLICY***; 10, ***AGRARIAN CHANGE, GENDER AND LAND REFORM: A SOUTH AFRICAN CASE STUDY***; and 12, ***WOMEN'S EMPLOYMENT AND WELFARE REGIMES: GLOBALIZATION, EXPORT ORIENTATION AND SOCIAL POLICY IN EUROPE AND NORTH AMERICA***. Order

PPCSSM 5 or PPSPD 9, 10, or 12 from the UNRISD Reference Center (US\$8 for readers in industrialized countries and US\$4 for readers in developing and transitional countries and for students), Palais des Nations, 1211 Geneva 10, Switzerland; phone: +41 (0)22 917 3020; fax: +41 (0)22 917 0650; email: info@unrisd.org. Free PDF versions are downloadable from UNRISD's website: <http://www.unrisd.org> (select “Publications” from top of page, then “Browse by Title” from the left-hand column).

The United Nations Research Institute for Social Development (UNRISD) and the United Nations Non-Governmental Liaison Service (NGLS) have jointly published a volume entitled ***VOLUNTARY APPROACHES TO CORPORATE RESPONSIBILITY***. This book is divided into three sections: “Corporate Codes of Conduct: Self-Regulation in a Global Economy”; “Regulating Business via Multistakeholder Initiatives: A Preliminary Assessment”; and a survey of “information sources on corporate social and environmental responsibility, including print and web-based resources on codes of conduct, certification and reporting, ethical investment, fair trade, regulation, partnerships, and critical perspectives and campaigns.” The 219-page publication is available free of charge from the UNRISD Reference Center, Palais des Nations, 1211 Geneva 10, Switzerland, or in HTML format on the NGLS website: <http://www.unsystem.org/nxls/documents/publications.en/index.htm> (click on “Development Dossier,” then on the volume title). For review copies, contact Sylvie Brenninkmeijer-Liu; phone: (41 22) 917 3011; email: liu@unrisd.org

GLOBAL MEDIA GOVERNANCE: A BEGINNER'S GUIDE was copublished by the United Nations Research Institute for Social Development (UNRISD) and Rowman and Littlefield under its series Concepts in Critical Media Studies. The guide is divided into three parts: Part I “explores the overarching issues of governance and globalization in the context of media industry and media convergence”; Part II gives a descriptive overview of “key institutions of media global governance”; and Part III focuses on the governance of “current global regulatory mechanisms that impact on the media” and gives scenarios for the future. Paper, ISBN 0-7425-1566-4, \$19.95; hardcover, ISBN 0-7425-1565-6, \$65.00; 202 pp., 2002. Order this guide from Rowman and Littlefield Publishers, 4720 Boston Way, Lan-

ham, MD 20706; website: <http://www.rowmanlittlefield.com> For more information about UNRISD, contact Nicholas Bovay, Information Officer, UNRISD, Palais des Nations, 1211 Geneva 10, Switzerland; phone: (41 22) 917 1143; fax: (41 22) 917 0650; email: bovay@unrisd.org; website: <http://www.unrisd.org>

Catalyst, a “non-profit research and advisory organization working to advance women in business,” produced several new publications in 2002: *CREATING SUCCESSFUL MENTORING PROGRAMS: A CATALYST GUIDE* (ISBN 0-89584-234-3); *WOMEN OF COLOR IN CORPORATE MANAGEMENT: THREE YEARS LATER* (ISBN 0-89584-230-0); and six small booklets that are part of the Catalyst Making Change series, which is “designed to help business leaders tackle common workplace issues with new perspectives”: *BECOMING A DIVERSITY CHAMPION* (ISBN 0-89584-225-4); *ASSESSING YOUR WORK ENVIRONMENT* (ISBN 0-89584-224-6); *ADVANCING WOMEN IN LAW FIRMS* (ISBN 0-89584-235-1); *MOVING WOMEN OF COLOR UP THE LADDER* (ISBN 0-89584-232-7); *USING METRICS TO SUPPORT WORKFORCE DIVERSITY* (ISBN 0-89584-232-7); and *BUILDING A FLEXIBLE WORKPLACE* (ISBN 0-89584-231-9). For more information contact one of the Catalyst offices: 120 Wall Street, 5th Floor, New York, NY 10005-3904; phone: 212-514-7600; fax: 212-514-8470; or 2825 North First Street, Suite 200, San Jose, CA 95134-2074; phone: 408-435-1300; fax: 408-577-0425; or 8 King Street East, Suite 505, Toronto, Ontario M5C 1B5, Canada; phone: 416-815-7600; fax: 416-815-7601; email: info@catalystwomen.org; website: <http://www.catalystwomen.org>

Two special issues of *POPULATION REPORTS* (published by the Population Information Program of the Johns Hop-

kins University Bloomberg School of Public Health) deal with women’s issues: *ENDING VIOLENCE AGAINST WOMEN* (v.27, no.4, Dec. 1999; also numbered as *ISSUES IN WORLD HEALTH* series L, no. 11); and *INFORMED CHOICE IN FAMILY PLANNING: HELPING PEOPLE DECIDE* (v.29, no.1, Spring 2001; also numbered as *FAMILY PLANNING PROGRAMS*, series J, no.50). The first issue examines different types of violence against women and what can be done to change this alarming trend, while the second deals with providers and programs that help people make informed decisions about family planning. Each is available in English, French, or Spanish for \$2.00 from the Population Information Program at 111 Market Place, Suite 310, Baltimore, Maryland 21202; fax: 410-659-2645; email: Orders@jhucpp.org; website: <http://www.jhucpp.org>

SEE HOW THEY GROW: BUSINESS DEVELOPMENT SERVICES FOR WOMEN’S BUSINESS GROWTH, by economist Simel Esim, is a 2001 publication from the International Center for Research on Women. This 40-page booklet consists of two parts: a review of literature on the “international experience” in business development services (BDS) and an analysis of two BDS initiatives: Bangladesh Rural Advancement Committee (BRAC) Sericulture Program and the Independent Business Enrichment Center (IBEC) Enterprise Training Program in South Africa. For more information, contact the International Center for Research on Women, 1717 Massachusetts Avenue, NW Suite 302, Washington, DC 20036; phone: 202-797-0007 ext. 148; fax: 202-797-0020; email: info@icrw.org; website: <http://www.icrw.org>

○ Compiled by Mary Pfothenauer; some items adapted from resource reviews in the *CRIAW Newsletter*, Fall 2002

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