

# WOMEN'S STUDIES REVIEW

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Because the issue of the role of women in the church is a hotly debated national one, affecting members of Christian churches and Jewish synagogues across the board, and because some feminists struggle to maintain their ties to an institutional religion which, as yet, seems largely unresponsive, it is not unusual that in the past year there has been a wide range of books on the subject. There is a book, it seems, to suit anyone's point of view -- conservative, liberal, or status quo.

(MIM)

Mary Irene Moffitt, Director of the Office of Women's Studies, provided the reviews for the following eight books on this topic.

WOMEN'S STUDIES BV676 F47	Ferder, Fran. <u>Called to Break Bread?</u> Mt. Rainier, Md., Quixote Center, Inc., 1978.
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After the public flurry surrounding the ordination of women as Episcopalian priests, and some off and on public speculation about Catholic women becoming priests, serious inquiry into the future role of women who wish to make the church their vocation seems to have fallen off. Inquiry by women scholars has usually been limited to theologians and philosophers like Mary Daly and Rosemary Radford Ruether -- until recently, that is. Currently a small but growing number of publications are available which shed some new light on the position of women vis-a-vis the church and its top offices.

Sr. Fran Ferder, Ph.D., a member of the Franciscan Sisters of Perpetual Adoration, has studied 100 women who have felt called to the priesthood in the Catholic Church. Called to Break Bread? is the

report of that study. Dr. Ferder has approached the study as the clinical psychologist she is; consequently most of the book is devoted to how the 100 women -- who had indicated an interest in the priesthood, but who had not necessarily done anything about it -- scored on a wide variety of psychological tests.

Dr. Ferder presents case studies and narrative on the questions "What are the women like?" and "Why do they want to be priests?" as well as the question of where "the call" originates.

This book offers much demographic data but little deep insight into the women interviewed. It is clear from the book that the women who participated in this study, for the most part, can be viewed as "normal" women who see their destiny in terms of service both to people and church. Some few demonstrated personality characteristics which indicated they were less suited to a life of service, but that should not be startling information. What was interesting was the great "normalcy" of the majority of those interviewed.

While the data is necessary and this report is smoothly written, I would have preferred a deeper study with more of the women's own stories, told in the first person. Dr. Ferder relies heavily on the quotes of acquaintances about the interviewees -- e.g., "She seemed to be ...," or "She always ...," so we are not really introduced to the women in depth. There is no doubt about the determination of these 100 women, and some have predicted that the Catholic Church will see ordained women priests within the next ten years. That may be too ambitious a prediction, but at least some of the women who want to become priests are optimistic about their chances.

WOMEN'S Fiedler, Maureen and Dolly  
STUDIES Pomerleau.  
BV676 Are Catholics Ready? An Ex-  
F53 ploration of the Views of  
"Emerging Catholics" on  
Women in Ministry.  
Mt. Rainier, Md., Quixote  
Center, Inc., 1978.

A second small book which deals with the question of female priesthood, from a feminist perspective is Are Catholics Ready? An Exploration of the Views of "Emerging Catholics" on Women in Ministry. This is the result of a study conducted by Dr. Maureen Fiedler, a political scientist, and Dolly Pomerleau, a journalist and M.S. graduate in Women's Studies from George Washington University. They present even more demographic data about the topic, and the readiness of lay persons to accept women in clerical roles, (not the roles of nuns, but full clerical roles with all of the responsibilities and duties now performed only by men in the church).

This is a valuable study by feminists who ask the right questions in the context of their own convictions as feminists, and of the variations in attitudes that often exist between their views and those of "average" practicing Catholics. This study is interesting because it deals with most of the issues surrounding controversial questions already a problem for the church: celibacy, confession, lay ministry vs. clerical ministry, etc. Read in conjunction with the Ferder study, the conclusion is somewhat startling. Fiedler and Pomerleau believe that, given the type of activism already current in the church, and its middle-ground response, the majority of American Catholics will have experienced enough attitude change to accept women priests in the next ten years.

WOMEN'S Bozarth-Campbell, Alla.  
STUDIES Womanpriest: A Personal  
BX5995 Odyssey.  
B665 A38 New York, Paulist Press,  
1978.

Alla Bozarth-Campbell, in her book Womanpriest: A Personal Odyssey, speaks in a

personal way about the realities for women priests, in this case Anglicans or Episcopalians.

In sharp contrast to the personal memoir of Carter Heywood, also an ordained Episcopalian priest, (A Priest Forever, Women Are Human Vol. VI No. 21), this book is flamboyant. Heywood succeeds through a spare, finely-honed writing style, while Bozarth-Campbell does not, at least not to this reader. It was difficult not to become impatient with her florid style: I wanted more of the personal experience.

I do not mean to give the impression that the author fails completely; in fact she describes a personal odyssey from childhood to ordination and her hope for the future. One cannot dispute her dedication, her devotion, or her sincerity.

WOMEN'S Campbell-Jones, Suzanne.  
STUDIES In Habit: An Anthropological  
BX4200 Study of Working Nuns.  
C28 London & Boston, Faber & Faber,  
1979 1979.

Campbell-Jones' study of working nuns is fascinating. She takes a scholarly look at the history of convent life, applies a sociological-anthropological interpretation, and designs a future "utopia."

This study is powerful because of the insights gained by the author-researcher when she was allowed "inside" the religious orders; some of the orders studied previously had resisted any contact with "outsiders," either researchers or anyone not directly associated as a participant in the particular order. This is an important study because of the insights it provides for religious lifestyles, and also because of the insights it gives to communities of women working together and their contacts with the male world. Certainly from these women we can learn much about dealing with patriarchal society. This study may become a "classic" for scholars interested in religious communities.

WOMEN'S Mollenkott, Virginia Ramey.  
STUDIES Women, Men, & the Bible.  
BT704 Nashville, Tenn., Abingdon,  
M64 1977.

Mollenkott's slender paperback study uses the Bible and Biblical studies as the basis for her work. She advocates a Christian approach to gender-based issues and concludes, expectedly, that Christ meant for the world to be "equal" for both men and women; that male domination is not faithful to the original teachings of Christ. One of the more interesting aspects of this particular study is that Mollenkott deals with a "carnal" way of reading and interpreting the Bible. Thus she is able to deal with such rightist viewpoints as those expressed in "total woman" approaches, and move toward a concept which seeks to eliminate stereotypes. This is an excellent introductory book for those interested in Biblical studies and its impact on women in the church.

WOMEN'S Stagg, Evelyn Frank.  
STUDIES Woman in the World of Jesus.  
BS2545 Philadelphia, The Westminster  
W65S72 Press, 1978.

This husband and wife study, like the Mollenkott study, attempts to describe the role women had in society during Jesus' lifetime, and the impact Christian doctrine has had on women's lives since then. This study has greater depth than Mollenkott's, and emphasizes the writings of John more than the Pauline writings usually discussed (and handled) by Mollenkott. The Stagg book is not one for a general audience, but one for a Christian audience and Biblical scholars.

WOMEN'S Ruether, Rosemary and Eleanor  
STUDIES McLaughlin, Eds.  
BV639 Women of Spirit.  
W7W59 New York, Simon & Schuster,  
1979.

Rosemary Ruether is well known for her original and cooperative works about women and their contributions to and place in Judeo-Christian societies. With her

current co-editor, Ruether has gathered a group of writings by various scholars who discuss issues of women and power in the church, feminism and the church, women and the ministry, and individual ministry as well as the ministry which follows formal ordination. Ruether is prolific and so are the writers she and her co-editor have selected. The book concerns female leadership in Christian and Jewish traditions. An interesting collection and a valuable source for students and scholars, it is recommended as a text or bibliographical material for courses which deal with the contributions women have made to institutional religion.

WOMEN'S Ruether, Rosemary Radford.  
STUDIES Mary - The Feminine Face of  
BT602 the Church.  
R83 Philadelphia, Westminster  
Press, 1977.

Finally there is Ruether's recent book, Mary - The Feminine Face of the Church. Ruether is a superb scholar and excellent writer. This slim volume which, like all of her work, is finely documented and researched, gives a historical overview of the Marian tradition, and answers some questions both Catholics and Protestants have long raised about the Catholic Church's position in regard to Mary. She explains symbolism and images, and points out where various traditions originated and where some died.

This book is useful as a text for anyone studying church history; it also is revealing for both Catholic and Protestant traditions. Ruether's scholarship and feminism combine to give a new picture of a long and formidable tradition associated with Mary. Mary - The Feminine Face of the Church will be controversial, and it deserves serious consideration.

Mary Irene Moffitt

WOMEN'S Carmody, Denise Lardner.  
STUDIES Women and World Religions.  
BL458 Nashville, Tennessee, Abingdon,  
C37 1979.

Any book that attempts to cover all of the world's religious traditions, especially one as short as Denise Carmody's Women and World Religions, is bound to have limitations on its accomplishments. In her preface, Dr. Carmody states that she intends the book to be an "overview of women and religion suitable for undergraduate interests or the general lay reader." This indeed is where its merits lie, as the most general of overviews. It is not a detailed scholarly work; if one has a real interest in the religious life of women among a particular nation, people, or tradition, one would do better to search out the experts. But as quick, light reading to gain a general acquaintance with the subject of women and religion, Women and World Religions is suitable fare, with chapters on archaic religion and the faiths of India and East Asia, as well as on the three major Western traditions.

The book has major flaws, however. The interpretations which Dr. Carmody places on some religious phenomena are questionable. In discussing clitoridectomy among the women of Sierra Leone, Dr. Carmody asserts that "it is important that they the women develop deep sisterly ties, lest their husbands play them off one against another. Developing these ties is one purpose of clitoridectomy ...." In evaluating the Sande, the religious association to which the Sierra Leone women belong and under the auspices of which clitoridectomy is performed, Dr. Carmody has this to say:

...the Sande is a deliberate association (obviously part of culture), whereby women actively form norms that not only guide their own lives, but significantly shape their whole tribal community. Such cultural influence, it would seem, not only raises Sande women out of any instinctive naturalism, but also accounts for their rich measure of pride and dignity. In the Sande, they learn that being a woman is a complete way

of being human, an unlimited way to the sacral powers of fertility and order.

In speaking of "instinctive naturalism" as something to be "raised" up from, Dr. Carmody betrays the kind of bias against primitive society that she castigates elsewhere in her book. And what clitoridectomy has to do with becoming more completely human is not evident.

On the positive side, however, Dr. Carmody is to be commended for including evidence from folk religion (in which women's interests tend to be preserved longer) along with discussion of the canonical faiths (which come all too soon to be dominated by men and male thinking). In the last chapter of the book, "Theological Reflections," the relevance of religious thought and behavior, specifically "feminine" religious thought and behavior, to the modern world and its problems is discussed. The thoughts and suggestions of Dr. Carmody on the subject are quite inspiring.

Cynthia Pietrak Wong

WOMEN'S Christ, Carol P. and Judith  
STUDIES Plaskow, Eds.  
BL458 Womanspirit Rising.  
W55 San Francisco, Harper and Row,  
1979.

Womanspirit Rising is a refreshing book. The various authors of the selections included do not all come from the same background or share exactly the same point of view on religious experience. Although the editors basically limited themselves to dealing with the Western tradition, Womanspirit Rising moves beyond the usual discussion of the Judeo-Christian tradition to include some thoughts about Goddess worship, witchcraft, psychology, and intensely personal religion based on reflections about one's own experiences as a woman. There are essays by Christian and Jewish women who wish to salvage their traditions by selecting out the genuine, non-sexist core of belief and discarding what has been harmful to women; there are essays by women who would rather discard every-

thing that smacks of patriarchy, looking to a matriarchal past or to present feminist ideals for a basis on which to build a new women's religion. All the writers of Womanspirit Rising have one thing in common, the conviction that not only can spirituality and feminism co-exist, but that spirituality -- the constant drive beyond our individual selves toward the Absolute, the desire to be part of a cosmic whole, to be lifted up from the mundane -- is a necessary and vital part of human existence. This attitude is a tribute to the inner freedom of these women, who have managed, having thrown off the yoke of patriarchal custom, to avoid simply replacing it with the yoke of modern materialism.

Cynthia Pietrak Wong

WOMEN'S Goldenberg, Naomi R.  
STUDIES Changing of the Gods: Feminism  
BL458 and the End of Traditional  
G64 Religions.  
Boston, Beacon Press, 1979.

"What will happen to God?" is the question Goldenberg pondered as she visualized a religious hierarchy staffed with women. As women become rabbis, priests, and ministers, they will be faced with the problem of representing a male God. Is this possible? Can the women representatives themselves or even the society that accepts women in the religious sphere keep paying homage to a male God? And what about the Bible with its divine authority for the subordination of women? Will the Bible remain too? In Changing of the Gods, Goldenberg answers these questions with a resounding "No," for, in the feminist movement, she sees the demise of traditional religion and the end of God. Unlike the reformists, who affirm that Judaism and Christianity can be altered to improve the position of women, she views the necessary reforms as such major deviations from the traditional that the whole structure of religion will be shaken to its very roots, resulting in the birth of new gods.

In explaining her position concerning the end of God, the prime male authority figure, Goldenberg points to the concepts

of Freud and Jung. While not condoning Freud's belief in the "defective character traits of women" or accepting Jung's concept of archetypes, she does think it important to examine their views on religion. Freud "called for nothing less than the complete and total overthrow of Judaism and Christianity -- and he did this precisely because the religions were patriarchal." According to Freud, the worship of father-gods caused "intellectual feeble-mindedness" because of rigorous thought control and the prohibition against the questioning of religious dogma. Freud also maintained that religion hinders one from growing out of the Oedipal complex, since authority still lies in an external father figure which inhibits the development of "internal authority that can be relied upon to guide thought and feeling."

While Goldenberg admits that Freud stressed the effects of religion on men more than on women, she concludes from his writings that

Religions chiefly concerned with fathers and sons work greater harm on the intellects of women since such religions make resolution of the Oedipal complex even more difficult for women than it would normally be.

Being trapped in the Oedipal complex results in dependency on the male figure. Goldenberg extends this concept to religion: father worship is another obstacle that prevents a woman from developing a superego and psychological independence.

Jung's work also influences the "Changing of the Gods"; his writings on imagery and dream analysis help to provide alternatives to traditional religion. In his "discovery of the religious process within," he stressed that a "person was engaged in spiritual activity when she or he followed the transformations of dream or fantasy."

In the last chapters, Goldenberg follows Jung's ideas with an exploration of what she believes will replace father-god worship. To her, these new forms of religion will "emphasize awareness of oneself" and aid in understanding "gods

and goddesses as inner psychic forces." Feminist witchcraft and dream analysis are the principal alternatives mentioned, since both rely on the internal experiences of the individual. It seems clear that the religious realm will be experiencing changes as more women actively participate, but whether Judaism and Christianity die out and are replaced by alternatives, only time will tell.

Karen S. Schwartz

WOMEN'S Meiselman, Moshe.  
STUDIES Jewish woman in Jewish law.  
HQ1172 New York, Ktav Publishing  
M43 House, 1978.

A dispassionate study of the position of women in Jewish law would fulfill a useful function, but Meiselman also proposes "to evaluate the issue of feminism from a Jewish perspective" and to address himself "to the current feminist critique of Judaism." He does not write as a questioning and questing scholar, but as one who must defend the whole structure of Judaism. Although Meiselman maintains that Jewish law can only be viewed within its own legal structure, he does not give us an adequate understanding of that system because he presents Jewish law as static, a manifestation of divine will and therefore unchanging. He brings no historical perspective and appreciation of the resiliency of Jewish law.

Meiselman's work has value only in that it organizes much Jewish legal material about women not readily available in English. He includes minority opinions of rabbinic authorities on various questions concerning women, but ultimately simply dismisses them and reaffirms the traditional, accepted rabbinic interpretation. He does not seriously consider the possibilities which these alternate opinions suggest -- and that is precisely the issue which Orthodox Jewish feminists have raised. These women see the Jewish legal tradition as a continuing historical process which could deal positively with feminist concerns. Meiselman's book is just another apologia in a long

list that refuses to acknowledge that the accepted legal position of the Jewish woman might be less than ideal. Other interpretations are not only possible, but can be supported as part of a long, rabbinic tradition of continuous reinterpretation of the law.

Helena Schlam

WOMEN'S Kaplan, Marion A.  
STUDIES The Jewish Feminist Movement  
DS135 in Germany: The Campaigns of  
G33K22 the Jüdischer Frauenbund, 1904-  
1938.  
Westport, Conn., Greenwood  
Press, 1979.

Marion Kaplan has written a fine and important book on a previously unexplored subject. Writing Jewish women's history requires familiarity with and integration of two distinct bodies of literature, since both Jewish history and women's history are established, albeit recently established, specialities with well-defined concerns. Kaplan has mastered the literature and set the history of the Jüdischer Frauenbund (the League of Jewish Women) squarely in its context. The result is a sensitive and compassionate, yet critical, appraisal of the activities of organized middle-class German Jewish women throughout three decades of turbulent history.

The women of the Jüdischer Frauenbund (JFB) struggled with their triple identity as Germans, Jews, and women, and it is this complex identity that serves as the focus for Kaplan's work. She begins with a consideration of Bertha Pappenheim, the JFB's founder and leader, familiar to later generations as Freud's "Anna O." There is something compelling about this story of the young woman whose case came to represent the hysteria so threatening to 19th century women and who turned her considerable energy to organizing and aiding Jewish women. Pappenheim, like the organization that she molded, suffered from conflicts between her feminism and her commitment to Judaism, but she maintained throughout her life that her feminism strengthened her Jewish faith. It seems ironic that the JFB remained

stoutly religious, often alienating women who had begun to move away from strict religious observance while failing to win over most religious Jews who accepted the patriarchal culture of Judaism. But it was this religious conservatism that kept the JFB a separate organization, affiliated with but not absorbed by the main German feminist group, the Bund deutscher Frauen (the League of German Women).

Kaplan shows how the JFB's attempt to combine feminism with adherence to traditional Jewish values made it a reformist organization. At the same time, she sets it in its German context, pointing out that the Bund deutscher Frauen was also a conservative and distinctly non-militant organization. The JFB focused on social work, an area traditionally open to Jewish women, and two of the three major campaigns of the JFB that Kaplan explores supported, rather than challenged, the traditional role of Jewish women. The JFB led the fight against "white slavery" (sexual slavery), an appropriate campaign for women who accepted the 19th century notion of women's moral superiority. In the main stream of women's movements but in opposition to traditional values, the JFB fought for suffrage in the Jewish community, since Jewish women were denied the vote in the Jewish community after the Weimar Constitution granted women suffrage in national elections. Finally, the JFB attempted to provide appropriate (usually domestic) job training for women in the context, first, of the Depression and, later, of Nazism's racial laws.

In a brief conclusion, Kaplan considers the tragic end of the JFB. With the threat of Nazism on the horizon, the JFB launched "enlightenment" campaigns to combat anti-Semitism and directed "self-discipline" campaigns at Jewish women, urging them to maintain simple standards of living so as not to provoke anti-Semitic outbursts. After Hitler came to power, the JFB tried to help create a Jewish culture in isolated areas to fight helplessness and a sense of rejection, organized a social welfare effort, and even wrote a cookbook for Jews after Hitler outlawed ritual slaughtering, which made it difficult to buy kosher meat. At

the end, the JFB prepared women for emigration and even took food to deportees at the Berlin railroad station.

Although Kaplan ends on this note, the impact of the book as a whole is more positive. The JFB could do nothing to prevent the Holocaust, so Kaplan focuses on things German Jewish women could do and considers the effect of the organization on women's consciousness. It is here, however, in the analysis of the meaning of feminism for German Jewish women's lives, that one is left somewhat unsatisfied. This may be a limitation of Kaplan's sources, for, although she has made use of the papers of individual women as well as the papers of the JFB itself, we get little insight into the lives of the women she discusses, even Bertha Pappenheim. To understand how the JFB functioned for its members, one needs to know something about the concerns and the relationships of the women within the organization.

Nevertheless, this is not material that is easily uncovered. Kaplan has opened up a new vista in women's history by exploring an organization that shares some common history with the non-Jewish German women's groups, but also struggled with problems unique to Jewish women. Our understanding of feminism necessitates careful examination of women's organizations in a variety of cultures, and Kaplan has succeeded in writing a complex history that breaks new ground.

Leila J. Rupp

WOMEN'S      Stern, Geraldine.  
STUDIES      Israeli Women Speak Out.  
HQ1728.5      Philadelphia, J.B. Lippincott,  
S73              1979.

Israeli Women Speak Out consists of Geraldine Stern's "conversations" with ten prominent Israeli women. The majority of the women are from the early aliyah (immigration), were ejected from Arab countries (Yemen in particular), or are survivors of the Holocaust. They range in age from twenty-six to the late sixties, come from varied backgrounds, and are (or have been) married -- in

fact, most are mothers. Esther Roth, an Olympic runner who was on the Israeli team at Munich in 1972, is a sabra (native born). Violet Khoury, the first Arab-Israeli woman to be a mayor, speaks of the unique position of the Arab-Israeli woman in Israeli society. Another woman, a Russian emigrant, was still fighting to get her husband, father, and brother released from prison camp in Russia when this book was written. She speaks of the atrocious conditions under which the Russian Jews who wish to emigrate to Israel must live in the prison camps.

The women speak openly about their professions, backgrounds and views on the status of women in Israeli society. Marcia Freedman represents the radical feminist viewpoint, while Geula Cohen, on the other hand, does not believe in the equality of the sexes. A few of the attitudes and beliefs held by people in American and Western European countries, emerge as applicable to Israeli women as well. Stern shows that the myth of the egalitarianism of Israeli society is just that -- a myth. Israel is very much a patriarchal society where women are treated as second class citizens. As an increasing number of Israeli women enter the labor force, segregation between women's and men's occupations occurs. Israeli women are then paid considerably less than their male counterparts. Moreover, Israel is a country in which the laws of the Halakah (religious laws) rule over such matters as marriage and divorce. These laws are based on the assumption that women's place is in the home and that those who do not fit this narrow, stereotypic view of womanhood are considered to be deviants. There is also a slowly emerging interest among Israeli women in the issues of abortion, rape, woman battering, and the changing roles of women and men.

Israeli Women Speak Out exposes two additional myths: the army as the great equalizer and the egalitarian structure of the kibbutzim. Women are exempted from army duty if they are married, as well as for certain religious reasons. Of those drafted, the majority serve as clerk-typists, work in the base kitchen,

fold parachutes, or are in the entertainment troupes. Very few hold positions of direct military authority. The once egalitarian kibbutzim have, for the most part, become prosperous and middle class oriented. Although in pioneer days women and men shared more equally, the women today are usually found taking care of the children, teaching, or in the kitchen.

Despite some of the similarities among Israeli, American and European women, there are a few major differences. The stories of Israeli women parallel the persecution and destruction of Jewish and Arabic peoples. Their lives are haunted by wars. Bombings and raids are a part of their daily existence and of their past. They are greatly concerned with the birth of children -- primarily, male children in order to help replenish the husbands, brothers, and sons killed in these wars.

Although this book gives a very simplistic and unscholarly portrayal of Israeli women, it does serve to acquaint the reader with an overview of their lives and concerns.

Sigrid Ehrenberg

WOMEN'S Jancar, Barbara Wolfe.  
STUDIES Women under Communism.  
HQ1870.8 Baltimore, Johns Hopkins  
J36 University Press, 1978.

This lively and engaging scholarly work covers a great deal of territory and many disciplines to investigate the status of women in the socialist countries: the USSR, Bulgaria, Czechoslovakia, Hungary, East Germany, Romania, Poland, Yugoslavia, China, and Cuba.

The author's thesis is: "after more than sixty years of 'Socialism' in the Soviet Union and thirty years of the same in Eastern Europe and China, women have not attained representation at the upper levels of society where policies are really made, and which their mobilization in the lower professional and political ranks would seem to demand." Jancar examined the research literature

and public documents available from these countries, plus Western studies, surveys, statistics, and popular literature and personally interviewed more than one hundred women from socialist countries. Her evidence is convincing, and her reasoning is original yet easy to follow. She shows that women's self-concept and aspiration are low, along with their economic and political status relative to their education and their share of the worklife of their countries. Her conclusions run counter to the glowing picture of the life of Soviet women prevalent in some feminist writings of the 1930s. Jancar's study carefully examines the subtle distinctions within categories, such as higher education and professional work of women, showing that the prestigious specialties at the universities and within the professions, and leadership at work and in politics, are almost as closed to women as they are in the United States. Significant improvements in the status of women have occurred in countries and among ethnic groups where pre-communist cultural traditions repressed women. Among many other significant findings, Jancar reaffirms that working women carry the full burdens of work and home (the "double shift") and that this contributes to their relative lack of opportunity to rise to the top.

Susan Emerson

WOMEN'S Chao, Paul.  
STUDIES Women under Communism:  
HX546 Family in Russia and China.  
C45 Bayside, New York, General  
Hall, Inc., 1977.

The primary topic of this study is the family in Russia (strictly confined to Soviet Russia rather than the whole of the U.S.S.R.) and in China. Chao has digested and quoted sociological and legal studies in English and Chinese news reports to collect evidence for his investigation. His research investigates whether Marxist theory, ambitious in liberating women from family bondage and transforming family

living into communal bliss, has in fact changed the family institution and the status of women substantially under the new regimes in the U.S.S.R. and China.

The first third of the book is a thorough review of Engels's and Bebel's ideas on the family and of Marxist theories, including early Soviet philosophy on the subject. In the second section, changes in the Russian family are traced from pre-revolutionary times through the mid-1970s. Chao here shows that Lenin's goals were modified over time, and the laws themselves changed to accommodate family living. Marriage and divorce laws, housing conditions, and abortions are also discussed. Chao finds that although economic and political participation of women has increased, the original goal of complete equality for women has not been reached.

The section on China provides a wealth of information on Chinese traditions and on how Mao's regime emancipated women. In conclusion, the author claims that both the Russian and Chinese governments found it expedient to modify official policy to accommodate prevailing conditions, though in each case they rationalized the changes.

This book has gathered a great deal of background material -- so much, in fact, that the discussion and interpretation of women's status is inadequate. The work is more like a term paper than original research, which may account for the private publication.

Susan Emerson

MAIN Baranskaya, Natalya; Emily  
LIBRARY Lehrman, Trans.  
AP2 "A Week Like Any Other Week,"  
M294 Massachusetts Review, Vol. 15,  
No. 4 (Autumn 1974), 657-703.

This story of a crowded "week like any other week" of a young Soviet professional woman was one of the few works published in a leading literary journal in Russia (Novy Mir, No. 11, 1969) that was devoid of the official propaganda about

Soviet womanhood. The work, a bit of fictionalized sociology, is true to life. 1969 was the last year for such frank literature in the open press; the subsequent publication of this short story in book form was blocked by the critics.

Olga Voronkova is a research engineer and a happy wife and mother of two young children (a boy and a girl), with a modern apartment and a loving husband. She is the most fortunate of all the mothers in her department at work, yet her life style is not to be envied. She is constantly on the run: getting the children ready for day care, taking buses and the metro to work for an hour and a half each way, fitting projects, reports, and seminars into her busy work day, shopping for groceries in the lunch hour, feeding the family, mending clothes at night, and catching up with more house work on weekends. Although her husband helps more than the average Soviet mate would and she brings special talents to her job, Olga nevertheless experiences job related difficulties: she does not make it to work on time, is often absent because of the children's illnesses, and worries about the quality of their care. She has trouble getting around to combing her hair; she battles with the alarm clock, with overfilled buses, disgruntled passengers, impatient shoppers, intolerant colleagues, and at times with her husband who wishes for a "rationally constructed life."

Using flashbacks, comments, and conversations, Baranskaya masterfully intersperses brief sketches of the other people who are a part of the crowded events of Olga's week. For the American reader there is enough background information to understand the Soviet woman's problems at the same time that other, more universal problems also come to the fore -- a young family's struggle to make ends meet and still have enough time for each other, a woman's efforts to grow professionally and intellectually and still do right by her family. The most significant message is the contrast between the lofty ideals of womanhood in the Soviet era and drab reality. Some discussions and scenes indirectly ridicule the empty

values, such as "Would a woman, a Soviet woman, of course, be guided by the interests of society in...having children?" (p. 671). Propaganda is scorned in Olga's remark about an elderly member of the "old guard" who believes in the slogans: "We all respect Marya Matveyevna. We like her spiritual purity. But it's impossible to discuss serious subjects with her. We know in advance everything she is going to say. We consider her an old-time 'idealist': we feel she's become somewhat...well, abstract. She knows nothing about everyday life" (p. 665).

So much for the Soviet version of motherhood and apple pie. The story ends on Sunday evening of the next to the last week of the year (Christmas time in the western world) as Olga and her husband compromise -- she will iron his pants while he will read a scientific article to her. Since it is hard to follow mathematical formulas by ear, Olga soon loses her grasp on the article, her husband leaves her alone with her ironing, and Olga's own torn belt hook remains unsewn for another week.

Susan Emerson

WOMEN'S Henderson, James D. and Linda  
STUDIES Roddy Henderson.  
CT3290 Ten Notable Women of Latin  
H46 America.  
Chicago, Nelson-Hall, 1978.

Choosing the ten most famous women of Latin America could prove to be a mindless exercise in selecting someone for everyone, but the authors of this book have wisely side-stepped that by presenting the biographies of ten Latin American women they consider notable. The authors note in the introduction that their work is neither a study of "heroines" nor the "unorthodox," but rather a blend of the two, with women selected from every level of society. In this, they are successful and have brought together the stories of ten women whose unique and sometimes curious lives have added important dimensions in the study of Latin America.

The most famous of the ten women selected is, undoubtedly, Eva Peron. She is accurately portrayed as an ambitious peasant girl from the interior of Argentina who was determined to succeed by whatever means necessary. In marked contrast is the selfless Cuban, Mariana Grajales, whose steadfast obsession was freedom from slavery for her fellow blacks and freedom from Spain for all the inhabitants of the island. While neither Peron nor Grajales actually engaged in any armed conflict, two women who did were Catalina de Erauzo, a most unconventional 17th century nun, and Haydee Tamara Bunke Bider, a comrade of Che Guevarra, whose special name, "Tania," was passed on later to Patty Hearst during her abduction.

While the authors have made interesting choices in their studies, they tend to express themselves in rather heavy florid prose, such as in the description of Gabriela Mistral's youth:

Yet pleasure far outweighed pain during her years in Montegrande. The stern Andes printed their image on her mind's eye and the fertile earth of the valley lent its perfume to her waking hours.

or the description of Empress Leopoldina's environment in Vienna before her marriage to the future emperor of Brazil, Pedro de Braganza:

Life, serene and uncomplicated, flowed like a gentle Viennese melody. Indeed, music pervaded not only the palace but the city as well, for Leopoldina's Vienna was the Vienna of Haydn, Beethoven, Mozart, and unnumbered geniuses.

But the authors are right on target in selecting these verses by Sor Juana Ines de la Cruz who writes stingingly against the double standard applied in 17th century male/female relations:

Ignorant men who accuse  
Women wrongly,  
Without seeing that you cause  
The very thing you condemn,

If with unequalled fervor  
You solicit their disdain,  
Why do you expect them to be virtuous  
When you encourage them to sin?

It is tempting to believe that St. Rose of Lima or Mexico's "La Corregidora" were excluded for fear of duplication, and this omission is unfortunate. Then again, the inclusion of Colombia's "La Pola" may seem unjustifiable. The authors, however, have produced a mosaic of individuals whose efforts are seen to counter-balance each other.

Robert F. McDonald

WOMEN'S Wilson, Amrit.  
STUDIES Finding a Voice: Asian Women  
DA125 in Britain.  
S57W5 London, Virago, 1978.

Finding a Voice describes the almost intolerable situation of Asian women in Britain, their developing consciousness of that situation, and their first attempts to struggle against it. The women share a number of characteristics, even though they come to Britain from different regions of the Indian subcontinent and include members of three different religious communities -- Hindu, Muslim and Sikh. The majority come from rural areas and have had little experience of life in a capitalist industrial economy. The societies from which they come practice, with some differences in degree, such oppressive customs as arranged marriage, dowries, restrictions on women working outside the home, and a generally subservient role for women -- especially after marriage when they join their in-laws' families.

In Britain the force of these traditions continues to operate. But the Asian women face the added burdens of their position at the bottom of the labor force and of a pervasive British racism. Many Asian women are factory and sweatshop workers who are paid even less and treated worse than white women doing the same work. Such wage discrimination is only one aspect of the racism which Asian women constantly face at work, in school, and from immigration officials.

While Ms. Wilson has done an excellent job in introducing and analyzing the material presented in Finding a Voice, its great strength is found in the number of passages, including one complete chapter, in which the women speak for themselves. They describe the enormous changes in their lives, the pain they suffer from racism, and the conflict between their society's traditions and their present way of life. They are indeed "finding a voice" and in this book it speaks powerfully and movingly.

Matthew C. Lawry

- G151 Bereny, Gail Rubin.  
B47 Ms Adventures: Worldwide Travelguide for Independent Women.  
San Francisco, Chronicle Books, 1978.
- D909 Van Campen, Shirley.  
728 Travel and the Single Woman - Europe.  
Chicago, Merton House, 1977.
- DA679 Tully, Gerie.  
T87 England Especially for Women.  
1975 New York, Abelhard-Schuman, 1975.

I truly enjoy reading travel books. All it takes to get me started is for someone to mention a trip to any place in the world. I will then spend many happy, contented hours surrounded by travel books, maps, and timetables. As a veter-

an of three trips to Europe "on my own," I also recognize that a woman alone faces special travel problems. These three books, however, offer little help. What they do offer is the same information concerning what to pack, where to go, and how to get there that the standard travel books provide -- with only a few differences.

Bereny's Ms Adventures is both the best and the worst of the lot. She gives a great deal of information on the perils and pitfalls of going it alone, provides some useful advice, but is just too arch for my taste. (For example, two of her chapter headings are entitled, "What Do You Mean, You've Never Had Seaweed for Breakfast?" and "Have You Heard the One About the Traveling Sales Woman?") But what I find most objectionable in Ms Adventures are the salacious winks and leers in the chapter, "Meeting Your Knight in Shining Guccis." Bereny's assumption seems to be that a woman's prime reason for single travel is to meet an eligible man. She recommends Italy in the following dangerously foolish way: A boost to the morale: Italian men ogle and pinch anything female. I was practically mauled even at my scrauniest worst while recovering from surgery!.... Unescorted women can feel free to sit in the outdoor cafes on the Via Veneto, but you'll get more "action" in the cafes below the Cafe de Paris.

Travel and the Single Woman - Europe provides much the same kind of information one finds in Fodor and Fielding. Van Campen's organization is conventional -- five introductory chapters followed by individual chapters (each with sections on Accommodations, Food and Drink, Restaurants, Sightseeing, Night Life, and Useful Addresses) for Austria, France, Germany, Great Britain, Holland, Italy, Scandinavia, Spain, and Switzerland. The coverage, however, is very shallow (for example, the chapter on Austria discusses the Tyrol only), and each chapter's final paragraph on The Man of Austria (or Spain, or France, etc.) is both superficial and silly. Finally, I question the honesty of printing "1978-79" on the

cover of Travel and the Single Woman, when the copyright dates printed inside the book are 1976 and 1977. Don't use this book with the assumption that any of the prices are applicable today.

England Especially for Women provides good, annotated lists of accommodations, restaurants, entertainment, and sight-seeing trips in London. On the negative side, I found coverage of England outside of London extremely sketchy, and I question the need for the long, "Beauty Comes First," chapter which lists the availability of aromatherapy, cell therapy, saunas, and wiggeries, in addition to the conventional hairdressers and beauty clinics.

For my money, I'll travel alone and like it without the aid of Bereny, Gully, and Van Campen.

Martha Lawry

The Women's Studies Library is now receiving several new international periodicals -- Atlantis, Branching Out, Canadian Women's Studies, Feminist Review, and ISIS International Bulletin. All Women's Studies Library journals are non-circulating; both the individual issues and bound volumes are located on the library's periodical shelves for use within the library.

Atlantis, Canadian Women's Studies, and Branching Out are Canadian journals. Branching Out is published bimonthly by the New Women's Magazine Society in Edmonton, Alberta. Each issue contains sections on contemporary issues, law, film, and books, as well as original contributions of poetry, art, or fiction and a special feature section. Atlantis and Canadian Women's Studies are bilingual; articles and fiction are printed in French or English, with summaries preceding each contribution in the alternate language. Atlantis is an "interdisciplinary journal devoted to critical and creative writing in English or French on

the topic of women;" each issue of Canadian Women's Studies centers on one or two themes (e.g., Women and Work, and Women and Unions; Women and Health, and Women and Leisure and Sports); it also includes poetry, fiction, and book and film reviews.

Feminist Review is published three times a year in London "to develop the theory of Women's Liberation and debate the political perspectives and strategy of the movement." It also provides a "forum for work in progress and current research and debates in Women's Studies."

ISIS International Bulletin "reproduces theoretical and practical information and documentation from women's groups and the women's movement around the world. It includes resource listings, reports and notices," and each issue is concerned with one area of women's concerns. The Spring 1979 issue dealt with Women, Land & Food Production, while some earlier issues were Women in the Daily Press, Battered Women and the Refuge, Feminism and Socialism, Women and Health, Women in Southern Africa, and Women Workers.

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