



FEMINIST COLLECTIONS

❖ A QUARTERLY OF WOMEN'S STUDIES RESOURCES ❖

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Among the resources: a catalog of goddess figures, several bookshops, articles on Latin American and Caribbean activism, women's health, and sexual assault, a directory of lesbian and gay studies, a financial guide for older women, a list of research and documentation centers, a mail-order book club, several curriculum guides, a report on the glass ceiling, slide collections of work by women artists, reports on women's equality in Canada, women offenders, and more. (Compiled by Renee Beaudoin.)	
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FROM THE EDITORS

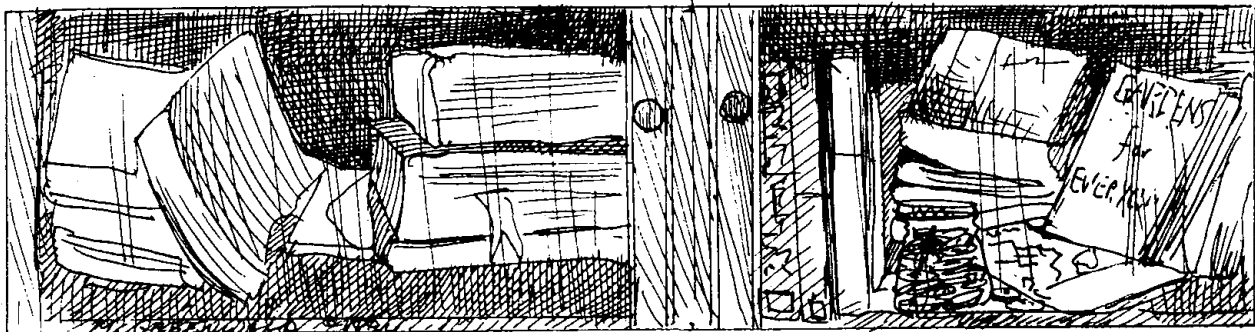
New books, new journals, new videos, new computer resources swirl around us with the force of a Wisconsin blizzard, demanding our attention. We try to give some of each their due, but occasionally we think it would be useful to bolt the door, close the transom, shoo away the mail carrier, and take stock of resources retrospectively. While we can't really halt the influx of new materials, this issue of *Feminist Collections* inaugurates a series of examinations of available resources. Terry Brown, Chair of Women's Studies, University of Wisconsin-River Falls evaluates fifteen introductory women's studies texts and readers. Instructors assigned to teach Introductory Women's Studies for the first time and seasoned veterans should both find helpful Terry's essay on the particular challenges of teaching the Intro course and the varying solutions offered by the array of texts. In our Spring 1995 issue, Audrey Roberts will review some ten of the best literary anthologies suitable for undergraduate courses in women's literature. Please suggest other course-related topics that would benefit from this approach -- and/or offer to serve as a reviewer!

Another way to keep up with present and past publications is through topical bibliographies. Beginning in early 1995 our Office takes over distribution of a series of core bibliographies in women's studies prepared by members of the Association of College and Research Libraries Women's Studies Section. These lists of

in-print books on "Women and Language," "Women of Color in the United States," "Feminist Movements in the United States," "Sexual Abuse," and additional important subjects will also be retrievable from our Internet gopher site. Watch for more details in the next issue of *Feminist Collections* or browse the Internet site from time to time (gopher or telnet to WISCINFO.WISC.EDU and choose successively Library Catalogs and Services (the Electronic Library)/UW Madison Campus Libraries Information/UW System Women's Studies Librarian's Office/Core Bibliographies in Women's Studies (ACRL/WSS/CDBC).

This issue of *Feminist Collections* also has the first in what we hope will be a series of reviews of videos new to the University of Wisconsin System Women's Studies Audiovisual Collection. Marilyn Gottschalk (University of Wisconsin-Platteville) describes *Marianne and Juliane*, a feature film about two sisters in 1970's Germany from filmmaker Margaretha von Trotta. Many of the other new acquisitions concern American women of various ethnicities. Although the Collection itself circulates only within Wisconsin, the reviews will inform all readers about interesting narrative and experimental videos by women directors and useful documentaries about women's lives. We welcome offers from Wisconsin readers to review one or more of them.

-- P.H.W.



Miriam Greenwald

BOOK REVIEWS

CHOOSING OUR WORDS CAREFULLY: A REVIEW OF WOMEN'S STUDIES TEXTBOOKS

by Terry Brown

Virginia Sapiro, *WOMEN IN AMERICAN SOCIETY: AN INTRODUCTION TO WOMEN'S STUDIES*. Mountain View, Calif.: Mayfield Publishing, 1994. 3rd ed. 549p. pap., \$29.95, ISBN 1-55934-225-0.

Jo Freeman, ed., *WOMEN: A FEMINIST PERSPECTIVE*. Mountain View, California: Mayfield Publishing, 1995. 5th ed. pap., ISBN 1-55934-111-4.

Hunter College Women's Studies Collective, *WOMEN'S REALITIES, WOMEN'S CHOICES: AN INTRODUCTION TO WOMEN'S STUDIES*. New York and Oxford: Oxford University Press, 1983. 704p. ill. pap., \$29.00, ISBN 0-19-505883-6.

Sheila Ruth, *ISSUES IN FEMINISM: AN INTRODUCTION TO WOMEN'S STUDIES*. Mountain View, Calif.: Mayfield Publishing, 1995. 3rd ed. ISBN 1-55934-224-2.

Jodi Wetzell, Margo Linn Espenlaub, Monys A. Hagen, Annette Bennington McElhiney, and Carmen Braun Williams, eds., *WOMEN'S STUDIES: THINKING WOMEN*. Dubuque, Iowa: Kendall/Hunt, 1993. 608p. pap., \$38.95, ISBN 0-8403-9583-3.

Amy Kesselmann, Lily D. McNair, and Nancy Schniedewind, *WOMEN, IMAGES AND REALITIES: A MULTICULTURAL ANTHOLOGY*. Mountain View, Calif.: Mayfield Publishing, 1995.

Jo Whitehorse Cochran, Donna Langston, and Carolyn Woodward, eds., *CHANGING OUR POWER: AN INTRODUCTION TO WOMEN'S STUDIES*. Dubuque, Iowa: Kendall/Hunt Publishing, 1991. 2nd ed.

Gloria Anzaldúa, ed., *MAKING FACE, MAKING SOUL/HACIENDO CARAS: CREATIVE AND CRITICAL PERSPECTIVES BY FEMINISTS OF COLOR*. San Francisco: Aunt Lute Books, 1990. 400p. \$25.95, ISBN 1-879960-11-7; pap., \$15.95, ISBN 1-879960-10-9.

Laurel Richardson and Verta Taylor, eds., *FEMINIST FRONTIERS III*. New York: McGraw-Hill, 1993. 3rd ed. pap., ISBN 0-07-052298-7.

Alison M. Jaggar and Paula S. Rothenberg, eds., *FEMINIST FRAMEWORKS: ALTERNATIVE THEORETICAL ACCOUNTS OF THE RELATIONS BETWEEN WOMEN AND MEN*. New York: McGraw-Hill, 1993. 3rd ed. 512p. pap., ISBN 0-07-032253-8.

Miriam Schneir, ed., *FEMINISM IN OUR TIME: THE ESSENTIAL WRITINGS, WORLD WAR II TO THE PRESENT*. New York: Vintage Books, 1994. pap., \$13.00, ISBN 0-679-74508-4.

Maggie Humm, ed., *MODERN FEMINISMS: POLITICAL, LITERARY, CULTURAL*. New York: Columbia University Press, 1992. 440p. \$45.00, ISBN 0-231-08072-7; pap., \$15.95, ISBN 0-231-08073-5.

Diane Richardson and Victoria Robinson, eds., *THINKING FEMINIST: KEY CONCEPTS IN WOMEN'S STUDIES*. New York: Guilford Press, 1993. 368p. \$45.00, ISBN 0-89862-989-6; pap., \$18.95, ISBN 0-89862-160-7.

Mary Kennedy, Cathy Lubelska, and Val Walsh, eds., *MAKING CONNECTIONS: WOMEN'S STUDIES, WOMEN'S MOVEMENTS, WOMEN'S LIVES*. London and Washington, D.C.: Taylor & Francis, 1993.

Linda S. Kauffman, ed., *AMERICAN FEMINIST THOUGHT AT CENTURY'S END: A READER*. Cambridge: Blackwell, 1993. 512p. \$49.95, ISBN 1-55786-346-6; pap., \$19.95, ISBN 1-55786-347-4.

I can safely say that Introduction to Women's Studies is the most difficult course I have ever taught. In fifteen weeks or less I attempt to give the students some sense of the treatment of women since the beginning of time so they understand why women began formally to resist their oppression; at the same time, I am careful not to generalize about the lives of all women, recognizing that individual women find themselves caught in a variety of systemic oppressions. Once an historical context for the course has been established, I survey the influence of feminist research across the curriculum, demon-

strating the ways in which feminism has challenged traditional epistemologies and methods of inquiry. Because of the truly interdisciplinary nature of the course, I am inevitably taken out of my field of expertise. The course is often made even more challenging by the presence of students (sometimes the majority), who are taking the course, against their will, in order to satisfy a "diversity" requirement. For various personal and political reasons, these students tend to be wary, even defensive, about taking the course in the first place. Given the particular challenges of the Introduction to Women's Studies, choosing the right texts, I have discovered, is more critical than it is for any other course I have taught.

For those of us who teach the course with one central text, there are now many excellent works to choose from. Until a few years ago, however, there were very few texts for introductory women's studies courses, and most were written in the style of traditional textbooks -- books that, whether by one author or a few, tend to convey a unified view of the discipline. Virginia Sapiro's *Women in American Society: an Introduction to Women's Studies*, now in its third edition, is probably the most widely read textbook of this kind, and for good reason. The book is an exhaustive explanation of the social construction and institutionalization of gender difference in the United States. Like most textbooks, *Women in American Society* must present a lot of information in a unified and clear manner, but in doing so it sacrifices subtlety and complexity. For example, dividing feminist theory into four categories -- liberal feminism, socialist feminism, radical feminism, multicultural feminism -- has the unfortunate effect of suggesting that these "types" of feminism are mutually exclusive or even at odds. Like *Women in American Society*, *Women: A Feminist Perspective*, first published in the mid-1970's, presents monolithic definitions of what it calls "the feminist perspective" and "the traditionalist view" (emphasis added). Both of these women's studies textbooks, out of necessity, find themselves stating as fact ideas that may be arguable even from a feminist point of view. I would also add that neither of these textbooks foregrounds other issues of difference, such as race, as do more recent women's studies texts. Rather than integrate articles on "difference" throughout the text, the most recent edition of *Women: A Feminist Perspective* has unfortunately merely added a chapter at the end of the book entitled "Feminism and Diversity," which includes articles on "the experience of minority women in the United States," "feminist consciousness and black women," "chicana feminism," "Jewish feminism," and "lesbian feminism." In contrast, the recently published *Women: Images and*

Realities: A Multicultural Anthology thoroughly foregrounds and integrates issues of difference throughout. Following the pattern of these types of textbooks, it begins with a section that defines women's studies, but unlike other textbooks, includes articles written by students of women's studies, such as "Finding My Latina Identity Through Women's Studies," and "What Women's Studies has Meant to Me." This multicultural women's studies text may be organized according to standard textbook models, but it includes a more diverse selection of writers: bell hooks, Adrienne Rich, Lois Gould, Nellie Wong, Inés Hernandez-Avila, Marilyn Frye, June Jordan, Leslie Marmon Silko, Angela Davis, Suzanne Pharr, to name a few.

Since it is the nature of textbooks to generalize about their subject, the genre is already at odds with the complex terrain of women's studies. *Women's Realities*, *Women's Choices*, which calls itself "the first basic textbook written for women's studies courses," illustrates the inherent problem. The Preface devotes several paragraphs to discussing how the authors decided what pronoun to use when referring to women: using "they" had the effect, the authors say, of "relegating women, again, to the voiceless 'they,' the 'other,' where patriarchy has always tried to put all of us" (p.xi). But the pronoun "we," they explain, had the effect of sounding as if the authors were speaking for all women. The problem is with the genre of the textbook itself, which, insofar as it forces its authors to speak for all women (in spite of prefatory disclaimers), is antithetical to a pedagogy that would seek to preserve a multiplicity of women's voices. The only truly satisfactory women's studies text, it would seem, is one that allows women to speak for themselves. I am not surprised, therefore, that the most recently published texts in women's studies are "readers," collections of works written by women.

Some of these recent texts combine extensive textbook-like commentary with selected readings, in the style of Sheila Ruth's *Issues in Feminism*, which pairs an essay by the author of the text with selections from divergent perspectives. Sheila Ruth, for example, pairs an essay on images of women in patriarchy with commentaries about women written by St. Thomas Aquinas, Sigmund Freud, and Simone de Beauvoir. Unlike some texts which collect only contemporary feminist perspectives, Ruth's book contains feminist and anti-feminist essays from the past and present, as well as historical documents such as the "Declaration of Sentiments and Resolutions" from the 1848 Seneca Falls Convention and Sojourner Truth's famous speech "Ain't I a Woman?"

The recently published third edition collects more articles on issues of ethnicity, class, and sexuality, and more satisfactorily addresses homophobia, including an excerpt from Suzanne Pharr's *Homophobia, A Weapon of Sexism*. *Women's Studies: Thinking Women*, one of the most recently published texts of this type, introduces selected readings with informative summaries on subjects such as the psychology of women, women's health, and violence against women. Unlike Ruth's text, *Women's Studies: Thinking Women* includes a section on women in the arts.

Other women's studies readers simply collect many works from a variety of perspectives. What distinguishes *Changing Our Power: An Introduction to Women's Studies* among these readers is that it is a deliberately non-academic (although intended for the women's studies classroom) collection of works, some of which are written by women who are not professional writers. The editors state that "one goal for the textbook is that it can be accessible — neither cluttered with academic jargon nor speaking from unacknowledged assumptions of the 'generic woman.' One way in which we have tried to meet this goal has been to write, and to ask others to write, short essays that come directly from women's experiences and knowledge" (p.xvii). While the quality of the writing in this collection is uneven, the book is probably one of the most inclusive women's studies texts. Unfortunately, it is organized into three sections that, like the title of the book *Changing Our Power*, are so vaguely named ("Our Identities in Difference and Communities," "Claiming our Identities: Naming the Violence," and "Claiming Our Identities: Creating Against All Odds") that it is difficult to discern any clear organizing principle or idea.

Edited by Gloria Anzaldúa, *Making Face, Making Soul/Haciendo Caras: Creative and Critical Perspectives of Feminists of Color*, like *Changing Our Power*, collects the writings — poetry, fiction, memoirs, theory — of renowned writers such as Sandra Cisneros, Cherrie Moraga, Audre Lorde, and June Jordan as well as "unknown, little published or unpublished writers." In many ways, however, the text is more successful than *Changing Our Power*. The selections in this book are consistently powerful, thought-provoking, and beautifully written. While Anzaldúa warns the reader that the book was organized according to "poetic association," the purpose of *Making Face, Making Soul/Haciendo Caras* is clear: "Besides being a testimonial of survival," Anzaldúa says in the Introduction, "I wanted a book which would teach ourselves and whites to read in nonwhite narrative tradi-

tions — traditions which, in the very act of writing, we try to recoup and to invent. In addition to the task of writing, or perhaps included in the task of writing, we've had to create a readership and teach it how to 'read' our work (p.xviii). *Making Face, Making Soul/Haciendo Caras* would be an excellent text to use in teaching introductory women's studies students how to read in new, critical and creative, ways.

Unlike either *Changing Our Power* or *Making Face, Making Soul/Haciendo Caras*, Richardson and Taylor's *Feminist Frontiers III* and Jaggar and Rothenberg's *Feminist Frameworks: Alternative Theoretical Accounts of the Relations between Women and Men* are thoroughly academic in perspective and purpose. *Feminist Frontiers III*, in fact, intends to be an introduction to feminist research, including significant feminist essays from sociology, science, history, economics, political science, and psychology. The book foregrounds the subject of race in its first section with essays by Audre Lorde and Patricia Hill Collins, and integrates articles by and about women of color and lesbians throughout the text. I have used this text successfully in my introductory women's studies courses, but I have found that some selections are written in such lifeless academic prose that, in spite of the engaging subject, they are a challenge to read with interest. While the organization of *Feminist Frontiers* reflects the fact that its editors are sociologists, emphasizing the social construction and organization of gender, the organization of *Feminist Frameworks* reflects the fact that its editors are philosophers, emphasizing more theoretical questions of women's subordination. Most of the book is devoted to examining women's subordination through various "lenses" (e.g., the lens of sex, the lens of gender, the lens of class, etc.), or theories, some of which they have called "classical Marxism," "radical feminism," "socialist feminism," "multicultural feminism," and "global feminism."

Feminism in Our Time: The Essential Writings, World War II to the Present, edited by Miriam Schnier, might make a good companion text with either *Feminist Frontiers III* or *Feminist Frameworks*, both of which lack a satisfactory representation of historical feminist documents. The book collects documents and commentaries historically important to Second Wave feminism, such as: The Combahee River Collective Statement, the Radicalesbians' "The Woman-identified Woman," "The Equal Rights Amendment," and Anita Hill's statement to the Senate Judiciary Committee, as well as excerpts from the feminist classics Simone de Beauvoir's *The Second Sex*, Betty Friedan's *The Feminine Mystique*, and

Michele Wallace's *Black Macho and the Myth of the Superwoman*. Here and there the collection includes poetry by Audre Lorde, Sylvia Plath, and Anne Sexton.

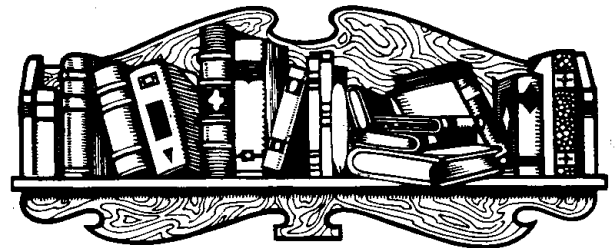
There are several books that call themselves introductions to women's studies but whose focus is primarily British. Maggie Humm's *Modern Feminisms: Political, Literary, Cultural* might be a useful supplementary text for women's studies as it collects excerpts from a wide range of historical and contemporary feminist prose. By its own description, it is "theory and not practice orientated; academic and not movement based; first world and not third world directed." Diane Richardson and Victoria Robinson's *Thinking Feminist: Key Concepts in Women's Studies* is a collection of scholarly articles that summarize the major issues in a range of disciplines (e.g., feminist theory, cultural studies, literature, sociology, history, economics, and education), after foregrounding issues of race within women's studies in one of the introductory essays, Kum-Kum Bhavnani's "Talking Racism and the Editing of Women's Studies." Each essay in this volume is careful to represent multiple perspectives on the subject without forsaking the author's own perspective. While an essay on feminism and science would have completed the collection, *Thinking Feminist*, even though it claims to be an introduction to the subject, would make an excellent text for a more advanced course. *Making Connections: Women's Studies, Women's Movements, Women's Lives* is organized around the ways feminism has redefined knowledge. The essays here are theoretical and sophisticated, and some are very good, especially a compelling article by Celia Kitzinger and Sue Wilkinson on heterosexuality and feminism. By and large, this collection seems too specialized (e.g., Julia Hallam and Anneka Marshall's "Layers of Difference: The Significance of a Self-Reflexive Research Practice for a Feminist Epistemological Project") to be used in an introductory women's studies course.

Finally, I must recommend *American Feminist Thought at Century's End*, edited by Linda S. Kaufmann, which is probably more appropriate for a course in feminist theory or a senior seminar in women's studies. This book is, quite simply, one of the best feminist readers I have examined. It is thoroughly interdisciplinary, collecting essays on literature, philosophy, political science, law, science, film, history, sociology, and medicine, while it insists on maintaining a global perspective throughout. Unlike some of the women's studies textbooks we have seen, this collection is wary of consensus and categorization: "Far from attempting to construct a totaliz-

ing portrait, these essays deconstruct it: the words *American, national, identity, and feminist* are fraught with signification, but they resist reductive classification. Far from striving for consensus, controversies over race, reproduction, sexuality, economics, and identity are confronted here" (p.xv). Some of the most provocative and intelligent essays in feminist thought from the 1980's and 1990's are collected here, including Gayle Rubin's classic "Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality" and Gloria Anzaldúa's "La conciencia de la mestiza: Towards a New Consciousness."

Judging from the recent publication of so many excellent women's studies texts, I can only conclude that, far from being a discipline gasping its final breath as the newspapers would have us believe, perhaps now more than ever women's studies is a serious and thriving academic discipline, willing to look critically at itself from a variety of perspectives. In spite of the challenges, the Introduction to Women's Studies can be one of the most rewarding courses to teach, a task made even more gratifying by the array of texts from which to choose.

[Terry Brown is Associate Professor of English and Director of Women's Studies at the University of Wisconsin-River Falls. She has published articles on feminist theory, literature, and pedagogy, and is currently writing a book, with John Nguyet Erni, on travel writing, sex tourism, and the AIDS epidemic in Thailand.]



BISEXUALITY: CONFRONTING DUALITY

by Sandra Krajewski

Lorraine Hutchins and Lani Kaahumanu, eds., *BI ANY OTHER NAME: BISEXUAL PEOPLE SPEAK OUT*. Boston: Alyson Publications, 1991. 379p. ill. pap., \$11.95, ISBN 1-55583-174-5.

Elizabeth Reba Weise, ed., *CLOSER TO HOME: BISEXUALITY AND FEMINISM*. Vancouver: Seal Press, 1992. 330p. bibl. index. \$14.95, ISBN 1-878067-17-6.

Sue George, *WOMEN AND BISEXUALITY*. London: Scarlet Press; distr. Inbook, 1993. 252p. pap., \$16.95, ISBN 1-85727-071-1.

Martin S. Weinberg, Colin J. Williams, and Douglas W. Pryor, *DUAL ATTRACTION: UNDERSTANDING BISEXUALITY*. New York: Oxford University Press, 1994. 437p. index. \$27.50, ISBN 0-19-508482-9.

Bisexuality, both in theory and in practice, is a confusing concept for a culture constructed upon the hierarchical dualism of heterosexuality and homosexuality. Bisexuality not only confounds that dualism intellectually but also confronts the notion of difference on a personal level. As Robin Morgan observes, "The fear is not that we are different. The fear is that we are the same."¹

Bisexuality is about choice. The books reviewed here are about women and men living with this capacity to choose as thoughtful human beings. The presentation of empirical research, theory, politics, and personal stories makes bisexuality become understandable for all who take the time to read the still sparse but highly accessible literature.

The first of these to be written, *Bi Any Other Name: Bisexual People Speak Out*, attempts to combine the multicultural voices of women and men, through essays and poetry, to explore bisexuality psychologically, spiritually, and politically. The pieces are short, often poignant, and illustrative of the complexity of being bisexual in a dualistically constructed homophobic and heterophobic society. Editors of the collections, Lani Kaahumanu from the West Coast and Lorraine Hutchins from the East Coast, present perspectives from a wide array of socioeconomic classes, religions and ethnicities in an attempt to elucidate "coming-out", invisibility, com-

mitment and monogamy, and marriage. The multiplicity of voices and perspectives is this book's strength; each piece has an important message to impart.

Closer to Home: Bisexuality and Feminism has goals similar to *Bi Any Other Name* except the political aspect of bisexuality as a sexual orientation is more central. Ordinarily, I would prefer a book such as this with an overt feminist politic to a more general piece like the first selection: that is not the case here. Many of the pieces in journalist activist Elizabeth Reba Weise's collection are wordy and in need of editing. Several of the essays have little content and could have been eliminated. Part of my difficulty stems from simultaneous reading of the excellent essayists Nancy Mairs and Dorothy Allison. Even remembering that the writers in Weise's book are ordinary people and not professional essayists doesn't help; I still find many of the essays tedious instead of enlightening.

The last and best section of the book, "The Question of Community," provides analysis and insight through the lens of bisexuality into what a bisexual feminist politic could be. That section definitely is a keeper. "A bisexual-feminist perspective embraces the reality that sexuality can be a fluid and changeable part of being human.... To be a bisexual-feminist woman means to live an intensely examined life" (p.xi). The best essays in that section convey women's struggles and triumphs in achieving the self-determination necessary to bisexual feminism.

Journalist/researcher Sue George's *Women and Bisexuality* provides us with a clearly written, well-organized, and easily accessible text, full of information about bisexuality. It may be my social science background, but I prefer a format like George's that allows the reader to enter the book anywhere yet to retrace steps easily when questioning assumptions. *Women and Bisexuality*, a 1993 product of research done in the United Kingdom, introduces bisexuality through three chapters on: the construction of bisexuality; social science-based theories of bisexuality; and the relationship between bisexuality and feminism. Chapter four goes on to present research data. While all three books include women's own words, the first two are cumbersome to wade through; George groups and categorizes her selections for easier access.

The three introductory chapters are based on impressive references compiled categorically in the back of the book. In chapter four George begins to present the findings of her study of 142 women, 89 percent of them

northern European whites. Based on a ten-page questionnaire, this study examines: sexual preference, male partners, female partners, marriage, monogamy and non-monogamy, families, children, coming out, celibacy, group sex, swinging and AIDS. George also presents seven women's stories, case studies in themselves, which bring the research data to a more personal level.

After presenting her research, George defines bisexuality using sexual attraction, sexual behavior, sexual fantasies, emotional preference, social preference, and self-identification as criteria to structure this complex sexual orientation. She notes that women often identified as lesbian yet still had sex with men, the reason being they found men to be more willing sex partners, so there was not necessarily a direct correspondence between identity and behavior. The final section of the book discusses the politics of bisexuality, offering, in my opinion, too much of George's perspective to be a useful overview. Many political voices out there were overlooked.

Dual Attraction was written for an entirely different audience, and to some extent for an entirely different purpose, by two former Kinsey Institute Sex Researchers. In considering the results of a study, one must always be aware of the context of the research. In this case, I am afraid the context prohibits generalization and interferes with understanding the complexity of self-determination outside a small area of the West Coast. All respondents were self-identified bisexuals (both men and women), committed enough to this identity to be members of a bisexual organization. They were mostly twenty-five to forty-four years old, college educated, with moderate incomes (between \$10,000 and \$30,000), almost all white, and employed at the time of the interviews. While the authors do not attempt to hide any of these limitations and are careful about generalizations, the reader is left wondering what these findings really have to do with bisexuals in the metropolitan South or rural Midwest. For example, in the twelve months before the study nearly half of the bisexuals participated regularly in sexual threesomes and approximately one-third participated in sex parties. Since the research literature base is so limited, I fear these findings may be used out of context by the religious right or by a media determined to focus on the exceptions rather than on the rule.

Despite this limitation, *Dual Attraction* does go beyond the earlier contributions of Alfred Kinsey, which largely ignored the social identities people adopt to make sense of their sexuality. This study, done by sociologists, examines the interaction of sexual behaviors and social

identities as well as the emotional dimensions of sexual preference. Such a focus locates sex in a web of intimate relationships, which permits the uncovering of how people's sexual preferences change.

The original study was done in 1983 with a post-AIDS follow-up in 1988 used to trace changing habits in the age of AIDS. Sexual identity, the book reports, was less of a concern in 1988; in fact, the bisexual center has closed. The major question now appears to be how to be sexual at all in the face of an epidemic. Monogamy no longer seems at odds with bisexuality but rather a responsible way to organize a relationship. The authors argue that bisexuality now holds scapegoat status and that status affects sexual preference in a variety of ways, most importantly the "coming out process." In fact, "rather than simply changing patterns of sexual activity, AIDS appears to have been an overall restraint to sexuality, changing the meaning of sex since the more hedonistic days of the early 1980's" (p.257).

Certainly these four books do not bring closure to the discussion of bisexuality, but they do offer the reader a place to begin.

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¹ Robin Morgan, *Anatomy of Freedom* (Garden City, NY: Anchor/Doubleday, 1982), p.302.

WHAT'S SO FUNNY? THE EXPLOSION OF LAUGHTER IN FEMINIST CRITICISM

by Debra Beilke

Regina Barreca, ed., *NEW PERSPECTIVES ON WOMEN AND COMEDY*. New York: Gordon and Breach, 1992. (Studies in gender and culture, v.5) 244p. ISBN 2-88124-533-1; pap., ISBN 2-88124-534-X.

Regina Barreca, *UNTAMED AND UNABASHED: ESSAYS ON WOMEN AND HUMOR IN BRITISH LITERATURE*. Detroit: Wayne State University Press, 1994. 191p. bibl. index. \$29.95, ISBN 0-8143-2136-4.

Gail Finney, ed., *LOOK WHO'S LAUGHING: GENDER AND COMEDY*. Langhorne, PA: Gordon and Breach, 1994. (Studies in humor and gender, v.1) 363p. \$39.00, ISBN 2-88124-644-3; pap., \$20.00, ISBN 2-88124-645-1.

Frances Gray, *WOMEN AND LAUGHTER*. Charlottesville, VA: University Press of Virginia, 1994. 202p. \$35.00, ISBN 0-8139-1512-0; pap., \$12.95, ISBN 0-8139-1513-9.

Linda Morris, ed., *AMERICAN WOMEN HUMORISTS: CRITICAL ESSAYS*. New York: Garland, 1994. (Studies in humor, v.4) 437p. index. \$72.00, ISBN 0-8153-0622-9.

Alice Sheppard, *CARTOONING FOR SUFFRAGE*. Albuquerque: University of New Mexico Press, 1994. 276p. ill. bibl. index. \$37.50, ISBN 0-8263-1458-9.

"A difference of taste in jokes is a great strain on the affections." -- George Eliot.

"Laughter, like nuclear energy, has no opinions, positive or negative, about the status quo. What it does have, like nuclear energy, is power, to which we can relate in a number of ways. . . If feminism is to change all that needs to be changed, therefore, it is essential for women to clarify their relationship to laughter." -- Frances Gray (p.33).

Frances Gray's comparison of laughter to nuclear energy is typical of recent feminist inquiry into humor. Characterizing laughter as an "inflammatory device," a way to "blow up the law," or to "explode" the foundations of patriarchy, the writers in these six critical volumes are the most recent contributors to the eruption of women's humor scholarship in the past ten years. Despite subtle variations in their theoretical perspectives, all of the writers reviewed here agree that female laughter is a serious thing, that it has been all but ignored by traditional (mostly male) humor scholars, and that it can be an unsettling, disruptive political force, shaking the core of male domination.

In addition to disproving the popular misconception that women have no sense of humor, feminist critics have also been interested in discovering what, if any, differences there are between male and female senses of humor. Some of the conclusions have been usefully summarized by Gail Finney in *Look Who's Laughing*:

They claim, for example, that women tend to tell comic stories whereas men prefer telling jokes; that the primary aim of women's humor is communication and the sharing of experience in contrast to men's use of humor as self-presentation and the demonstration of cleverness; that comedy by women is less hostile than that by men: female comics are more prone to self-directed put-downs than to putting down others, the object of women's humor is the powerful rather than the pitiful, and women are less likely than men to laugh at those hurt or embarrassed; that women's stories are often non-linear; and that in women's comic literature there is frequently more emphasis on recognition than resolution and on process than conclusion, leading to a lack of happy endings or closure altogether. (pp.4-5)

Despite this fairly lengthy list of gender differences, most feminist literary critics of humor have focused on how women have used humor to underscore the absurdities of patriarchy in an attempt to subvert the system. For example, Regina Barreca, one of the pioneers in the field, has focused mainly on the rebellious, angry nature of women's humor. She believes that "comedy can effectively channel anger and rebellion by first making them appear to be acceptable and temporary phenomena, no doubt to be purged by laughter; and then by harnessing the released energies, rather than dispersing them" (*New Perspectives*, p.6).

The difference between men's and women's humor, Barreca argues, is the difference between revolt and revolution. Thus, gender revolution is the primary focus of *Untamed and Unabashed*, a collection of her work on the tradition of comedy in British women's fiction. She analyzes Charlotte Lennox, Jane Austen, Charlotte Brontë, George Eliot, Elizabeth Bowen, Muriel Spark, and Fay Weldon, arguing that all of these writers use humor to disrupt, unsettle, and rebel against patriarchal constrictions on women's lives. The purpose of her book is to argue for the acknowledgement of and to identify the patterns in the tradition of British women's humor so that we can better harness its subversive potential.

Barreca's essays are insightful, provocative, and witty, shedding new light on the previously unrecognized comic elements of the British literary canon. My only caveat about Barreca's work is that she has a tendency to over-generalize about women's experiences. Repeatedly making claims about the general nature of women's humor, she makes no distinction between different groups of women, and in so doing suggests that all women's humor is feminist and revolutionary. While some women obviously use humor of a "frame-breaking" nature, others clearly do not. For example, Phyllis Diller and Joan Rivers are notorious for making fun of women (including themselves) who do not fit into traditional male definitions of female beauty. Another type of female humor is that of Anita Loos (author of *Gentlemen Prefer Blondes*), who delights in portraying female characters who *manipulate* rather than *subvert* the existing structures of society in order to gain power for themselves. In my opinion, Barreca's arguments would be stronger if she acknowledged the diversity of women's humor, not all of which is feminist.

Despite the universalizing tendency of her introduction, however, the twenty-one essays in Barreca's *New Perspectives* are exciting for their variety of approaches and insights. Whereas Barreca's earlier anthology *Last Laughs* (Gordon & Breach, 1988) focused mainly on white women's *literary* humor, this new collection is more interdisciplinary and includes more essays devoted to women of color. Several articles look at literary humorists (such as Flannery O'Connor, Louise Erdrich, Margaret Drabble, Muriel Spark, Alice Walker and others), but the critics also examine performance artists, cartoonists, stand-up comics, actresses, essayists, and even Helen Keller jokes.

Especially illuminating are the essays written by creators of feminist humor. For example, cartoonist Betty

Swords explains "Why Women Cartoonists Are Rare, and Why That's Important," while Laura Kightlinger writes of the unpleasant realities of being a female stand-up comic. Discussions of comedy from the perspective of its creators adds valuable new insights to our understanding of how laughter works.

The collection is somewhat uneven, not because of the quality of analysis, but because some of the essays are only very obliquely related to humor (such as those by Esquibel and Begum). But overall, I would highly recommend this stimulating and enjoyable collection to anyone interested in sampling a general, interdisciplinary overview of the field.

Look Who's Laughing: Gender and Comedy is another title well worth exploring. Edited and with an introduction by Gail Finney, this volume is similar to *New Perspectives* in that it includes eighteen essays by different authors on a wide variety of humorous texts. It differs, however, by focusing more broadly on the intersection of *gender* and comedy rather than exclusively on women. While recognizing the differences between men's and women's humor, Finney also believes there are many similarities as well, such as the use of the carnivalesque, the mocking of stereotypes and norms, and the subversion of the status quo. For that reason, her collection "is heterogeneous in terms of gender, genre, period, race, and national tradition treated" (p.5); the essays, focusing on European and American texts, range historically from the sixteenth century to the present and cover genres from drama and fiction to performance and film.

Finney argues that the differences between men's and women's comedy are historically specific rather than universal and that paying attention to these variations is important. Finding the term "women's comedy" unhelpful, Finney prefers "feminist comedy," which can be produced by men as well as women, to describe humorous texts that attempt to subvert patriarchy. Another difference between Finney and Barreca is that, whereas Barreca is primarily interested in rebellion and "making trouble," Finney is more interested in achieving "the classic spirit of comedy" which has more to do with "a festive sense of community" than with exploding the frames of society (pp.11-12). Nonetheless, the essays in this volume are explicitly feminist and subversive in intent.

Section I of Finney's collection is devoted to drama, ranging from sixteenth-century Venice to Shakespeare, Aphra Behn, and Oscar Wilde. (Also discussed are Thomas Dekker, John Dryden, William Congreve, Jane

Austen, Susanna Centlivre, Hannah Cowley, and Ada Levenson.) Most articles are concerned with comedy in the sense of the dramatic genre, rather than comedy as laughter. The critics, using a variety of methodologies, examine the question of how to mesh subversive representations of gender and sexuality with the need of traditional comedy to end in a vision of social integration.

Q: What do lesbians do in bed?

A: It's a lot like heterosexual sex, only one of us doesn't have to fake orgasm.

-- Suzanne Westenhoefer
(from *Glibquips*)

The second section focuses on fiction and many of the articles investigate the relationship between laughter and genre (e.g., detective fiction, domestic humor, avant-garde modernism, etc.) Authors discussed are William Thackeray, George Meredith, Margaret Oliphant, James Joyce, Dorothy Richardson, Zora Neale Hurston, Evelyn Waugh, Marghanita Laski, Beryl Bainbridge, Sara Paretsky, Mary Roberts Rinehart, Alice Childress, and Virginia Woolf.

Section III analyzes film, stand-up comedy, and cartoon art. These articles, the topics of which range from Mac West to the genre of Hollywood screwball comedies to Pedro Almodovar, emphasize the performative and visual aspects of humor and its relationship to identity.

What I like most about *Look Who's Laughing*, in addition to the emphasis on historical specificity, is the variety of conclusions made about the uses of female laughter. Unlike many earlier volumes on women's humor, which imply (perhaps inadvertently) that female laughter is invariably subversive, many of these writers question that assumption. For example, Kristin Bluemel concludes that the comic potential of Dorothy Richardson is limited by a contradiction between feminist content and feminist form, while Barbara Monroe points out some of the more troubling aspects of Zora Neale Hurston's comedy, such as her uncritical portrayals of domestic violence. Though I do not wish to downplay the powerfully subversive potential of female humor, I also appreciate this collection's more realistic assessment of the variations of comic effect.

The project of Frances Gray's *Women and Laughter*, her study of television situation comedy and female stand-up comedy in England and the U.S., is to reconstruct a female history of performance comedy. Rejecting the traditional theories of humor (relief, disparagement, celebration, and incongruity), she prefers instead the insights of Helene Cixous's "Laughter of the Medusa." Emphasizing laughter's potential to explode and destroy hierarchies, Gray argues that being a female performance comedian is an anarchic act which can "shatter the framework of institutions. . . blow up the law. . . break up the truth with laughter" (p.37).

After her theoretical investigation of laughter, Gray moves on in Section II to examine situation comedy in England and the U.S. By analyzing the complex and shifting relationships between the genre of sitcom, its creators, and its consumers, she arrives at some interesting and sometimes unexpected conclusions. For example, she argues that in the U.S., the 1950's produced more subversive comic performances by women such as Lucille Ball and Gracie Allen than did the supposedly more liberated 1960's, with the containment of female power in shows such as *Bewitched* and *I Dream of Jeannie*.

In Part III, Gray turns to the genre of stand-up comedy. Examining the historical evolution of the genre from the 19th century music hall to the present day one-woman shows, Gray argues that stand-up comedy is a form of women's autobiography, a way to reinvent the self through comic interaction with the audience.

One of my friends told me she was in labor for thirty-six hours. I don't even want to do anything that feels *good* for thirty-six hours.

-- Rita Rudner
(from *Glibquips*)

Because Frances Gray (who resides in England) is a playwright as well as a lecturer in drama, she brings a performance-oriented perspective to the field of women's comedy. Although I'm not sure that I agree with all of her points, such as her argument that stand-up comedy is inherently more transgressive than humorous writing, her analysis is rigorous, insightful and elegantly written. Feminists interested in popular culture and/or female performance artists will definitely want to read this book.

OTHER RECENT BOOKS OF INTEREST**Anthologies**

In Stitches: A Patchwork of Feminist Humor and Satire, ed. by Gloria Kaufman. Bloomington: Indiana University Press, 1991.

Pulling Our Own Strings: Feminist Humor and Satire, ed. by Gloria Kaufman and Mary Kay Blakely. Bloomington: Indiana University Press, 1980.

Redressing the Balance: American Women's Literary Humor from Colonial Times to the 1980's, ed. by Nancy Walker and Zita Dresner. Jackson, MS: University Press of Mississippi, 1988.

Critical Works

A Century of Women Cartoonists, by Trina Robbins. Northampton, MA: Kitchen Sink Press, 1993.

Comedy and the Woman Writer: Woolf, Spark & Feminism, by Judy Little. Lincoln: University of Nebraska Press, 1983.

Last Laughs: Perspectives on Women and Comedy, by Regina Barecca. New York: Gordon & Breach, 1988.

They Used to Call Me Snow White. . . But I Drifted:

Women's Strategic Use of Humor, by Regina Barecca. New York: Penguin, 1991.

A Very Serious Thing: Women's Humor and American Culture, by Nancy Walker. Minneapolis: University of Minnesota Press, 1988.

Women's Comic Visions, ed. by June Sochen. Detroit: Wayne State University Press, 1991.

Lesbian/Bisexual Cartoons and Humor

Hey Mom, Guess What! 150 Ways to Tell Your Mother, by Shelly Roberts and Melissa K. Sweeney. San Diego: Paradigm, 1993.

Lesbomania: Humor, Commentary, and New Evidence That We are Everywhere, by Jorjet Harper. Norwich, CT: New Victoria Publishers, 1994.

A Queer Sense of Humour: A Collection of Lesbian, Gay and Bisexual Cartoons. Toronto: Queer Press, 1993.

Rubyfruit Mountain: A Stonewall Riots Collection, by Andrea Natalie. Pittsburgh: Cleis Press, 1993.

Spawn of Dykes to Watch Out For, by Alison Bechdel. Ithaca: Firebrand Books, 1993.

Stay Tooned, by Rhonda Dickson. Naiad Press, 1993.

Who Cares if It's a Choice? Snappy Answers to 101 Nosy, Invasive and Highly Personal Questions about Lesbians and Gay Men, by Ellen Orleans. Bala Cynwyd, PA: Laugh Lines Press, 1994.

Other Feminist Cartoons and Humor Books

Cartoon Girl, by Heather Adams. Marietta, GA: Longstreet Press, 1994.

Glipquips: Funny Words by Funny Women, by Roz Warren. Freedom, CA: The Crossing Press, 1994.

It's So Magic, by Lynda Barry. New York: Harper Collins, 1994.

Tell Me Another One: A Woman's Guide to Men's Classic Lines, by Judith Newman. New York: Dell, 1994.

Women Who Run with the Poodles: Myths and Tips for Honoring Your Mood Swings, by Barbara Graham. New York: Avon, 1994.

Alice Sheppard's *Cartooning for Suffrage* combines history of the American women's suffrage movement with an analysis of turn-of-the-century cartoonists to illuminate the relationship between popular visual imagery and feminist struggles. Looking at the artwork and cartoons of a handful of turn-of-the-century suffragists, Sheppard analyzes these cartoonists' strategic manipulation of powerful symbols, being careful to emphasize both the positive and negative results of their artistic/political strategies (i.e., they did get the vote, but also helped to keep old stereotypes of femininity in place).

In addition to analysis, this book contains over two hundred examples of cartoon art, much of it the result of Sheppard's extensive primary research. Scholars in the field of women's humor and culture will benefit by Sheppard's emphasis on the power of visual imagery to shape political perceptions. The language is very accessible; teachers might want to consider using this volume for introductory courses in women's studies, especially those focusing on images of women in culture.

Scholars of American women's literature will definitely want to obtain Linda Morris' *American Women Humorists: Critical Essays*, which pulls together in one volume the classical critical essays on American women's humor. Section I reprints the introductions to four anthologies of women's humor, beginning with Kate Sanborn's *The Wit of Women* (1885) and ending with Walker and Dresner's *Redressing the Balance* (1988). The second section consists of six essays that examine recurring themes and patterns in the tradition of American women's humor.

The critics in these first two sections are similar in that most posit some form of the incongruity theory of humor: women's laughter arises from the gap between patriarchal ideologies and the lived experiences of women. They also, however, have subtle differences, which makes a thorough reading of each of them worthwhile. For example, Emily Toth argues that women writers follow the "humane humor" rule, whereas Lucinda MacKethan is more interested in the specific tradition of

"Mother Wit" in African-American women's autobiographies.

Part III contains essays on individual humorists, ranging historically from Sarah Kemble Knight's 1704 journal to an analysis of stand-up comic Kate Clinton. Other authors discussed are Frances Miriam Whitcher, Anna Cora Mowatt, Fanny Fern, Marietta Holley, Alice Duer Miller, Florence Guy Seabury, Dorothy Parker and Zora Neale Hurston.

All of the essays in this volume are illuminating and enjoyable to read; the main drawback is that all but one of the essays (the one on Mowatt) have been previously published. The book's value, therefore, lies not so much in advancing knowledge as in the convenience of having all these essays (some of which are hard to find) together in one volume.

Although the study of women's humor is a serious

business, I do not wish to discount the fact that it is also a lot of fun! One more reason to read all of the texts discussed here is for simple pleasure; these critics enjoy what they are doing and it shows in the wit and enthusiasm of their prose. Although it is becoming harder to keep up with the proliferation of women's humor scholarship, it would be ludicrous to complain about this recent phenomenon. Perhaps Mae West said it best when she asserted that, "Too much of a good thing can be wonderful."

[Debra Beilke is pursuing her Ph.D. in English at the University of Wisconsin-Madison. Her dissertation is on identity and humor in Southern Renaissance novels. She is not amused by the amount of time it is taking her to complete her degree.]

THE HUBRIS OF WRITING SURVEYS, OR A FEMINIST CONFRONTS THE TEXTBOOK

by Merry Wiesner-Hanks

[Editors' note: Versions of this paper were presented at "Attending to Women in Early Modern Europe," a conference held at the Center for Renaissance and Baroque Studies at the University of Maryland, Baltimore County and at "Women's History: Digging, Doing, Disseminating," a Women's History Outreach Conference sponsored by the UW-Madison Division of University Outreach. A longer version will appear in *Attending to Women in Early Modern Europe*, forthcoming from the University of Delaware Press.]

Just when we think women's history or feminist literary or art historical analysis has become fully mainstream, when we listen contentedly to complaints at conferences -- such as, "All there is these days is gender, gender, gender" (overheard in a strong Germanic accent at the American Historical Association several years ago) -- when graduate students comment that they're now reading more Toni Morrison than William Faulkner, something reminds us sharply that we're still considered somewhat of a fringe element. This message came home to me most forcefully five years ago, when I was first contacted by the editors for a new Cambridge University Press series. Now titled "New Approaches to European His-

tory," this series was designed, in the words of the prospectus, "to provide concise but authoritative surveys of major themes and problems in European history since the Renaissance." I was not in the first group of authors to be contacted, however, for when the editors at Cambridge initially defined the "major themes and problems" that warranted a survey, neither women nor gender nor the family appeared on the list. This rather glaring omission was corrected later when the series editors asked me to do a survey on all three. My protests that I am not a family historian, and that (how many times do we have to say this?) women's and family history are not the same thing, led to my topic being "narrowed." Now all I was confronted with was the history of European women from 1500-1750, from Portugal to Russia, with as much of the new scholarship on gender added in as I wanted.¹

I begin with this story not to be depressing, but to point out that when one turns from writing for specialists to writing for students, those students may not be the first obstacle one confronts. In fact, students taking upper-level European history courses -- the intended audience for the Cambridge series -- may actually be more cognizant of women's history and writings than many editorial committees. Unlike books for upper-level history courses in which material on women continues to be

either absent or marginalized, many Western Civilization textbooks have, over the last decade, added and then integrated material on women.²

The sophistication of some students in terms of material on women, though welcome, does make more difficult the first problem confronting a textbook author once the editors have been pacified -- that of audience. Finding the level appropriate for one's intended audience can be quite difficult, and we all know textbooks that succeed and those that fail miserably. Many of us have also decided to change texts when we change schools because our students are either bored or mystified by what we quite happily used elsewhere. But textbooks in women's history confront the additional issue of the wide range of knowledge levels among students -- from Women's Studies majors to students whose high school honors history program may have still been using R.R. Palmer's *A History of the Modern World* in its 1962 edition.

Like audience, some problems are common to all textbooks, and all teaching. Many are problems of balance. There is the balance between generalizing and individual examples; too much of the former leads to depersonalization, too much of the latter leads to piling up anecdotes and names. There is the balance between authoritative voice and scholarly disagreement; our students want certainties -- perhaps more so in history than in literature -- but we want them also to gain a sense of the ongoing development of scholarship and of the role of scholarly debate. As authors or teachers we also have to cover material for which we are not experts, and though sometimes these are topics for which we can be most certain (having read only one book on them), at other times we simply have to report the range of opinion. There is the balance between an organizational thread and anomalous cases -- between, for example, discussing continuities in women's exclusion from politics and the lives of Queen Elizabeth or Joan of Arc.

Writing a survey on the history of women brings additional problems, however, problems which different textbooks handle in different ways. Women's history is essentially a revisionist methodology, which has to be modified if one is presenting what might be a student's first experience with European history. This is a problem I first thought about when teaching Western Civilization: What should I do, for example, with Aristotle and ancient Athens? First teach the received wisdom and then the feminist corrective, which is how I learned it? Ignore the received wisdom and concentrate on the nega-

tive impact for women of Aristotle's ideas or Athenian traditions, which makes misogyny the key element in the strength of Aristotle's influence for 2000 years? (I'm willing to say misogyny is a part of the explanation, but not the whole thing.) The same problem confronted me in writing several sections of *Women and Gender*, as you can imagine, such as that on humanism: Do I spend time debunking ideas which most of the readers never had, readers whose idea of a humanist, if they have one at all, is that mythical creature of late-night fundamentalist radio shows, the "secular humanist"?

A second problem for surveys in women's history is the issue of periodization. Those of us reared on Joan Kelly's essay "Did Women Have a Renaissance?" have long said and taught that traditional periodization doesn't work for women, but how do we incorporate that notion in the way we write a text or teach a course without implying that women's history never changes, that women are somehow ahistorical?³

Some surveys, most notably Bonnie Anderson and Judith Zinsser's *A History of Their Own*, have rejected periodization at least in part, covering, for example, peasant women from the ninth century to the twentieth in a single section.⁴ We may applaud this radical adaptation, but find such a work difficult to use for our courses, and find ourselves, in order to provide a corrective, stressing to students what *has* changed in peasant women's lives over the millennia. Gianna Pomata has recently reviewed several women's history textbooks, and notes her discomfort with Zinsser and Anderson's comment that "gender has been the most important factor in shaping the lives of European women"; she says "I perceive here the shade of essentialism, the idea of an unchanging female nature."⁵

A third problem for women's history textbooks, also related to the issue of revision, is the problem of politics and national differences. How do you revise the standard nationalistic organization without minimizing regional differences or implying that women's history is separate from politics? This is much more of a problem for those of us who work in the period after 1500 than for our medievalist colleagues, of course. It is also in some ways more of a problem for us than for modern Europeanists, for whom the nation-state is already in existence. Because so much early modern history has been conceptualized and taught as the "growth of the nation-state," teaching women in a trans-national way makes them seem even more ahistorical.

The three conceptual or organizational problems I've talked about so far can be thought of as three aspects of the same issue: How else can we tell women's history as *history* other than in male-defined categories? This is a problem Abby Kleinbaum wrestled with fifteen years ago in her essay "Women's History and the Western Civilization Survey," and one that hasn't been solved yet.⁶ Her conclusion then, that "women's history will destroy Western Civ," does not seem to have happened, though I suppose the changes in textbooks I've just mentioned are regarded by some as destruction.

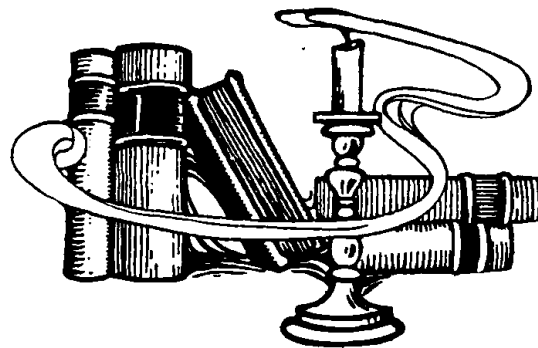
One solution appearing on the horizon -- or firmly here in some fields -- is to stop talking about women and start talking about gender. This has, at least in history, complicated the "women-and-the-family-are-not-the-same-thing" assertion, for now we must also say, "...and women and gender are not the same thing, either." But I am not quite ready to view gender as the answer to all our conceptual problems. For one thing, too much of the scholarship on "gender" still is about women. Here our traditionalist colleagues have more right to be confused than they do about distinctions between women and the family. And some of the new scholarship on "men as men" seems to suffer from a reverse of the conceptual problems in women's history; it tries to tell men's stories in female-defined categories. Some of it, as well, requires great familiarity with the basic materials, making it difficult for undergraduates to jump into debates mid-stream. It is also couched in language that is hard for many undergraduates to understand, but because much of the scholarly debate revolves around language itself, one cannot just simplify the terms.

Many of these problems exist because the field of gender studies is so new, but I have even greater worries about what will happen when it matures. Will gender turn out to be the white knight who sweeps us off our feet with his brilliance, but leaves us always hanging on behind? To use a more modern military metaphor: Can the troops in the trenches of women's history, who are exploring the relatively undocumented lives of women, avoid being rolled over by the Sherman tank of the much-better-documented lives of men?

To turn from the metaphorical to the mundane: Along with problems shared by all textbook authors and all authors of women's history texts, I also faced certain problems because of my field. In covering all of Europe, I found a wildly uneven amount of research and level of sophistication depending on the topic and geographic area. For example, there are now scores of book-length

studies of women writers in early modern England, and hundreds of articles using different theoretical perspectives to talk about their work. But what about women writers in Poland or other parts of eastern Europe? I first thought the issue was my lack of language capabilities, but colleagues who know the field assured me it was not, that there simply was very little scholarship in any language.

The problems I've talked about so far resulted from my being a historian of women, but there were other problems due to my being a feminist historian. Several years ago at a Society for Medieval Feminist Scholarship roundtable on women, history, and literature, Barbara Newman succinctly pointed out a great danger facing feminist history -- the temptation to make unreflective ethical judgments about the past, or, as she put it, the temptation to idealize, pity, or blame.⁷ I discovered while working on this text just how powerful these temptations are. Particularly when one has a page limit, such urges can become sins of omission as well as commission: *Which* writers do I mention by name? *Which* do I quote? *Which* religious groups get extensive coverage? The trickiest chapter was one I eventually titled "Women and the Creation of Culture," for the number of studies of women writers on this period far outweighs the number of studies of any other group of women, including queens.



Along with temptation, being a feminist historian also brought severe attacks of doubt. Not only was there the standard academic doubt whether I would ever finish, but also doubt about whether I should be writing this book at all. Like my problems, these doubts ranged over several levels. Should I still be writing history? Our feminism has led us to question all claims of objectivity, making the statements of Hayden White and others about the similarity between historians and novelists quite seductive.⁸ We envy literary critics who analyze texts, wishing that our sources were more uniform and that we could develop more far-reaching theories based on those

sources. We don't really know how to answer the question I asked a couple of years ago -- "What are your criteria of truth?" -- and wish people wouldn't ask it, because we ask it so often of ourselves.

A second level of doubt led me to question whether I should be writing a history *textbook*. In her review of women's history textbooks, Pomata traces the way in which traditional textbooks and the master narrative they contain have defined "history" as political and military events and excluded women. She comments: "The stereotype of the absence of women from history is largely due to the tradition of history textbooks written from the end of the nineteenth century until today."⁹ Textbooks written for girls' schools were particularly careful to reduce the role of women, as their authors, imbued with a positivist desire for "scientific" history, aimed to draw a sharp line between history and literature. Did I really want to put myself in this lineage? Could any textbook not adopt the "image of omniscient universality" which Pomata rightly criticizes, and still be a textbook?

A third level of doubt led me to question whether I should be writing *this* book, a history of women and gender in early modern Europe. I was, despite my misgivings, writing about women in a male-defined period, taking as my chronological boundaries no dramatic changes in women's lives. I was also attempting to discuss the lives of *all* women in Europe, or at least a great many of them, in a universalist way. Though I did include a final chapter on gender, was the fact that most of the book focused on women a sign of hidden essentialism on my part? Was I falsely attributing a unity to female experience, a unity in the last decade has been at times harshly criticized by those in women's history -- and women's studies -- who emphasize the diversity of women's lives and the power of factors other than gender in shaping them?¹⁰ Should I be deconstructing the experiences of early modern women, rather than creating a construct which generalized and summarized?

Two things prevented my doubt from turning into despair, and kept me muddling on. One had made me a feminist historian in the first place, the desire to know about the lives of people in the past, combined with the anger that "the past" I had been taught was so devoid of women. The experiences with editors noted at the beginning of this article certainly kept that anger alive; history would continue to be taught as history, despite the theories of contemporary cultural critics, and who else but feminist historians would make sure it included women? How could we give the women of the past the

respect they deserve without telling their histories? How else but by writing could we make sure that women would be recognized as historians as well as historical agents, that history would have, in Natalie Davis' words, "two bodies"?¹¹

The second thing that kept me going is probably already evident from my remarks here -- the assistance, support, and help from other scholars. More than in anything else I have ever done, writing a textbook forced (or better said, allowed) me to rely on the work and ideas of others and to make contacts with a huge scholarly community. It was the best demonstration of the cooperative aims of feminist scholarship, and allowed me to overcome despair. It did *not* allow me to overcome feelings of hubris, but if you can handle these, I'd recommend writing a survey as a means of overcoming any feelings of isolation or marginality. Don't worry about pride -- the quantity and quality of what you'll need to read will be a wonderful antidote against that deadly sin.

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NOTES

¹ Merry E. Wiesner, *Women and Gender in Early Modern Europe* (Cambridge: Cambridge University Press, 1993).

² For examples of the addition and integration of women's history in Western Civilization textbooks, see: John McKay, et al., *A History of Western Society* (Boston: Houghton Mifflin, 1991) and Mark Kishlansky, et al., *Civilization in the West* (New York: Harper Collins, 1991).

³ Joan Kelly's essay was first published in Renate Bridenthal and Claudia Koonz, eds., *Becoming Visible: Women in European History* (Boston: Houghton Mifflin, 1977), pp.137-164, and republished in the second edition in 1987.

⁴ Judith Zinsser and Bonnie Anderson, *A History of Their Own*, 2 vols. (New York: Harper and Row, 1988).

⁵ Gianna Pomata, "History, Particular and Universal: On Reading Some Recent Women's History Textbooks," *Feminist Studies* v.19 (1993), pp.7-50. I wish to thank Professor Pomata for sharing this with me in manuscript before publication. The quote from Zinsser and Anderson is from p.xv.

⁶ In *The History Teacher* v.12, no.4 (August 1979),

pp.501-506.

⁷ Papers from this workshop have been published in *Exemplaria: A Journal of Theory in Medieval and Renaissance Studies* v.2, no.2 (October 1990), pp.687-715.

⁸ Hayden White, *Tropics of Discourse: Essays in Cultural Criticism* (Baltimore: Johns Hopkins University Press, 1978) and *The Content of the Form: Narrative Discourse and Historical Representation* (Baltimore: Johns Hopkins University Press, 1987).

⁹ Pomata, "History," p.28.

¹⁰ The most explicit discussion of this is Denise Riley, *Am I That Name?": Feminism and the Category of*

'Women' in History (Minneapolis: University of Minnesota Press, 1988).

¹¹ The phrase is from Davis' presidential address as president of the American Historical Association, "History's Two Bodies," reprinted in *The American Historical Review*, v.93 (1988), pp.1-30. Davis uses the "two bodies" concept to explore the ideas of five historians, male and female, about the tension between the enduring field of history and their own work. By using female practitioners of "universal" history as well as male, however, and by ending with a call for a multiple vision, Davis also points out the need for including both sexes in the body of historians.

FEMINIST VISIONS

COMMITMENT IN VON TROTТА'S MARIANNE AND JULIANE

by Marilyn Gottschalk

Marianne and Juliane, Margarethe von Trotta's powerful and provocative film about two sisters in post-war Germany, is one of the new additions to the Women's Studies Consortium Audiovisual Collection housed at University of Wisconsin-Platteville's Karrmann Library.

Von Trotta, a member of the New German Cinema movement, is one of the best known and most successful of West Germany's women film directors. Early in her career she worked in Paris with different film collectives. Returning to Germany in the late 1960's, she acted in film and television. She codirected her first two films, *A Free Woman* (1973) and *The Lost Honor of Katherina Blum* (1975), with her husband, German film director Volker Schlöndorff. Their artistic differences resulted in her decision to work alone. She subsequently wrote and directed *The Second Awakening of Christa Klages* (1978), *Sisters, or the Balance of Happiness* (1979), *Marianne and Juliane* (1981), *Sheer Madness* (1983), *Rosa Luxemburg* (1985), and *Love and Fear* (1987).

A common theme that runs through all of von Trotta's films is the close relationships that women form with each other, despite the complexities and problems the relationship entails. These relationships are often between two women who are in some sense opposites. In *Marianne and Juliane*, the two women are sisters whose lives have taken very different paths. The film tells of their struggle to come to terms with their political differences while coping with their respective political and personal commitments. An added dimension to the film

that directly addresses the intertwining of the political with the personal is the historical context. The two sisters have spent their childhood in Nazi Germany during World War II and their adult lives in the turbulent years of 1970's postwar Germany. In fact, the character of Marianne is based on the life of Gudrun Ensslin, a member of the Bader Meinhof revolutionary group. Juliane, from whose perspective the story is told, is based on Ensslin's sister Christiane, to whom von Trotta dedicates her film.

Using flashbacks, von Trotta gives a sense of some of the shaping forces in the lives of the two sisters. In childhood, the two are close. They share the terror of the WWII bombings, the rigidity of middle-class Christian upbringing, a dominating father, the awareness of the horrors of the holocaust, and a shared sense of moral obligation. Juliane, the older, rebels against patriarchal authority. Marianne, on the other hand, is shown as the more passive sister, the one who intercedes between her sister and the angry, unforgiving father.

As adults, the sisters choose seemingly very different political commitments. Juliane, the rebel, becomes a journalist for a feminist magazine and an activist for women's rights. Marianne, the father's dutiful, favorite daughter, joins a revolutionary terrorist group and acts out her commitments with the same uncompromising, fierce devotion that mirrors her father's rigid Christian morality. Marianne becomes involved in a bombing incident, is hunted by the police, jailed, and dies in prison, reportedly a suicide.

Juliane, who rejects her sister's radical politics, who argues with her over the effectiveness of terrorist tactics,

nevertheless remains loyal to Marianne. When summoned to meet her sister in secret, she goes. She endures the invasion of her apartment in the middle of the night by Marianne and two other members of the terrorist group. She visits Marianne in prison and finally, when she realizes that Marianne has been murdered in prison, sacrifices her career and her ten-year relationship with her lover to track down the proof of the murder.

The issue of commitment also arises over Marianne's six-year-old son, Jan. Early in the film, the boy's father brings Jan to Juliane and asks her to care for the child. Juliane refuses. She has made the decision to focus on her work, foregoing marriage and children. When Jan's father commits suicide while Marianne is in prison, Juliane decides to place the boy in a foster home. However, after Marianne's death, Jan is the victim of a vicious act by the other children at the home, and Juliane decides to bring Jan home to live with her. In an extremely ambivalent resolution, the film shows Juliane forced into the position she had originally rejected. She has responsibility for Marianne's psychologically and physically damaged child. As the film ends, an angry Jan tears up his mother's picture, faces Juliane and demands to know "everything" about the mother he can't remember. "Begin! Begin!" he commands.

Despite what seem to be overwhelming differences between the two sisters, von Trotta binds them together in commitment to each other and in love. During their last visit in prison, a glass wall is between them. They cannot touch each other. They must talk through a microphone. Their hands press against the glass; the two faces in the glass blur, fade away, come together in an unforgettable visual statement that is a testament to von Trotta's creativity.

Barbara Quart, in her book on women directors, has this to say about von Trotta: "Her work is...of special interest because it is a woman-centered and woman-offering cinema of a kind still a rarity - women looked at with intensity and love by the woman behind the camera, by one another on the screen, and by women like oneself in the audience, to whose eyes the whole is directed; and because of the visual and dramatic bounty of metaphors and ideas with which von Trotta turns this into art" (1983).

The following three books contain in-depth discussions of the film: Ann E. Kaplan, *Women and Film: Both Sides of the Camera* (New York: Methuen, 1983); Barbara Quart, *Women Directors: The Emergence of a New*

Cinema (New York: Praeger, 1988); Ellen Seiter, "The Political is Personal: Margarethe Von Trotta's 'Marianne and Juliane,' in *Films for Women*, Charlette Brunson, ed. (London: British Film Institute, 1986).

For biographical information, see: Annette Kuhn and Susannah Radstone, eds., *Women in Film* (New York: Fawcett Columbine, 1990). The Consortium film collection also contains an on-screen interview with Von Trotta: "Foreign Directors on Directing," Tape 7 of Ally Acker's *Reel Women Videos*.

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[Editors' note: This film and others in the collection are held at the Karrmann Library, University of Wisconsin-Platteville. They are available free of charge to Wisconsin residents via interlibrary loan. Submit a request through the interlibrary loan service of //your home campus library. For a catalog listing all the films in the collection (but NOT to request a film), write to: Women's Studies Librarian, 430 Memorial Library, 728 State St., Madison, WI 53706; or phone 608-263-5754. The catalog is also available electronically via the University of Wisconsin-Madison campus gopher WISCINFO .WISC.EDU/Library Catalogs and Services/UW Madiosn Campus Libraries Information/UW System Women's Studies Librarian's Office/Catalog of Films and Videos/UW System Women's Studies AV Collection.]



Rini Templeton

ARCHIVES

WOMEN OF WISCONSIN LABOR ORAL HISTORY PROJECT

by Jamakaya

Little has been recorded about women union activists in Wisconsin, a fact dramatically illustrated by Robert Ozanne's 1984 study, *The Labor Movement in Wisconsin*, which devoted only 6 of its 290 pages to working women. The Women of Wisconsin Labor Oral History Project was initiated in 1988 by union women determined to ensure that the contributions of women in the labor movement are documented so they can take their rightful place beside their union brothers in the annals of labor history.

The Women of Wisconsin Labor Oral History Project was inspired by unionist Catherine Conroy and educator Kathryn Clarenbach, both of whom played leadership roles in the feminist movement in Wisconsin and nationally. The Project has so far interviewed twenty-six women who have played -- and continue to play -- important roles in their unions. They come from diverse backgrounds and represent many different occupations. They hail from La Crosse, Wausau, Madison, Menasha, Whitewater, Janesville, and Milwaukee. Some began their union activism in the 1930's; others are making their marks today.

All of the interviews offer revealing observations about how workplaces have changed for women over the years. They convey the struggles working women have had with employers and with their own union brothers to gain acceptance and respect on the job and in their unions.

The women interviewed touched on many topics, including: union organizing drives of the 1930's; the impact of World War II on working women; major strikes and the anti-union tactics of management; sexism and racism in the workplace; opening jobs previously restricted to men; the "double day" -- on the job and with the family at home; de-industrialization; the move toward privatization of public sector employment; and the impact of the feminist movement in changing both laws and attitudes about working women.

The women interviewed include: Catherine Conroy and Ann Crump (CWA); Evelyn Donner Day (ILGWU, UAW); Doris Thom (UAW); Nellie Wilson (Smith Steelworkers); Joanne Bruch (IVE); Leona Tarnowski (UPWA, UFCW); Darina Rasmussen (ACWA, OPEIU); Alice

Holz, Helen Hensler, Helen Altstadt, Dorothy Jafferis (OPEIU); Martha Love, Patricia Yunk, Joan Zeiger (AFSCME); Lee Schmeling (GAIU, GCIU); Florence Simons (AIW); Nancy Hoffamn (Plumbers); Judith Kuhn (a founder of Milwaukee Women in the Trades); Candice Owley (WFNHP/AFT); Mary Ann Braithwaite (WFT/AFT); Evelyn Gotzion (FLU at Ray-o-Vac, UAW); Rosella Wartner (FLU at Marathon Electric); Cecilia Peterson (ATU); and Evelyn Hunholz (Women's Auxiliary). One non-Wisconsinite, singer/actress Ronnie Gilbert (Actors Equity, SAG, AFTRA), was interviewed in 1992 while in Milwaukee to perform in her play about labor activist Mother Jones.

In addition to distinguished service in their union, many of these women worked tirelessly in political campaigns and organizations like the Urban League, the Allied Council of Senior Citizens, the Wisconsin Action Coalition, and the National Organization for Women. Theirs is an impressive record of union solidarity and community service that deserves to be recognized.

The Project prioritized interviews with retired union activists who made significant contributions over the decades, a sound decision given the subsequent deaths of four interviewees (Conroy, Holz, Donner Day, and Simons). Additional subjects were chosen based on recommendation forms distributed at State AFL-CIO Women's Conferences and other union gatherings. Attempts were made to achieve a balance of geographical, racial, and occupational representation. Organizers of the Oral History Project are aware that much more of the history of Wisconsin's working women is yet to be uncovered, but they believe they've made a significant beginning.

All of the audio recordings, summaries thereof, and photos and memorabilia of the interviewees are available in a special collection entitled "Women of Wisconsin Labor" in the Archives Division of the State Historical Society. The interviews, ranging from one hour to six hours, were conducted by Jamakaya (formerly J.M. Dombeck), a feminist writer and historian, and the Project was supervised by Joanne Ricca. Funding was provided by the Wisconsin State AFL-CIO, the Wisconsin Labor History Society, IAMAW District 10, USWA District 32, and the Coalition of Labor Union Women-Milwaukee.

For further information on the Oral History Project, contact Joanne Ricca at (414) 771-0700, or the Archives Division of the State Historical Society of Wisconsin, 816 State St., Madison, WI 53706, (608) 264-6460.

FEMINIST PUBLISHING

A coalition of women-owned independent presses have joined together, in an effort tagged **THE WOMEN'S PRESSES LIBRARY PROJECT**, to increase the visibility of their titles in libraries throughout the United States and Canada. The Project plans to work closely with librarians both individually and through various library organizations and publications, in order to keep librarians current on the women's interest titles published by the participating presses. Among the strategies planned are to increase the number of library-appropriate book reviews, exhibit at American Library Association national and regional conference, organize author appearances and events in libraries and at conferences, and create catalogs and reference materials for librarians about relevant titles. Some of the presses involved are: Aunt Lute Books (San Francisco); Astarte Shell Press (Portland, Maine); Firebrand Books (Ithaca, New York); Kelsey St. Press (Berkeley, California); and Women's Press (Toronto, Ontario).

GENDER PRESS is a new feminist publishing venture in Thailand. In its two years of existence, the press has published 25 books, in English or Thai, plus cards, a newsletter in English, and a Thai women's magazine. The titles include fiction, nonfiction, and nonsexist children's books. Supportive funding comes through Friends of Women Foundation from the Ford Foundation. Their address: 1032/156 Soi Ruamsirimitra, Paholyothin 18, Lard-Yao Jatujak, Bangkok 10900 Thailand. (Information from Feminist Bookstore News, September/October 1994, p.22.)

Another new publisher outside the U.S. is Egypt's **NOUR PRESS**, begun following the last International Feminist Book Fair by a group of five women who pooled their money to cover office expenses. The press has two books to its credit, and also distributes some 100 titles from other publishers on Arab women's topics. Dissatisfied with the response of distributors to their work, Nour also publishes a newsletter carrying information about women's publications as well as women's news and words of encouragement to writers. The press will sponsor the first ever Arab Women's Book Fair late in 1995. The address is 9 Mudiriyet El Tahrir Street, Garden City, Cairo, Egypt. (Information from Feminist Bookstore News, September/October 1994, pp.22-23.)

BLUE POINT BOOKS is a "grass roots publishing project made possible by the support of a very informal network of working people who are using our books to share information and experiences" (from email mes-

sage). The first two books from the press are on communications between women and men in office environments (*The Men at the Office*) and on working mothers and their children (titled, appropriately, *Two Years Without Sleep: Working Moms Talk About Having a Baby and a Job*). There is also a Spanish version of *Two Years Without Sleep*. The books are available only by direct order to: Blue Point Books, P.O. Box 91347, Santa Barbara, CA 93190-1347. Cost is \$9.95 for the first book (includes shipping), \$8.95 for each additional book.

The University Conversion Project at Cambridge, Massachusetts is trying to identify a number of **feminist alternative campus newspapers**. As of the middle of November, eight had been identified and most were connected to each other by email as part of a larger network of alternative campus papers. For information, contact Rich Cowan at University Conversion Project, Box 748, Cambridge, MA 02142.

THE FEMINIST PRESS AT THE CITY UNIVERSITY OF NEW YORK is embarking on its twenty-fifth year of publishing. A three-page piece in their catalog traces the history of the publisher from Florence Howe's "experimenting with women-centered curricula for literature and writing" to the founding of the press in 1970 to its many achievements since. The year 1972 saw the beginnings of the Women's Studies Newsletter, which later became Women's Studies Quarterly; in the 1980's the Feminist Press published "five significant texts by and about African-American women," including the novel *Brown Girl, Brownstones* by Paule Marshall and *All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies*. Looking toward the United Nations gathering in Beijing, the press is publishing three international collections on women's studies, politics, and nontraditional work. A cookbook and a travel series are also in the offing. The press is located at 311 East 9th St., New York, NY 10128-5684.

COMPUTER TALK

EMAIL LISTS

For those interested in women's health and the health of cities there is now **CITNET-W**, the Healthy Cities Women's Network. Send subscription messages to LISTSERV@INDYCMS.IUPUI.EDU.

CYBERSEX is a new discussion list on "how emerging technology - especially in the computer field - is changing how people define, communicate and act out their sexuality. Topics will include on-line sex, erotic software, hi-tech toys, home-made videos, etc." To subscribe, send a message to LISTSERV@SOUNDPRINT.BRANDYWINE.AMERICAN.EDU. The body of the message should say simply *subscribe CYBERSEX*.

A new Austrian email list is called **FEMALE-L**. This is for women to discuss (across nations and across continents) new research, request information about feminist research and teaching, send out calls for papers, announcements, and the like, and to locate information on the parent system's gopher and World Wide Web. To subscribe, send a message to LISTSERV@ALJKU04.EDVZ.UNI-LINZ.AC.AT saying *subscribe FEMALE-L yourfirstname yourlastname*. Contributions in either German or English are welcome. Project "parents" are Elisabeth Binder and Birgit Schroeder of Johannes Kepler Universitaet, Linz, Austria.

FEMINIST-THEOLOGY originated for the "academic discussion of Jewish and Christian feminist theology." Topics are to include "feminist critique of traditional ways of doing theology," and the list is also meant to help with "exchange of information about publications and research." To subscribe, send to MAILBASE@MAILBASE.AC.UK the message *subscribe FEMINIST-THEOLOGY yourfirstname yourlastname*. Owner of the unmoderated service is Natalie Knodel (natalieknodel@durnam.ac.uk).

For "discussion of research on gender, science, technology and engineering (SET) is a new list called **GENDER-SET**. To join the list, send to MAILBASE@MAILBASE.AC.UK the following subscription message: *join GENDER-SET yourfirstname yourlastname*.

LESAC offers an email mailing list for lesbian academics. "Primarily for lesbian or bi graduate students and faculty," the list is "not limited to any specific discipline or field of inquiry." Coordinator Amy Goodloe will post

bi-weekly editions of LesAc News, to which subscribers may contribute, plus an occasional listing of new subscribers. Send the message *subscribe lesac* to the address MAJORDOMO@VECTOR.CASTI.COM.

MUJER-L is a new email list for "those who share an interest in Chicana and/or Latina issues. Owners want to build an international network. Send a subscription message to LISTPROC@LMRINET.GSE.UCSB.EDU.

For feminist psychologists interested in international issues there is a new list named **PWINET-L**. Established by the Task Force on International Affairs of Division 35 (Psychology of Women Division of the American Psychological Association), the list is not automated, so send a request for membership directly to Irene Hanson Frieze at FRIEZE@VMS.CIS.PITT.EDU.

Another new list is **WT-L**, standing for "Working Together," from a nonprofit Internet service called RAIN. Send an email message to MAJORDOMO@RAIN.ORG. The message should say: *subscribe wt-l*. The idea seems to be to empower women and "build virtual communities of interest where we can comfortably discuss our problems and search together for solutions."

XXANDLAW is a new list for women law students which offers discussion of women's status as "outsiders" in legal culture. Particularly encouraged to participate are "women of color, women with disabilities, women in their second careers, lesbian or bisexual women, and feminist women." Send a subscription message to XXandLaw@law.wisc.edu. For more information, contact Liza Kessler at ekessler@students.wisc.edu.

OTHER ELECTRONIC RESOURCES

An informal "personalist" discussion centering on issues of lesbian and feminist autobiography and life-writing has started up. For information about the list, send the message *info personalist-fem* to MAJORDOMO@QICLAB.SCN.RAIN.COM.

The **H.D. SOCIETY** announces that the Society's business will be conducted via an Internet mailing list. Postings to the list will include announcements, calls for papers, news from the H.D. archive at Beinecke Library,

University of Connecticut, and other bibliographic information. To join, send your name and email address to HOLLENB@UCONNVVM.UCONN.EDU.

The **SOUTHWEST INSTITUTE FOR RESEARCH ON WOMEN (SIROW) NEWSLETTER's** November 1994 issue is available via University of Arizona's gopher server. The newsletter covers events of relevance to women's studies in Arizona, New Mexico, Utah, Colorado, and far western Texas, and this issue includes an article on women's studies graduate programs in the region. To access the gopher, telnet to SABIO@CCIT.ARIZONA.EDU, select O (Other databases)/Internet gopher/ Resources by Subject/ Women's studies/ SIROW. For further information, contact Ruth Dickstein at dickstei@CCIT.ARIZONA.EDU.

One good way of locating people on Internet without knowing their institutional affiliation is the **USENET ADDRESS SERVER**. According to WMST-L's moderator Joan Korenman, the server pulls its information from the many Usenet newsgroups around the world (which means that only persons participating in Usenet newsgroups are included). To find someone's email address, send a message to MAIL-SERVER@RTFM.MIT.EDU. Skip over the subject line, then in the

body of the message, type: *send usenet-addresses/name*, where "name" is the person you're trying to locate. (Korenman cautions that it sometimes take a few hours before you receive a reply.)

A free set of **HyperCard stacks** on the contributions of thirty-five women in science are available via anonymous ftp. Composed by seventh and eight-grade students, the stacks include photographs, drawings, voice-over introductions, and text. Use anonymous ftp to VELA.ACS.OAKLAND.EDU, then directory pub/eabyrnes. A 68020 or better Macintosh is required. The files to retrieve are: wis.1of6.sit.hqx; wis.2of6.sit.hqx; wis.3of6.sit.hqx; wis.4of6.sit.hqx; wis.5of6.sit.hqx; and wis.6of6.sit.hqx. (Poster Edward Byrnes cautions that each stack is quite large, about one megabyte.)

FIST (Feminists in Science and Technology email list) announces that it now has an ftp site, which holds such items as text versions of the newsletter, a bibliography on women in science, and a paper about male feminism. The address is: FAMILY.HAMPSHIRE.EDU, directory is /pub/fist. For questions or to post papers, files, data, etc. on the ftp site, contact Michelle Murrain at mmurrain@family.hampshire.edu.

-- L.S.

NEW REFERENCE WORKS IN WOMEN'S STUDIES

ARCHIVES

von Salis, Susan J., *REVEALING DOCUMENTS: A GUIDE TO AFRICAN AMERICAN MANUSCRIPT SOURCES IN THE SCHLESINGER LIBRARY AND THE RADCLIFFE COLLEGE ARCHIVES*. Boston: G.K. Hall, 1993. 174p. index. \$50.00, ISBN 0-8161-0613-4.

"No documents, no history." According to Eva Moseley's introduction to *Revealing Documents*, this statement was often repeated by Mary Ritter Beard, pioneer historian of women's history, quoting French historian Fustel de Coulanges. For fifty years the Arthur and Elizabeth Schlesinger Library on the History of Women in America at Radcliffe College has been a primary collector of the documents of women's history -- diaries, letters, photographs, scrapbooks, organizational records, and more recently cookbooks and women's fiction.

The Schlesinger Library is also a major repository of material on African American women. Although no

conscious effort was made to acquire such papers until the 1970's, the Library began receiving collections from African American women in 1955 and had interspersed material in the collections of white women even earlier. The Library acquired the papers of several participants in the Black Women Oral History Project mounted by the Schlesinger in the 1970s, including Ellen Jackson, Maida Springer Kemp, Lucy Miller Mitchell, Julia Smith, Dorothy West, and Ozeline Wise.

The *Guide* is divided into four parts: Part I lists collections of African American women and Part II collections *about* African American women in the Schlesinger Library. Parts III and IV provide a parallel treatment for material on African American alumnae found in the Radcliffe College Archives. Names of individuals and organizations as well as subject terms and genre entries are found in an index.

Because each entry contains a brief biography of the individual or history of the group covered, *Revealing Documents* is itself a resource on African American

women's history. In Part II the entry for Wisconsin woman suffrage leader Olympia Brown (p.44) reveals that her correspondents did not regard suffrage for African Americans in the same light as for women -- one letter in 1867 pointed to the lack of support for women suffrage even among the recently freed slaves in the South and warned of the dangers of letting African American women vote. Folklorist Mary Elizabeth Barnicle Cadle's collection includes notes outlining the structure and origins of many African American spirituals and folk songs as well as an interview with folksinger Aunt Molly Jackson (p.49). Sisters Caroline Phelps Stokes and Olivia Phelps Stokes established and contributed to the Phelps Stokes Fund to support the education of African American women and men (pp. 112-113).

This Guide serves as both a finding aid to material on African American women in the Schlesinger Library and Radcliffe Archives and a likely stimulant to other repositories to conduct similar studies of their holdings.

CHRONOLOGY

Kirstin Olsen, *CHRONOLOGY OF WOMEN'S HISTORY*. Westport: Greenwood Press, 1994. 506p. index. \$39.95, ISBN 0-313-28803-8.

James Trager, *THE WOMEN'S CHRONOLOGY: A YEAR-BY-YEAR RECORD FROM PREHISTORY TO THE PRESENT*. New York: H. Holt, 1994. 787p. index. \$40.00, ISBN 0-8050-2975-3.

Good things come in pairs, an old saying goes. Still, one has to wonder what it feels like to be either Kirsten Olsen or James Trager and know that your entertaining year-by-year record of women's history has been matched by a similar effort issued almost simultaneously. Many libraries and individual purchasers will opt for one, not both. Which one should it be?

Structurally the two books march through history from prehistory to the present. Olsen subdivides each year or group of years into ten categories: General Status and Daily Life; Government, the Military, and the Law; Literature and Visual Arts; Performing Arts and Entertainment; Athletics and Exploration; Business and Industry; Science and Medicine; Education and Scholarship; and Religion. Trager codes each entry with one of twenty-nine symbols indicating the area of endeavor, adding "nutrition," "crime," "population," and others to the types of categories found in Olsen. The writing is

good in both works. The authors are experienced writers/chronologists, and it shows. (Trager is also the author of *The People's Chronology* [Holt, rev. ed. 1992], and books about food and New York City. Olsen has written *Remember the Ladies: A Woman's Book of Days* [University of Oklahoma Press, 1993] and books on quilt designs.) Trager's entries are longer, and I find them livelier. Here's an entry coded "political event" from 1923:

President Harding dies August 23 and is succeeded by his laconic vice president, Calvin Coolidge, whose wife, Grace, is a onetime teacher of the deaf and mute. "That made it easier for her to live with Calvin," says Washington wit Alice Roosevelt Longworth, who will soon become a great friend of the new chief executive and his wife. (p.434)

Olsen has only one short entry under Government, the Military, and the Law" in 1923: "Sweden admits women to most of its civil service jobs" (p.216).

While priced the same, Trager's book is longer (although Olsen's larger format gets somewhat more on a page) and contains 180 black-and-white illustrations (Olsen's has none). Both feature extensive indexes, making them true reference works for more than chronology, with the edge going to Olsen's walloping 107 triple-columned pages.

Neither book offers bibliographic citations to the facts assembled, but Olsen at least provides a three-page "Select bibliography" to the source books relied upon. This bibliography gives a clue to the wide coverage in Olsen's chronology. Besides books on women's history by period, profession, or place (U.S. and Britain predominate), there are four books on Japan and three each on China and Latin America, plus books covering Christian women, women in Islam, and witches. One source category is missing: no monographs are listed on African-American women (except *Slave Women in Caribbean Society*, by Barbara Bush, 1990). There are quite a few listings under "blacks" in the index, however; and readers can further supplement with "Black Women in the United States: A Chronology," compiled by Jamie Hart and Elsa Barkley Brown in *Black Women in America: An Historical Encyclopedia*, edited by Darlene Clark Hine (Carlson, 1993), pp. 1309-1332. In the absence of a bibliography, it is harder to judge the coverage in Trager. There are *no* listings in Trager's index for African Americans, Afro-Americans, or Blacks.

The entries are sufficiently eclectic that there is much more uniquely captured in each work than there is overlap. I'm tempted to cop out and say (to librarians mostly), "Buy both." Well, buy both if you can, but if you can afford only one, consider these factors: If you have plenty of other reference works on women's history and what you mainly want is chronology, then get Trager, because more information is supplied in the entries, enhanced by photographs. But Olsen's index provides better use of her book as a general women's history reference work, and the larger typeface is easier on the eyes.

EDUCATION

Maxine Schwartz Seller, ed., *WOMEN EDUCATORS IN THE UNITED STATES, 1820-1993: A BIO-BIBLIOGRAPHICAL SOURCEBOOK*. Westport, CT: Greenwood, 1994. 603p. index. \$99.50, ISBN 0-313-27937-3.

Maxine Schwartz Seller has edited a useful reference book with biographical information on sixty-six women who made important contributions to American education from the early nineteenth century to the late twentieth century. The focus on American women educators is a wise choice bringing together substantial information for scholars and teachers studying the history of education as well as the history of American women.

An informative introduction discusses the range of women, common themes among the educators, and the historical contexts to their works. The alphabetically arranged profiles average eight or nine pages each and are written by many different contributors. A chronological list in the back of the work helps readers who wish to find women of the same era. At the end of each profile are short bibliographies that list works by and about the educator. A selected bibliography is useful for finding general books on women in education, and a general index is also included.

I was very pleased with the quality of the individual profiles. Women I had read about included such notables as Nobel Peace Prize winner Laura Jane Addams, home economist Catherine Beecher, abolitionist Lydia Maria Francis Child, and the creator of the National Council on Negro Women Mary McLeod Bethune. The profiles provided new interpretations of each of their lives by focusing on their particular work as educators. However, I found many of the bibliographies to be wholly inadequate. A quick computer search of the University of Wiscon-

sin-Madison's online catalog revealed many other titles for these luminaries. For instance, I located twenty-five works by Catherine Beecher compared to the seven listed in the book. More complete bibliographies would have strengthened this reference source.

The women profiled represent different class and racial backgrounds. Further, the definition of educator is broad -- and does not necessarily encompass the traditional role of teacher or administrator. It is interesting to compare profiles of three women who appear consecutively: Fannie Mary Cohn, Johnetta B. Cole, and Miriam Colon. Ms. Cohn, a Jewish immigrant born in Minsk, Russia in 1885 to a prosperous family, became an educator among union workers. Johnetta B. Cole was born in 1936 in Jacksonville, Florida into a prominent African-American family who worshipped at the African Methodist Episcopal Church. She earned a Ph.D. in anthropology and became the first African American woman president of the prestigious black liberal arts college for women, Spelman College. Miriam Colon, born in Puerto Rico into a working class family during the 1930's, studied theater at various institutions including the University of Puerto Rico and Lee Strassberg's Actor's Studio. She founded the Puerto Rican Traveling Theater and became a distinguished cultural educator through her work as an actress, producer, and director.

The profiles, illustrating the different lives and accomplishments of American women educators, make this reference tool unique. I recommend *Women Educators in the United States* for college and university libraries, particularly those libraries with strong collections on the history of education and the history of American women. Its specialty provides new insights for both fields.

[Reviewed by Margery E. Katz, who is a librarian consultant for the State Historical Society of Wisconsin Library.]

Beverly A. Stitt, *GENDER EQUITY IN EDUCATION: AN ANNOTATED BIBLIOGRAPHY*. Carbondale: Southern Illinois University Press, 1994. 168p. index. \$24.95, ISBN 0-8093-1937-3.

Several recent books have put some teeth behind the impression that girls face gender-based inequities in schools. The 1992 AAUW Report summarizes hundreds of studies documenting *How Schools Shortchange Girls*. Myra and David Sadker culminate thirty years of research on these issues with *Failing at Fairness: How America's*

Schools Cheat Girls (Scribner's, 1994). Journalist Peggy Orenstein presents the disturbing findings of her observations of middle-school children through riveting narratives in *Schoolgirls: Young Women, Self-esteem, and the Confidence Gap* (Doubleday, 1994). But, what's the well-meaning teacher supposed to do after s/he's read these accounts and internalized the conclusions? S/he could turn to *Gender Equity in Education: An Annotated Bibliography*, which is full of specific classroom activities, videos, curriculum guides, and other resources for alleviating gender inequity. Each citation contains information on a source for obtaining the item.

Compiler Stitt, coordinator of women's studies and associate professor of information systems in the College of Technical Careers at Southern Illinois University, has been selective in deciding what to include. While omitting what she considers outdated or poorly developed materials, she lists many resources prepared in the 1970's and 1980's that she evaluated as remaining useful. I have some trouble with this approach, because there seems to be such a preponderance of citations to earlier material. The "History" section lists many items from the National Women's History Project, for example, but none dated later than 1986. The address provided for the Project has not been correct for some years, and several of the items no longer are listed in the Project's catalog. Numerous newer resources distributed by the Project are missing from *Gender Equity in Education*, and I am dubious it is because they are "poorly developed materials." In other sections Stitt lists computer software dating from 1984. What current machine would this software run on? If the content of these programs was good in 1984, surely there must be upgraded versions by now!

There is plenty here, however, to give school administrators, counselors, and teachers a good start at tackling gender inequity. The book is arranged into twenty-three categories relating to school subjects, services, and concerns, including Elementary Education, Gender Role Stereotyping, Pregnant and Parenting Teens, and Math and Science. In my view some of the categories belong together, such as "Career Guidance," "Vocational Edu-

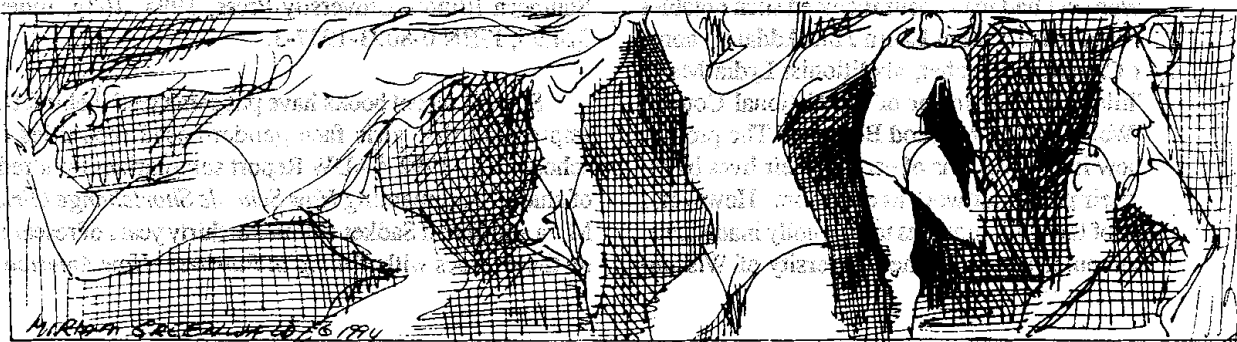
cation," and "Nontraditional Careers," but someone interested in career issues could simply scan all three. A section that will be of interest to adult educators is titled "Displaced Homemakers/Reentry Women."

JEWISH WOMEN – COURSE SYLLABI

Judith R. Baskin and Shelly Tenenbaum, eds., *GENDER AND JEWISH STUDIES: A CURRICULUM GUIDE*. New York: Biblio Press, 1994. 163p. \$12.95, ISBN 0-930395-19-0.

This is the first collection of syllabi in the field since Sue Levi Elwell's *The Jewish Women's Studies Guide*, whose second edition appeared in 1987, also from Biblio Press. According to the editors, these new syllabi have all moved beyond the inclusion of "women worthies" and represent attempts either to incorporate gender concerns into Jewish Studies courses or to focus on Jewish women's particularity within women's studies. They begin to redress the double marginality of Jewish women in university curricula – invisible in Jewish Studies as women and absent as Jews from the prevailing categories of multicultural experiences. The syllabi come from both university and adult education courses.

Most of the syllabi and course descriptions are from members of the Jewish Studies Women's Caucus, an independent support and networking organization for women scholars in the Association of Jewish Studies. The university-based contributors are on faculties of Jewish Studies, Women's Studies, History, English, Sociology, and other fields at Yale, University of Pennsylvania, Duke, Clark, Brandeis, various campuses of the State University of New York and elsewhere. Adult educators include Penina Adelman, author of *Miriam's Well: Rituals for Jewish Women Around the Year*, Sondra Henry, co-author of *Written Out of History: A Hidden Legacy of Jewish Women Revealed Through Their Writings and Letters*, and Marcia Cohn Spiegel, coauthor of *The Jewish Women's Awareness Guide*.



Miriam Greenwald

The syllabi are arranged in sections covering Bible and Rabbinics, General History, Jewish History, Women and Religion, Literature, Social Science, and Learning Programs in the Women's Community. They can be used by instructors wishing to incorporate units on Jewish women into their courses and by readers looking for suggestions on significant works to read about Jewish women.

LITERARY CRITICISM

Liana Sakelliou-Schultz, *FEMINIST CRITICISM OF AMERICAN POETS: AN ANNOTATED BIBLIOGRAPHY 1975-1993*. New York: Garland, 1994. 332p. indexes. ISBN 0-8240-7084-4.

Liana Sakelliou-Schultz of the University of Athens, Greece, structured this annotated bibliography to emphasize the distinction between theory and practice. Three of the six chapters describe theoretical work about feminist criticism and three list practical literary criticism of women poets and their works. In addition, her thirty-two-page introduction sets out a series of questions on the most discussed issues in feminist criticism, largely of a theoretical nature. "What are the *goals* of feminist literary scholarship?" "What is the *definition* of feminist criticism?" "Should feminist criticism look to *other critical approaches* to develop its methods?" and "Do women have a different literature because they have a different *body and experience*?" — these are some of the questions Sakelliou-Schultz takes on. She guides the reader through the responses provided by major figures in the field such as Elaine Showalter, Annis Pratt, Linda Kauffman, Ellen Messer-Davidow, Toril Moi, Jane Gallop, Sandra Gilbert, and Susan Gubar. Yet, she concludes her introduction with the view "...more work still needs to be done. At the end of this period [1993] there still are no full-scale theories in feminist criticism with the degree of articulation and breadth of application as in some male theories — Eliot's and Bloom's are characteristic" (p.xlv).

The bibliography will be useful to two types of readers: those looking for guidance in contextualizing the increasing number of books, dissertations, and articles on feminist literary theory, and those needing citations on critical approaches to individual poets. The name and subject index provides access to the works on individuals, since the arrangement of the chapters is strictly by format (books, dissertations, and articles). The prominence given to dissertations reminds researchers that

much analytical work in a comparatively new field like feminist literary criticism must be mined from the as-yet-unpublished work of young researchers trained by the first generation of feminist scholars.

SEXUAL HARASSMENT

Kerry Segrave. *THE SEXUAL HARASSMENT OF WOMEN IN THE WORKPLACE, 1600-1993*. Jefferson, NC: McFarland, 1994. 273p. index. \$32.50, ISBN 0-7864-007-2.

The depressing fact that Segrave documents so well is that the phenomenon we now call sexual harassment has always shadowed women whenever and wherever they work. "One of the striking aspects is the universality..." says Segrave, including a surprising amount of written documentation pre-1960, a "testament to the determination of people...who persevered in getting abuses on record, even if they could not stop the abuse" (Preface). Segrave begins by discussing the concept of woman as slut — "loose, immoral, promiscuous" — who would actively entice men. Women who fell into prostitution through economic necessity confirmed the viewpoint. Add the Victorian idea that the male sex drive was powerful and difficult if not impossible to control, and the resounding conclusion was that men were blameless. The convoluted logic is taken to the extreme in an article Segrave cites by Nicholas Davidson in *Society* (1991). According to Davidson, feminists are responsible, because feminists promoted the sexual revolution. But as Segrave shows, sexual harassment needs no sexual revolution to ignite it.

Segrave surveys harassment of indentured servants, serfs, and slaves who began arriving in America in 1620; domestic servants in Europe and America from the 1600's onward; industrial workers in the 1800's and 1900's, including harassment within trade unions; women in male-intensive blue-collar occupations; clerical workers; those in "serving and nurturing roles"; women in wartime and military work; professional women; and women who work for politicians. A chapter is devoted to each category, followed by chapters on surveys and laws and on legal myths and realities. I could feel my blood pressure rising as I read through instance after instance of harassment. Segrave's juxtaposing of cases from different countries and centuries intensifies the experience. This is a powerful book.

WOMEN IN SCIENCE

Martha J. Bailey, *AMERICAN WOMEN IN SCIENCE: A BIOGRAPHICAL DICTIONARY*. Santa Barbara: ABC-CLIO, 1994. 463p. index. \$60.00, ISBN 0-87436-740-9.

"She was appointed lecturer while her husband was appointed professor" (Irmgard Flugge-Lotz)... "She was unable to find a salaried academic position due to prejudices against hiring women professors...taught at Barnard College as an unpaid professor because she had an independent income" (Emily Gregory)... "She was unable to secure a position at a major institution" (Priscilla Butler Hussey)... "The social convention of the time was that women did not work after marriage, but many wives continued to work as unpaid or underpaid assistants in their husbands' laboratories, editing and preparing manuscripts for publication, and instructing graduate students in laboratory procedures" (p.185) -- a litany familiar to observers of the history of women in science, but made more poignant through stories about individual women affected by the discrimination and prejudice encountered by women scientists. This biographical dictionary does a fine job of conveying the facts about the lives of four hundred women whose careers began prior to 1950.

Bailey built her core list of American women scientists from several excellent prior reference sources: the early editions of *American Men and Women of Science* (formerly *American Men of Science*), published since 1906; *Notable American Women*; the *Dictionary of American Biography*; and Caroline Herzenberg's checklist *Women Scientists From Antiquity to the Present* (1986). She also found information on many women employed by federal and state agencies using John Barnhart's *Biographical Notes Upon Botanists* (1965). *Women in the Scientific Search*, by Patricia Siegel and Kay Finley (1985) and *Women in the Sciences: Antiquity Through the Nineteenth Century*, by Marilyn Ogilvie (1986) were also useful, along with additional publications cited in Bailey's bibliography. Some readers may quibble about the inclusion of women like Fanny Farmer who started cooking schools or botanical illustrators, but given the constraints on the education and employment of women during early periods, their presence seems justified.

This book is well laid out for appeal to general readers as well as researchers. There are pleasant graphics used at the beginning of each letter of the alphabetically arranged entries, the typeset is large, and many photographs accompany the biographies, often showing the

women at work. *American Women in Science* is now the most convenient place to find biographies of women in the history of science in America.

WOMEN WORLDWIDE

Joke Buringa, edited by Marta Colburn, *BIBLIOGRAPHY ON WOMEN IN YEMEN*. Westbury, NY: American Institute for Yemeni Studies, 1992. 157p. \$10.00, ISBN 1-882557-00-X. Available from Middle East Studies Association, University of Arizona, 1232 Cherry Avenue, Tucson, AZ 85721.

Dutch anthropologist Buringa was commissioned by the Dutch government to compile this bibliography of Western language resources in order to help scholars and people active in development understand the role of women in a rapidly changing society. Change in Yemen has been political as well as societal. In 1987-88 when most of the information was collected, Buringa's research was confined to the part of Yemen formally known as Yemen Arab Republic (YAR). By 1990, the YAR and the People's Democratic Republic of Yemen (PDRY) had unified into the Republic of Yemen, making the bibliography somewhat dated. The editor added some references to women in the PDRY and updated from 1988.

Buringa lists citations two ways -- alphabetically by author and by subject. The subject categories include "main sources" and several topics in development, health, and child care. The editor appended a section listing general bibliographies about Yemen. Many listings include the libraries and organizations where Buringa found the material in Yemen. Some of the reports cited are unpublished and may be difficult to obtain, according to Buringa, because project directors and organizations "reserve the right to hand over unpublished materials at their own discretion." While this is undoubtedly true, perhaps they will decide to publish the reports if they get multiple requests generated by mention of the documents in this bibliography.

WOMEN'S STUDIES ANTHOLOGIES

Sara Brownmiller and Ruth Dickstein, *AN INDEX TO WOMEN'S STUDIES ANTHOLOGIES: RESEARCH ACROSS THE DISCIPLINES, 1980-1984*. New York: G.K.Hall, 1994. 494p. indexes. \$150.00, ISBN 0-8161-0589-8.

Women's studies transcends the boundaries of traditional disciplines. This is simultaneously an appealing aspect of conducting women's studies research and a rea-

son for considerable frustration. It isn't really the field that causes the frustration. It is the clunky ways libraries deal with interdisciplinarity -- where do you classify it? where do you index it? where do you shelve it? The research problem is compounded by considering material published in collections, proceedings, and other anthologies. Though more like periodical articles, such essays are not indexed in periodical indexes, nor can one rely on book-level cataloging to provide subject access to the contents of anthologies. The only resource devoted exclusively to capturing the contents of anthologies, the *Essay and General Literature Index*, covers only a small number of women's studies works each year.

An Index to Women's Studies Anthologies fills this particular research gap in all respects for the period covered, 1980-1984. The contents of almost five hundred anthologies in economics, anthropology, communications, literary criticism, science, psychology, sociology, history, international studies and more are fully accessible by author, editor, broad subject category, and title-keyword. The compilers used *New Books on Women & Feminism* from our office to compile their initial list, supplemented by the *Essay and General Literature Index* (they note that this proved to be a "meagre source for locating women's anthologies not already listed in *New Books*" [Introduction] and keyword searches of online catalogs. The coverage of books published outside the United States is especially welcome, since it is another source of material treated less well by other U.S.-based indexes.

Indexed here are such diverse essays as "Ceremonies of the Alphabet: Female Grandmatologies and the Female Autograph" retrievable under Autograph, Ceremony, and Grandmatology; "Mood and Behavior Changes in Menopausal Women Receiving Gonadal Hormones or Placebos," found under Behavior, Menopause, Mood, Gonadal, Hormone, and Placebo; and "Afro-American Women Poets of the Nineteenth Century: A Guide to Research and Bio-bibliographies of the Poets" listed under African American women, Poet, Bibliography, Biobibliography, and Nineteenth Century.

It is of course unfortunate that this excellent volume covers only books published more than ten years ago. Publisher G.K. Hall says that a second volume covering 1985-1989 is in progress. I hope that Brownmiller and Dickstein and the publisher will consider adding these volumes to the *Women's Studies Index* on CD-ROM, also produced by G.K. Hall. Hurry, hurry, the need is great!

WORK

Parvin Ghorayshi, *WOMEN AND WORK IN DEVELOPING COUNTRIES: AN ANNOTATED BIBLIOGRAPHY*. Westport, CT: Greenwood, 1994. 223p. index. \$59.95, ISBN 0-313-28834-8.

Parvin Ghorayshi is a professor of sociology at the University of Winnipeg whose areas of interest are the sociology of work, social theory, and economic sociology. Her aim in *Women and Work in Developing Countries* is to help "develop an understanding of the nature of women's work in all its variations and permutations, and to evaluate its importance to the larger society" (Preface). In the 1980's and 1990's this subject has been of increasing interest in women's studies, particularly with respect to studying the meaning and value of women's work in developing countries, and citations from this time period predominate.

Despite this attention at the societal level, according to Ghorayshi, there have been few actual studies of women's working lives. A portrait of women at work does emerge, however, in several documentary videos that Ghorayshi thoughtfully included in the bibliography. Her cross-referencing system between the audiovisual chapter and the rest of the book will help instructors incorporate these resources into their teaching, although contact information on distributors would have been welcome.

The book has an interesting structure that demonstrates both the differences in work situations for women in different countries or regions and draws out some common analytical themes. Besides chapters on general works covering methodological issues and audiovisual resources, four other chapters divide the developing world regionally (Africa, Asia, Latin America/Caribbean, and Middle East). But all six chapters have sections on the social construction of gender; women, state and development policies; work and family; women's experience of wage-work; working in rural areas; and working for change. Country/region, author, and subject indexes provide further means of access.

There are some omissions. Although Ruth Taplin is cited for her work on women and work in Egypt (same citation listed as both #136, in the General Works chapter, and #529, in The Middle East), her cross-cultural study *Economic Development and the Role of Women: An Interdisciplinary Approach* (Avebury, 1989) would surely have been appropriate to the bibliography, too. Debra Renee Kaufman's *Rachel's Daughters: Newly*

Orthodox Women (Rutgers, 1991) is one of the few citations to works ostensibly about Israeli women, but the book in fact deals with American Jewish women. A better choice on Israeli women would have been the article by Dafna Izraeli and personal essays by women workers in the "Work Women Do" section of *Calling the Equality Bluff: Women in Israel*, edited by Barbara Swirski and Marilyn P. Safir (Pergamon, 1991). These essays are just the type Ghorayshi wanted to include.

Nevertheless, I recommend *Women and Work in Developing Countries* as a very good resource to anyone interested in finding a variety of materials on the subject.

Barbara Littman and Michael Ray, *THE WOMEN'S BUSINESS RESOURCE GUIDE: A NATIONAL DIRECTORY OF OVER 600 PROGRAMS, RESOURCES AND ORGANIZATIONS TO HELP WOMEN START OR EXPAND A BUSINESS*. Eugene, OR: The Resource Group, 1994 (P.O. Box 25505, Eugene, OR 97402), 131p. index. \$21.95, ISBN 1-884565-01-8.

Women currently own 30 percent of all businesses in the United States, a number expected to rise to 40-50 percent by the year 2000, according to the Small Business Administration's *Status Report to Congress, Statistical Information on Women in Business* (1990). According to Littman and Ray (a married couple with backgrounds in small business, marketing, education, writing, and design), women-owned businesses grow more slowly than those started by men, although their long-term success rate is dramatically better. Citing *Management Review* March 1992, they say that 75 percent of women-owned businesses succeed, compared to 20 percent for "all businesses." Yet, they were struck by how few businesswomen they came in contact with were aware of the many resources available to women in business, and they therefore decided to compile this *Guide*.

The *Guide* covers federal, state, and private resources of information and training, technical assistance and counseling programs. Basic information is provided about each resource, and in some cases a more detailed "profile" of a participant follows. They also devote one of their five chapters to "Selling to the Government" to encourage women entrepreneurs to compete for government contracts, calling special attention to "small business set-asides," a procurement regulation requiring that government purchases of \$25,000 or less be purchased from small businesses. Another chapter describes professional and business associations of women along with

general business associations. Almost half the book is a directory of national, regional, and state offices of various business-related governmental agencies. Five pages of "Books For and About Women in Business" published since 1988 lead to additional resources.

The Women's Business Resource Guide is graphically pleasing and easy to browse. It is a good choice for public libraries. The state-by-state listings of the offices of the same federal agencies seem a bit superfluous, however. A description of each agency with offices throughout the United States would have been sufficient, with a note "Offices in each state. Consult federal listings in your local phone book for the office in your area." I doubt this would have stymied would-be entrepreneurs. But then the book would have been considerably shorter, and perhaps too short to publish.

WRITERS

Rosemary M. Canfield Reisman and Christopher J. Canfield, *CONTEMPORARY SOUTHERN WOMEN FICTION WRITERS: AN ANNOTATED BIBLIOGRAPHY*. Metuchen, NJ: Scarecrow Press, 1994. 225p. index. \$32.50, ISBN 0-8108-2832-4.

Each word in the title is significant to understanding who is included (and who isn't) among the twenty-eight authors in this bibliography. "Contemporary" is defined as currently or recently producing works of fiction, thus excluding Eudora Welty. "Southern" means writers born in the South, even if they live elsewhere and disparage their birthplace (ex.: Alice Adams). "Fiction" allows novelists and short story writers in, but not poets or essayists, and "women writers" include those who eschew the label. The realities of annotating are such that the phrase "annotated bibliography" presages selectivity over comprehensiveness, and though the work bears a 1994 publication date, citations end with 1991. Because the authors also wanted to balance the amount of material presented on each writer, citations on well-researched writers like Alice Walker come mainly from books, while Vicki Covington's listing include periodicals and newspaper articles. Since the authors clearly enunciate this policy in their introduction, readers should have no problem interpreting the level of coverage.

One problem I have with the book, however, is one I find much too often with reference works on women. I see articles cited from *Saturday Review*, *Critique: Studies in Modern Fiction*, *The New York Times Book Re-*

view and *The Southern Literary Journal*. But where are the the women's studies journals? The introduction says they've limited citations to "generally accessible books at the first level, well-known scholarly journals and/or general interest magazines after that. If necessary we would delve into more obscure scholarly works, followed by newspapers and magazine reviews" (p.4). Scanning the entries, I saw only one citation representing women's studies periodicals (*Belles Lettres*). Surely *The Women's Review of Books* has to fit somewhere here. I cannot recommend a work on women writers that makes such inadequate use of women's studies literature and review journals.

Ann R. Shapiro, et al., eds., *JEWISH AMERICAN WOMEN WRITERS: A BIO-BIBLIOGRAPHICAL AND CRITICAL SOURCEBOOK*. Westport, CT: Greenwood, 1994. 576p. index. \$89.50, ISBN 0-313-28437-7.

What do radical feminist essayist Andrea Dworkin, Fannie Hurst, author of *Back Street* and *Imitation of Life*, playwright Wendy Wasserstein, and poet Alicia Ostriker have in common? They are all Jewish women writers and are among the fifty-seven writers surveyed by scholar-contributors in *Jewish American Women Writers*. There is no recognized canon of Jewish American women's literature, however, and the compilers have selected several less-well-known contemporary writers as well as these better-known figures. The definition of "Jewish writer" is also an interpretive one. According to Sara Blacher Cohen's foreword, the women in this *Sourcebook* include many who earlier in their careers wanted to "cut the Jewish literary cord," but who subsequently returned to their Jewish roots. The compilers rely on inclusive definitions by Elie Wiesel and Evelyn Torton Beck. First, Wiesel's:

Whether he celebrates the triumphs or the torments of his people or whether he denigrates them, whether he clings to his past or detaches himself from it, he will reflect his background in more than one way. Jew by conviction or Jew in spite of himself, the Jewish writer *cannot* be anything else. What is most ironic is that even his rejection of his Jewishness identifies him (Introduction, p.2, quoting Wiesel, "Foreword," *The Literature of the Jews*, ed. by T. Gross, 1974).

Beck adds women and ethical concerns to the definition:

Being Jewish informs a woman's consciousness from the time she is young... Our shared wisdom, shared fears and hopes, shared sense of history, shared languages and literature; our oral story-telling tradition (Introduction, p.3, quoting Beck, *Nice Jewish Girls*, 1982).

The introduction describes the several strands of a "braided tradition" present in these writers' works -- narratives by and about the immigrant experience, Holocaust and survivor literature, works motivated by religion and/or ethnicity, narratives focusing on gender issues, and literature exploring ethical concerns, sometimes in a religious context. Mary Antin and Anzia Yezierska are two women who wrote of the generational conflicts among the large wave of Eastern European Jewish immigrants to America at the turn of the century. Holocaust survivors Ilona Karmel, Irena Klepfisz, and Lore Segal are each influenced by their personal histories. The work of Norma Rosen, Marge Piercy, and Cynthia Ozick also falls in the penumbra of the Holocaust. Several writers use Biblical settings (Elizabeth Swados and Shirley Kaufman), and others create modern characters who struggle with issues of Jewish identity (Rebecca Goldstein, Tova Reich).

Each chapter focuses on a different writer, but follows the same pattern: biography, major themes, criticism, and bibliography of works and criticism. Essays vary in length based on the amount of work written by and about the author. An interesting final chapter surveys autobiography, an important and prolific genre for Jewish American women. According to contributor Barbara Shollar, some two hundred twentieth-century autobiographies by Jewish women can be identified in which ethnicity and gender are important themes.

Jewish American Women Writers will be of great assistance to comparative literature and Jewish women's studies instructors as well as readers interested in finding out something about the lives of these authors, other books they've written, and analysis by reviewers and other critics.

— P.H.W.

PERIODICAL NOTES

NEW AND NEWLY DISCOVERED PERIODICALS

CORDOZO WOMEN'S LAW JOURNAL 1994-. 2/yr. Single copy: \$20. ISSN 1074-5785. 55 Fifth Ave., New York, NY 10003. (Issue examined: v.1, no.2, 1994)

The sample issue includes two articles: "'Those Privileges Long Recognized': Termination of Parental Rights Law, the Family Right to Integrity and the Private Culture of the Family" (J. Bohl); "African American Women and the Limits of Law and Society" (Carole H. Hofstein); a review of *For Whose Protection? Reproductive Hazards and Exclusionary Policies in the United States and Britain* by Sally J. Kenney (Deirdre Burke); and an annotated legal bibliography.

FAT GIRL 1994-. 4/yr. \$20. 2215-R Market St., #193, San Francisco, CA 94114. (Issue examined: No.1, 1994)

This 'zine is "for and about Fat Dykes" and seeks to "create a broad-based dialogue which both challenges and informs our notions of Fat-Dyke identity." Inside the issue are stories, photos, cartoons, interviews and surveys, and regular columns such as an advice column, information swaps, announcements, etc. The sixty pages include some graphic photographs and images; the masthead notes that *Fat Girl* is not to be read by minors.

FROM THE FLAMES: A QUARTERLY JOURNAL OF RADICAL FEMINISM & SPIRITUALITY 1991-. 4/yr. Sliding scale for indiv.: £7-£25 (UK); £9-£27 Europe & worldwide (surface mail); £12-£30 (airmail); inst. pay top rate. Single copy: £1.95 (UK); £2.50 (Europe); £3 (worldwide). 42 Mapperley Rd., Nottingham, NG3 5AS, England. (Issue examined: no.13, Summer 1994)

The forty pages of this women-only quarterly include topics such as how therapy can depoliticize women, the false memory syndrome, one woman's experience with postnatal depression, and Sonia Johnson's latest book. There are also poetry, artwork, a substantial letters section, news of opportunities for activism, and a resource listing.

GENDER IN WORLD RELIGIONS 1990-. Eds.: Arvind Sharma, Katherine K. Young, Pamela D. Stewart, and Paul A. Nathanson. \$15. ISSN 1183-3491. Arvind Sharma, Faculty of Religious Studies, 3520 University St., McGill University, Montreal, PQ H3A 2A7, Canada. (Issues examined: v.III, 1992; v.IV, 1993)

Articles in the two sample issues (four essays in each) cover topics such as Christian theology and feminism,

new religious movements like Raelians and followers of Rajneesh; the Mother Goddess in Hindu religious experience; Judaism's feminine aspect of God; and looks at Biblical parallels in the film *After Dark, My Sweet*.

GROOTS NEWSLETTER 1993-. Eds.: Jaya Arunachalam, Sri Vidhya, and Meera Sankaran. c/o Groots India, No.55, Bhimasena Garden Street, Mylaporte, Madras-600 004, India. (Issue examined: v.2, no.4, July-August 1994)

This newsletter of Grassroots Organisations Operating Together In Sisterhood seems geared to developing non-governmental organizations (NGOs) toward such world gatherings as the recent UN Conference on Population and Development in Cairo and the upcoming 1995 Fourth World Conference on Women to be held in Beijing. Female infanticide is the topic of the sample issue's "Public Forum."

HECATE'S LOOM 1986-. Eds.: Collective. 4/yr. CDN\$11-15 sliding scale (Canada); US\$13-18 (U.S.); CDN18-24 (overseas). Single copy: \$3.95. Box 5206, Station B., Victoria, BC V8R 6N4, Canada. (Issue examined: No.25, Lammas 1994)

Within its forty-six pages, this "National Pagan Magazine" of Canada includes regular columns such as Letters, Forum, Reviews, Coming Events, and Full Moon Fever, plus articles ("What Witches Do in Canada," and "Other" as a Religious Category," for example), news from various wiccan/pagan clubs and gatherings, art, and fiction.

HEY THERE, BARBIE GIRL! 1994-. Ed.: Barbara Kligman. \$2/issue. P.O. Box 819, Peter Stuyvesant Station, New York, NY 10009. (Issues examined: No.1, Winter 1994; No.2 Spring 1994; No.3 Summer 1994)

This snickering 'zine look at the overdeveloped Barbie doll image offers such compelling articles as "Totally Unemployed Barbie," "Gothic Barbie on Color Therapy," "Psycho-Babble Barbie: 101," "Our Barbies, Ourselves," "Origin of Species: Homo Barb-ians," and "Minimalist Barbie," plus previews of "Barbies to Come...." Interesting photos and artwork fill each issue.

HIP MAMA: THE PARENTING ZINE 1994-. Ed.: Ariel Gore. 4/yr. \$12-20. Single copy: \$3.95. P.O. Box 9097, Oakland, CA 94613. (Issue examined: No.3, Fall 1994)

Dedicated to "celebrating the multiplicity of mothering experiences everywhere," (p.2) this quarterly in-

cludes such columns as "Beyond Whirled Peas" (on food ideas), "A Little Motherly Advice," and "Loose Grip." There are also reviews, poetry, artwork, and a variety of articles on such themes as rearing multiracial children in our society, belly dancing during pregnancy, and facts/statistics that mothers should know.

HOTHEAD PAISAN HOMICIDAL LESBIAN TERRORIST 1991?- . Writer/illustrator: Diane Dimassa. 4/yr. \$14 (U.S.); \$15 (Canada); \$18 (overseas). P.O. Box 214, New Haven, CT 06502. Single copy: \$3.50. (Issues examined: no.13, no.4, no.15)

Within this 5-1/2 x 8-1/2-inch publication are issue-length cartoon stories by writer/illustrator Diane Dimassa, plus occasional photographs and letters from fans.

LAVENDER ANNUAL 1989?- . Compiler: Miriam Saphira. \$12. ISBN 0-908780-16-8. Papers, Inc., P.O. Box 47-398, Ponsonby, Auckland, New Zealand. (Issue examined)

"Poems, Pride, People, Puzzles, Pictures, Purple Prose, Passion & Fashion" says the cover of the sample issue. Inside are such titles as "Sketches from our Past" (Jane Heap), "For the Parents" (Rachel), "Dyke Power Rap" (Saj), "To Hug or Not to Hug" (Evachild), "How Lesbian Are You?" (Miriam Saphira), plus line drawing "puzzles," photos, cartoons, and a total of 139 pages meant "to contribute to raising the self esteem of lesbians, provide a venue for the many talents of lesbians to be expressed, and to cheer us up over the winter months...."

THE LESBITARIAN. Ed.: Jenn McCree. 6/yr. \$20; \$64 (outside U.S.). Single copy: \$3.95 (U.S.); \$4.95 (Canada). Miner Enterprises, 3636 S. Alameda, Suite 191, Corpus Christi, TX 78411-1723. (Issues examined: August/September 1994; October/November, 1994)

This tongue-in-cheek periodical lampoons the news, lesbian issues, Christmas carols, personals ads, commercial advertising, and much more. Issues received are eighteen and twenty-one pages, side stapled. "Dedicated to publicizing the buffoonery of Rush Limbaugh and Lisa Marie Presley," says the masthead.

LIVING LARGE 1993-. Ed.: Kathleen Madigan. 6/yr. \$2 per issue postage account (for mailing costs). Single copy: \$4. P.O. Box 1006, Elgin, IL 60121-1006. (Issues examined: no.7, April/May 1994; no.8, June/July 1994; no.9, August/September 1994)

Editor Madigan gathers 'zine contributions from a limited number of participants on the topic of "being fat

in this culture," photocopies and compiles the material, then mails a publication of more than one hundred pages to those contributors. Billing itself as "an amateur press association for those self-defined as abundant, ample, altitudinally disproportionate, bountiful," etc., the publication is meant "to share our joys and pains, ways we've found to keep our sanity, love ourselves and keep our lives going despite negative attitudes we find around us" (publicity flier).

PAKISTAN JOURNAL OF WOMEN'S STUDIES: ALAM-E-NISWAN 1993-. Ed.: Tahera Aftab. 2/yr. \$30 (intl., indiv., surface mail); \$36 (intl., inst., surface); \$36 (intl., indiv. airmail); \$42 (intl., inst., airmail). C-12, Staff Town, University of Karachi, Karachi-75270, Pakistan. (Issue examined: v.1, no.1 [1994])

Topics within the eighty-five pages of this Pakistani journal include domestic violence in Bangladesh, alienation among working women, women's rights in tribal areas of Pakistan, rural Bangladesh women in family decision-making, employment patterns of Malaysian women, and more. Following the book reviews is a long section called "News and Views," with short takes on women's research centers and programs around the world, conferences, and other tidbits of information.

POETRIX 1994-. Eds.: Committee. 2/yr. \$12 (includes postage). Single copy: \$5. ISSN 1320-9345. c/o Footscray Community Arts Center, P.O. Box 479, Footscray, Vic 3011 Australia. (Issue examined: No.2, May 1994)

"Aiming for the highest possible standard," this small Australian journal plans to feature "both well known and new [Australian] writers in a mix of the thoughtful, provocative, sad, funny, political, dynamic, quiet..." (p.33). Twenty-six poets are featured in the sample issue of thirty-two pages.

WOMEN'S WRITING: THE ELIZABETHAN TO VICTORIAN PERIOD 1994-. Eds.: Marie Mulvey Roberts, Janet Todd. 3/yr. \$52/£35 (indiv.); \$120/£72 (inst.). ISSN 0969-9082. Triangle Journals, Ltd., P.O. Box 65, Wallingford, Oxfordshire OX10 0YG, UK. (Issue examined: v.1 no.1, 1994)

"Not...confined to the recently created feminist canon..." this new journal will also include "discourses concerned with science, medicine, the body and sexuality, as well as educational treatises and conduct books..." (p.3). The focus is to be on earlier women's writing and "little-worked later areas and writers." Among the writers discussed in the first issue are Rachel Hunter, Catherine Hutton, Lady Eleanor Davies, Frances Burney, and Penelope Aubin.

SPECIAL ISSUES OF PERIODICALS

a/b: AUTO/BIOGRAPHY STUDIES v.8, no.2, Fall 1993: "Special Issue: Feminist Biography." Eds.: Rebecca Hogan, Joseph Hogan. \$15 (indiv.); \$30 (inst.). Lori Askeland, *a/b: Auto/Biography Studies*, Joyce and Elizabeth Hall Center for the Humanities, University of Kansas, Lawrence, KS 66045-2967. (Issue examined)

Contents: "Introduction: Feminism, Biography, Theory." (Janet Sharistanian); "Biography and Autobiography: Intermixing the Genres" (Lois W. Banner); "Heroine of the Peripheral? Biography, Feminism, and Sylvia Plath" (Devoney Looser); "Caroline Leakey: Body and Authorship" (Jenna Mead); "The Value of Female Public Rituals for Feminist Biography: Maria Weston Chapman and the Boston Anti-Slavery Anniversary" (Lee Chambers-Schiller); "The Sewing Contest: Christina Rossetti and the Other Women" (Janet Gray); and "Feminist Biography as Shaped Narrative: Telling Willa Cather's Stories" (Sharon O'Brien).

ABS: AMERICAN BEHAVIORAL SCIENTIST v.37, no.8, August 1994: "Rethinking Feminist Concerns: The Evolution of Feminist Thought." Guest eds.: Madeleine R. Stoner, Betty Friedan. \$66 (indiv.); \$220 (inst.). Single copy: \$14 (indiv.); \$28 (inst.). ISSN 0002-7642. Sage Publications, 2455 Teller Rd., Thousand Oaks, CA 91320. (Issue examined)

Partial contents, taken largely from presentations at the Betty Friedan Think Tank at the University of Southern California: "Developing New Paradigms for Living, Working, and Community Throughout Life" (Madeleine R. Stoner); "Toward the Evolution of Feminist Thought" (Betty Friedan); "A Feminist Regrounding of Sexuality and Intimacy" (presentation by Barrie Thorne and Carol Warren); "Rethinking the Choice to Have Children" (presented by Elizabeth Bartholet and Elaine Draper); "Rethinking Environmental Choices" (presented by Gloria Orenstein and Doretta Zemp).

AMERICAN JOURNAL OF PUBLIC HEALTH v.83, no.1, January 1993: special section titled "Articles on Women's and Children's Health." Ed.: Mervyn Susser. \$100 (indiv.); \$140 (indiv., international); \$160 (inst.); \$200 (inst., international). Single copy: \$13; \$14 (int'l. surface mail); \$22 (int'l. airmail). ISSN 0090-0036. 1015 Fifteenth St., NW, Washington, DC 20005.

Partial contents: "The Health Consequences of Maquiladora Work: Women on the US-Mexican Border" (Sylvia Guendelman and Monica Silberg); "Demographic Predictors of Mammography and Pap Smear Screening in US Women" (Eugenia E. Calle et al.); "Recognizing

Illicit Drug Use by Pregnant Women: Reports from Oregon Birth Attendants" (Laurence Slutsker et al.); "AIDS-Related Knowledge, Perceptions, and Behaviors among Impoverished Minority Women" (Adeline Nyamathi et al.).

CONVERGENCE v.27, no.2/3, 1994: special issue on women and development. Guest ed.: Leslie Limage. Africa, Asia and Latin America: \$30; single copy: \$9 (includes surface mail), \$16 (double issue); elsewhere: \$39; single copy: \$12; double issue: \$20. ISSN 0010-8146. International Council for Adult Education, 720 Bathurst Street, Suite 500, Toronto, Ontario Canada M5S 2R4. (Issue examined)

Among the twenty articles, most of which are in English, are these: "Women's Literacy in Worldwide Perspective" (Leslie Limage); "Women, Work and Democracy in Latin America" (Beatrice Edwards); "Gender Identity and Muslim Women: Tools of Oppression Turned into Empowerment" (Nayyar Javed); "Women's Literacy: The Connection to Health and Family Planning" (John P. Comings et al.); "Participatory Video as Post-Literacy Activity for Women in Rural Nepal" (Sumon Tuladhar); and "Concretizing Concepts: Continuing Education Strategies for Women" (Renyuka Mishra et al.).

DEMOCRATIC CULTURE v.3, no.2 (Fall 1994): "Special Issue on: Who Stole Feminism?" Ed.: John K. Wilson. \$25 (membership); \$5 (student/low income). Single copy: \$5. Teachers for a Democratic Culture, P.O. Box 6405, Evanston, IL 60204. (Issue examined)

Sixteen essays offer commentary on Christina Hoff Sommers' *Who Stole Feminism?* The writers: Nina Auerbach, Dale Bauer, Russell Eisenman, Jonathan Entin, Patricia Farrant, Elizabeth Fay, Ann Ferguson, Laura Flanders, Susan Friedman, Linda Hirshman, Celinda Lake, Ellen Messer-Davidow, David Sadker, Myra Sadker, Rebecca Sinkler, and John K. Wilson.

PARAGRAPH v.17, no.1, March 1994: "Inequality/Theory 2: Gender and Sexuality." Ed.: Cath Sharrock. £19.75/\$38.50 (indiv.); £39.50/\$77 (inst.); £22 (indiv. overseas); £44 (inst. overseas). Single copy: £15/\$26; £16 (overseas). ISSN 0264-8334. Journals Subscriptions Department, Edinburgh University Press, 22 George Square, Edinburgh EH8 9LF Scotland. (Issue examined)

Partial contents: "Sexual Politics: a Re-trait?" (Andreas Bjørnerud); "The Motley Crew: What's at Stake in the Production of Bisexual Identity (?)" (Jo Eadie); "Gender' and Cultural Analysis" (Morag Shiach); "Socialist Realism and the Female Body" (Jan Montefiore);

and "A Noise of Myth': Speaking (as) Woman in the Poetry of Eavan Boland and Medbh McGuckian" (Anne Fogarty).

THE PROFESSIONAL GEOGRAPHER v.46, no.1, February 1994: section titled "Women in the Field: Critical Feminist Methodologies and Theoretical Perspectives." General ed.: J. Dennis Lord. No rate given for indiv. in U.S.; \$56.50 (indiv., outside U.S.); \$85 (inst.); \$101.50 (inst., outside U.S.). Single copy: \$28.50 (indiv., U.S.); \$24.50 (inst., U.S.); \$17.50 (indiv., outside U.S.); \$24.50 (inst., outside U.S.). ISSN 0033-0124. Blackwell Publishers, 238 Main St., Cambridge, MA 02142. (Issue examined)

Contents: "Opening Remarks on 'Women in the Field'" (Heidi J. Nast); "Playing the Field: Questions of Fieldwork in Geography" (Cindi Katz); "Coloring the Field: Gender, 'Race,' and the Politics of Fieldwork" (Audrey Kobayashi); "Getting Personal: Reflexivity, Positionality, and Feminist Research" (Kim V. L. England); "The Politics of Location: Doing Feminist Research at 'Home'" (Melissa R. Gilbert); and "A Discussion of 'Women in the Field': The Politics of Feminist Fieldwork" (Lynn A. Staeheli, Victoria A. Lawson).

SOCIAL TEXT v.11, no.4, Winter 1993 (#37): Special section: "Sex Workers and Sex Work." Guest ed.: Anne McClintock. \$24 (indiv.); \$60 (inst.); overseas, add \$6. Single copy: \$8; overseas, add \$2. ISSN 0164-2472. Duke University Press, 905 W. Main St. #18-B, Box 90660, Durham, NC 27708-0660. (Issue examined)

Partial contents: "It's a Pleasure Doing Business with You" ("Barbara"); "Porn in the USA" (Candida Royalle); "The Whore Stigma: Female Dishonor and Male Unworthiness" (Gail Pheterson); "Confessions of a Psycho-Mistress" (Mistress Vena); "Maid to Order: Commercial Fetishism and Gender Power" (Anne McClintock); "A Provoking Agent: The Pornography and Performance Art of Annie Sprinkle" (Linda Williams); and "Prostitution, Feminist Theory, and Ambivalence: Notes from the Sociological Underground" (Lynn Sharon Chancer).

ANNIVERSARY ISSUES

BELLES LETTRES begins its tenth year of publication with v.10, no.1. Editor Janet Palmer Mullaney notes that in the journal's first issue, Julia Alvarez reviewed *Love Medicine* by Louise Erdrich, and now Alvarez has published her second book while Erdrich has become some-

thing of an "institution in American letters." *Belles Lettres'* editorial address is 11151 Captain's Walk Court, North Potomac, MD 20878.

HEALTH CARE FOR WOMEN INTERNATIONAL is also celebrating its tenth year. In v.15, no.5 (September/October 1994), editor Phyllis Noerager Stern reflects on the beginning of the journal as *Issues in Health Care of Women* in 1979 and recalls some of the topics covered since HCWI went international: "midlife, the old old, chronic illness, the burden of caretaking, incontinence, women's anger, and women in the sex industry." Address is: Taylor and Francis, 1101 Vermont Ave., Suite 200, Washington, DC 20005.

RADIANCE has grown over the last ten years from "the first twenty-page, word processed issue" to a fifty-page, slick-cover publication full of photos and articles by and about large women. In the Fall 1994 issue, editor/publisher Alice Ansfield looks back over the magazine's ten years and promises a few pages in each of the tenth-year issues on recalling/celebrating the anniversary. Address: P.O. Box 30246, Oakland, CA 94604.

WOMEN'S INTERNATIONAL NETWORK NEWS is celebrating its twentieth year of publication. In the Winter 1994 issue, editor/publisher Fran Hosken notes that *WIN News* had its beginnings during the International Women's Year (1975) as "a way of direct communication between women from different areas of the world" (p.1). Looking forward, Hosken is now seeking "imaginative proposals to vastly enlarge the network," to "build a worldwide media institution by and for women." Address: 187 Grant St., Lexington, MA 02173.

TRANSITIONS

THE WOMANIST, noted in the "New Periodicals" section of our last issue, has announced that there will be one more issue under the current title and format, due out in Winter 1995. After that, the publishers will reorganize to produce *Womanist Theory & Research*, a more substantial, "full-fledged journal," according to editors Layli Phillips and Barbara McCaskill. Subscription prices will be: \$11 (indiv.); free to indiv. who cannot "pay comfortably"; \$33 (inst.); \$4 per single copy. Address: Institute for African-American Studies, University of Georgia, 164 Psychology Bldg., Athens, GA 30602-3012. (Information from editors.)

CEASED PUBLICATION

PANDORA, a feminist newspaper in Nova Scotia, recently closed its doors after eight years, partly as a result of a lawsuit brought by a man after the newspaper refused to print his letter. Although *Pandora* won the lawsuit, legal expenses drained their resources. (Information from *off our backs* and *Kinesis*.)

TROUBLE & STRIFE No. 1, 1983-No.28, Spring 1994. Ed.: Collective. P.O. Box 8, Diss, Norfolk IP22 3XG UK. (Information from WMST-L electronic list.)

PERIODICAL ALARM

In November, many periodicals on feminist and gay and lesbian topics, worth some \$25,000, were removed from their shelves or defaced at Zimmerman Library at the University of New Mexico. Some materials were replaced with books on Germany and the Nazi party, and defaced materials had such things as swastikas and "bitch propaganda" written across them. Most of the collection has been recovered from behind shelves in other parts of the library, but many issues will have to be replaced. The university community at UNM has been quite supportive of the library. A reward has been offered by a local bookstore for information leading to arrest of those responsible, and the local FBI office has been notified. For further information about the incident, please contact Steve Rollins, Associate Dean of Library Services (505-277-6401 or srollins@hydra.unm.edu).

ITEMS OF NOTE

GRAND ADVENTURE has published a catalog titled "The Goddess Is Among Us" portraying recreated figures of goddesses worldwide, cast in Artstone. Grand Adventure is a group of artists, craft persons, world travelers, adventurers, and business people. For a copy, write to: Grand Adventure, RD6 Box 6198A, Stroudsburg, PA 18360. Phone: (717) 992-6393.

Opening in January 1995, **BINTI LEGACY BOOKSHOP**, a feminist/development bookstore, will be located in Nairobi, Kenya. They encourage any publishers to add Binti on their mailing list. Contact: Aoko Midiwo-Odembo, P.O. Box 31534, Nairobi, Kenya. USA Contact: Dan Hoffman, 597 San Luis Rd., Berkeley, CA 94907. Phone: (510) 528-9900; fax: (510) 527-1019.

WE SPEAK FOR OURSELVES: POPULATION AND DEVELOPMENT, contains articles by activists in Latin America and the Caribbean. The articles analyze population and propose policy changes. Free to individuals and organizations in the South, this 32-page report can also be obtained in Spanish. Order from: The Panos Institute, 1717 Massachusetts Ave., N.W., Suite 301, Washington, DC 20036.

INTERNATIONAL OVERVIEW OF WOMEN AND HEALTH is a 130-page packet by the Boston Women's Health Book Collective, with articles ranging from women and multinational industries to pharmaceuticals

to female circumcision. Published in 1993 by Isis, the ordering number is 04401.00. Cost per copy is \$18.50 for institutions; \$13.00 for groups and individuals. Contact Isis for details on postage. Write: Isis International, Casilla 2067, Santiago, Chile. Phone (562) 633-4582; fax: (562) 638-3142. Email: isis@ax.apc.org

An intimate apparel manufacturer from North Carolina, **SHADOWLINE**, is starting a national philanthropy program to help support organizations committed to vital women's issues. Interested organizations should write to: Shadowline, Inc., 550 Lenoir Rd., Morganton, NC 28655.

IMAGES OF THE DIVINE: A MULTICULTURAL FEMINIST PERSPECTIVE is a curriculum for teachers of secondary schools, introductory college courses, and community based education programs. It challenges the patriarchal Western bias of most traditional courses about the myths and rituals of ancient peoples. Cost is \$25 + \$3 shipping and handling. Contact: The Prism Collective, P.O. Box 1042, Webster, NY 14580-7742.

Montreal Health Press has a new edition of its publication, **SEXUAL ASSAULT**. This fifty-page booklet addresses sexual assault in society and ways to deal with it. It is available for \$4; contact Montreal Health Press for current shipping and handling costs. Other publications include: "Birth Control Handbook," "STD Handbook,"

and a book about menopause; all, including *Sexual Assault*, are available also in French. Write to: The Press, P.O. Box 1000, Sation Place du Parc, Montreal, Quebec, H2W 2N1 Canada.

Two new reports can be obtained from the *CENTER FOR WOMEN POLICY STUDIES*. "Defining Work and Family Issues: Listening to the Voices of Women of Color," by Jennifer Tucker and Leslie R. Wolfe costs \$10. The second report is "Women's Health Decision Making: A Review of the Literature," available for \$12. Contact: The Center, 2000 P Street, N.W., Suite 508, Washington, D.C. 20036. Phone: (202) 872-1770.

A directory from the *CENTER FOR LESBIAN AND GAY STUDIES* lists some 600 scholars in the field of lesbian and gay research. It also has cross-listings by field, institution, and geographic location. This directory will be updated bi-annually. Copies cost \$10 + \$1.50 postage. Write to: CLAGS, Graduate School of City University, 33 West 42nd St., Room 404 N, New York, NY 10036-8099. Phone: (212) 642-2924.

THE BACK-TO-SCHOOL MONEY BOOK: A FINANCIAL AID GUIDE FOR MIDLIFE AND OLDER WOMEN SEEKING EDUCATION AND TRAINING is a free book offered from the American Association of Retired Persons (AARP) Women's Initiative. The stock number is D15400. Available from: AARP Fulfillment, 601 E Street, N.W., Washington, DC 20049.

Janis E. Nickel's nineteen-page report *AND WHAT ABOUT THE WOMEN OF BURMA?* discusses the double oppression of women of minority groups in Burma. For a copy, contact: Burma Issues, P.O. Box 1076, Silom Post Office, Bangkok 10504, Thailand.

Compiled by Mariam Chamberlain, *INTERNATIONAL CENTERS FOR RESEARCH ON WOMEN* lists more than 155 research and documentation centers in 66 countries. The 44-page listing costs \$12. Order from: The National Council for Research on Women, 530 Broadway, 10th floor, New York, NY 10012-3920. Phone: (212) 274-0730; fax: (212) 274-0821.

A HISTORY OF THE COORDINATING COMMITTEE ON WOMEN IN THE HISTORICAL PROFESSION-CONFERENCE GROUP ON WOMEN'S HISTORY is an 85-page report written by Hilda Smith, Nupur Chaudhuri, Gerda Lerner, and Berenice A. Carroll. This 1994 publication traces the history of the CCWHP-CGWH group since its origin in December, 1969. For

more information, contact: Barbara Winslow, CCWHP-CGWH, 124 Park Place, Brooklyn, NY 11217. Phone: (718) 638-3227; Email: 74641.401@compuserve.com.

A non-profit organization, *WOMEN'S VOICES BOOKCLUB FOUNDATION*, offers a catalog of women's interest books. The net proceeds are used to support women's organizations. Unlike a book club, custom orders are accepted, there are no automatic monthly mailings of books, and no purchase commitments. For a catalog, write to: The Foundation, 5661 Columbia Road #302, Columbia, MD 21044. Phone: (410) 715-3991; fax: (410) 715-3993.

THE HERMITAGE BOOKSHOP has a new catalog, "Women's Studies, Fall 1994," which lists 220 used and antiquarian books by, for, or about women. For a copy, contact the bookshop at 290 Fillmore St., Denver, CO 80206-5020. Phone: (303) 388-6811; fax: (303) 674-8492.

THE UNIVERSITY OF MEMPHIS CENTER FOR RESEARCH ON WOMEN has two new publications by Lynet Uttal. "Racial Safety, Cultural Competence and Cultural Maintenance: The Child Care Concerns of Employed Mothers," addresses child care arrangements for working mothers. The other report, "Good Mothers, Bad Mothers, Other Mothers: Making Sense of Child Care", discusses how employed mothers deal with having others care for their children. Available from: The Center, The University of Memphis, Memphis, TN 38152.

A new program from the Center of Concern is *WOMEN CONNECTING*. It was created to bring the voices of American women to the discussions at the United Nations Fourth World Conference on Women, being held in September, 1995, in Beijing, China. The program offers resource materials for local workshops. For more information, contact: Jane Deren at the Center for Concern, Washington, DC. Phone: (202) 635-2757; fax: (202) 832-9494.

Geared toward high school or university level teachers, the *LESBIAN/GAY HISTORY MONTH CURRICULUM PACKET* contains information about Lesbigay people and events along with activity suggestions for October, the designated Lesbian/Gay History Month. Copies cost \$5; checks should be made payable to Gerber/Hart, with a notation in the memo section: "NLGHM." Send to: Lesbian & Gay History Month, c/o Gerber/Hart Library and Archives, 3352 N. Paulina, Chicago, IL 60657.

RUSSIAN WOMEN'S SERIALS from the National Library of Russia, St. Petersburg (formerly Saltykov-Shchedrin Library) is now available on microfiche from Norman Robs Publishing. The titles include 19th- and early 20th-century Russian women's serials. Contact: Norman Robs Publishing, Inc., 330 West 58th St., New York, NY 10019. Phone: (800) 648-8850; (212) 765-8200.

REPORT OF THE GOVERNOR'S TASK FORCE ON THE GLASS CEILING INITIATIVE was published in November, 1993. The task force's purpose was to determine, through surveys, whether artificial barriers ("glass ceiling") prevent Wisconsin's women and minorities from advancing into middle and upper management positions. Copies can be obtained from: Wisconsin Women's Council, 16 N. Carroll St., Suite 720, Madison, WI 53702. Phone: (608) 266-2219.

SANDAK has a new list of its slide collection of works by women artists. The slides include paintings, drawings, graphics, photography, and more. For a catalog, notify: Sandak/G.K. Hall & Co., 70 Lincoln St., Boston, MA 02111. Phone: (617) 423-3990. **JUDY CHICAGO'S BIRTH PROJECT** (set #931, 100 slides for \$220; individual slides from \$2.95) is distributed by Sandak/Macmillan Publishing, 180 Harvard Ave., Stamford, CT 06902. Phone: (800) 343-2806; fax: (203) 967-2745.

Catalog #45 from **SCHOYER'S BOOKS** is titled "Women: Lives & Letters." This 1994 catalog lists 584 items. To obtain a copy, contact: Schoyer's Antiquarian

Books, 1404 S. Negley Ave., Pittsburgh, PA 15217. Phone: (800) 356-2199; fax: (412) 521-8410; Email: dsbooks@eworld.com

WORK IN PROGRESS: TRACKING WOMEN'S EQUALITY IN CANADA reports slow progress on women's equality issues in Canada. Copies of the report are available from: Canadian Advisory Council on the Status of Women, 110, O'Connor St., 9th Floor, Box 1541, Station B, Ottawa, Ontario, K1P 5R5 Canada. Phone: (613) 992-4975.

A set of papers from the **WOODROW WILSON NATIONAL FELLOWSHIP FOUNDATION** offer a guide to teachers on ways to achieve fairness in the classroom. The papers are a result of the 1993 Woodrow Wilson Gender Equity in Mathematics and Science Congress (WW-GEMS). Obtain free copies from: WW-GEMS, Woodrow Wilson National Fellowship Foundation, CN 5281, Princeton, NJ 08543. Phone: (609) 452-7007; fax: (609) 452-0066.

Prepared by Don Salm and Pam Shannon of the Wisconsin Legislative Council, **LEGISLATION ON WOMEN OFFENDERS IN THE CORRECTIONAL SYSTEM** is a 35-page report for the State Assembly's Special Committee on Women Offenders in the Correctional System. It is Report No. 16 to the 1993 Legislature, classified LEG. 1: 1993/16 in depository libraries of Wisconsin documents.

-- R.B.



Miriam Greenwald

BOOKS RECENTLY RECEIVED

BLACK JOURNEY: A BLACK AMERICAN REVUE. McElroy, Njoki. Gallerie Publications, 1994. (Address: 2901 Panorama Drive, North Vancouver, British Columbia, V7G 2A4 Canada)

BODY GUARD. McNab, Claire. Naiad, 1994.

BUILDING ON WOMEN'S STRENGTHS: A SOCIAL WORK AGENDA FOR THE TWENTY-FIRST CENTURY Davis, Liane V., ed. Haworth, 1994.

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