

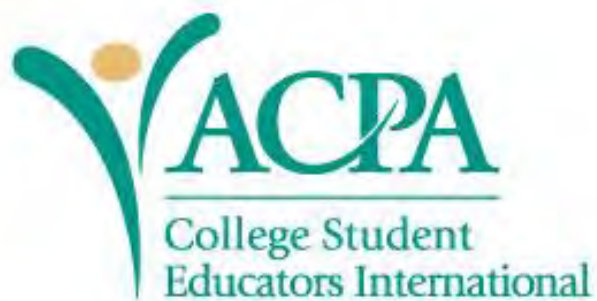
**Feminist Perspectives:
An Annotated Bibliography**

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Abu-Lughod, L. (Ed.) (1998). *Remaking women: Feminism and modernity in the Middle East*. Princeton, NJ: Princeton University Press.

This book discusses a new way of viewing feminism and modernity in women of the Middle East. Touching heavily on historical sources, this work looks at the “woman question” and challenges many modern perspectives on feminism and the Middle East.

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Adams, M., Bell, L. A., & Griffin, P. (2007). *Teaching for diversity and social justice*. (2nd Ed.). New York, NY: Routledge.

This text is a good sourcebook for theoretical foundations and curricular frameworks related to teaching social justice including sexism and heteronormativity. The book provides exercises that utilize various pedagogies in order to address oppressions within the classroom.

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Adam, M., Blumenfield, W. J., Castaneda, R., Hackman, H. W., Peters, M. L. & Zúñiga, X. (Eds.). (2000/2010). *Readings for diversity and social justice: An anthology on racism, anti-semitism, sexism, heterosexism, ableism, and classism*. New York, NY: Routledge.

The first edition of this popular book covers six thematic issues: racism, Anti-Semitism, sexism, heterosexism, ableism and classism. The second edition includes: racism, classism, religious oppression, sexism, heterosexism, transgender oppression, abelism, and age and adultism. Both editions contain conceptual frameworks, strategies for change, and a mix of short personal and theoretical essays designed to challenge students to take action to end oppressive behavior to work toward diversity and racial justice.

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Allen-Brown, V. (1998). African American women faculty and administrators: Surviving the multiple barriers of discrimination. *The Multicultural Campus*, 169-187.

This article takes a historical perspective in looking at how women of color have overcome discrimination in the workplace. It covers racial identities, gender identities, and support networks, to name a few.

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Martínez Alemán, A. M. & Renn, K. A. (Eds.) (2002), *Women in higher education: An encyclopedia*. Santa Barbara, CA: ABC Clio.

This encyclopedia is an important read and reference for researchers and practitioners interested in women’s issues. It discusses myriad issues throughout history to current day.

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Arredondo, G. F., Hurtado, A., Klahn, N. Nájera-Ramírez, O., & Zavella P. (Eds.) (2003), *Chicana feminisms: A critical reader*. Durham, NC: Duke University Press.

This book is an anthology of original essays from Chicana feminists that explores the complexities of life experiences of the Chicanas, such as class, generation, sexual orientation, age, and language use. *Chicana Feminisms* presents new essays on Chicana feminist thought by scholars, creative writers, and artists. This volume moves the field of Chicana feminist theory forward by examining feminist creative expression, the politics of representation, and the realities of Chicana life.

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Badran, M. (2009). *Feminism in Islam: Secular and religious convergences*. Oxford, England: Oneworld.

A collection of influential essays on Muslim interpretations of feminism, this book makes comparisons between Islamic and secular feminist ideologies and explains why many Muslims perceive western feminism as an attack on Islamic culture.

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Beale, F. (1970). *Double jeopardy: To be black and female*. In T. Cade (Bambara) (Ed.), *The Black Woman: An Anthology* (pp. 90-100). New York, NY: Signet.

This book chapter discusses multiple oppressions including those of race and gender. She discusses modern life for black women and how it intersects with the economy, the white movement, the bedroom, and the future.

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Bernal, D. D. (1998). *Using a Chicana feminist epistemology in educational research*. *Harvard Educational Review*. 68(4). 555-582.

In this article, the author outlines a Chicana feminist epistemological framework in the field of educational research. This framework, which draws from the existing work of Chicana feminists, questions the notions of objectivity and a universal foundation of knowledge.

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Bordo, S. (1993). *Unbearable Weight: Feminism, western culture, and the body*. Berkeley, CA: University of California Berkeley Press.

This book presents a collection of essays that focus on the body's situated-ness and construction in Western Society and offers "a cultural approach to the body". The author looks at "obsessive body practices of contemporary culture" and claims that her aim "is not to portray these obsessions as bizarre or anomalous, but, rather, as the logical (if extreme) manifestations of anxieties and fantasies fostered by our culture".

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Broido, E. & Manning, K. (2002). Philosophical foundations and current theoretical perspectives in qualitative research. *Journal of College Student Development*. 43(4). 434-445.

The relationship between the philosophy, theory, and methods of different research paradigms is explored in this article. Specific theoretical perspectives, critical theory, postmodernism, critical race theory, queer theory, and feminist theory are explored in the context of their political values and implications for qualitative research.

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Brown, R. N. (2009). *Black girlhood celebration: Toward a hip-hop feminist pedagogy*. New York, NY: Peter Lang.

This book illustrates why the celebration of black girlhood is essential. Based on the principles and practices of a black girl-centered program, it examines how performances of everyday black girlhood are mediated by popular culture, personal truths, and lived experiences, and how the discussion and critique of these factors can be a great asset in the celebration of Black girls.

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Butler, J. (1990) *Gender Trouble*. New York, NY: Routledge Classics.

In this book, radical feminist Judith Butler investigates the theoretical roots of an ontology of gender identity to show their political parameters. Butler questions traditional and feminist sex/gender distinctions, arguing that the basic concepts in this discourse are themselves produced by relations of power.

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Butler, S. producer/director. (1998). *The Way Home*. Oakland, CA: The World Trust.

Over the course of eight months, 64 women come together to share their experiences of oppression through the lens of race. Separated into eight ethnic councils, Indigenous, African-American, Arab, Asian, European-American, Jewish, Latina, and Multiracial, the women explore their stories of identity, oppression, and resistance.

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Chicano Studies Department at California State University in Los Angeles. (May 4, 2010). Women pioneers of Chicano movement to discuss how empowerment works. Retrieved on September 8, 2010 from <http://www.calstatela.edu/univ/ppa/newsrel/chicmvmnt-women.htm>.

This was a panel sponsored by the Chicano Studies Department at California State University, Los Angeles. During this panel discussion, women pioneers of the Chicano movement discussed concepts of empowerment and how it works in their lives and their communities.

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Christian, B. (2007). *New black feminist criticism: 1985-2000*. Urbana, IL: University of Illinois Press.

This edited book is a collection of essays and reviews from Barbara Christian, one of the founding voices in Black feminist literary criticism. Published between the release of her second landmark book *Black Feminist Criticism* and her death, these writings include eloquent reviews, evaluations of black feminist criticism as a discipline, reflections on black feminism in the academy, and essays on Toni Morrison, Alice Walker, Paule Marshall, and others.

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Cole, J. B. (1986). *Commonalities and differences*. In J. B. Cole (Ed.), *All American women: Lines that divide, ties that bind* (pp. 1-38). New York, NY: The Free Press.

Based on the assumption that all women share a common "female experience," much of twentieth-century feminist theory and writing overlooks the lives of the majority of women in the world. In *All American Women*, Johnnetta Cole corrects this bias by showing the vast range of attitudes, circumstances, hopes, fears, and struggles of a cross-section of women in the United States.

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Collins, P. H. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment* (2nd Ed.). New York, NY: Routledge.

In *Black Feminist Thought*, the author explores the words and ideas of Black feminist intellectuals as well as those African-American women outside academe. She not only provides an interpretive framework for the work of such prominent Black feminist thinkers as Angela Davis, Alice Walker, and Audre Lorde, but shows the importance of self-defined knowledge for group empowerment.

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Crenshaw, K. (1991). *Mapping the margins: Intersectionality, identity politics, and violence against women of color*. *Stanford Law Review*, 43(6). 1241-1299.

In this journal article, Crenshaw looks at historical trends of women of color and how they have been in the margins of society. She looks at how these individual's lives intersect through politics, violence, and having a voice.

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Crossley, M. & Tikly, L. (2004). *Postcolonial perspectives and comparative and international education: A critical introduction*. *Comparative Education*, 40(2), 147-156.

This article explores the diverse potential of post-colonial perspectives within various disciplines. The author also discusses recent trends in comparative and international education.

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Cotera, M. (1997). Our feminist heritage. In A. M. Garcia (ed.), *Chicana feminist thought: The basic historical writings* (pp. 41-44). New York, NY: Routledge.

In this book chapter, the author highlights major events outlining the development of a Chicana feminist heritage. Cotera discusses events from the early 1800's to modern times.

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Darraj, S. M. (2003). Third world, third wave feminism(s): The evolution of Arab American feminism. In R. Dicker and A. Piepmeier, *Catching a wave: Reclaiming feminism for the 21st century* (pp. 188-205). Boston, MA: Northeastern University Press.

This book chapter documents the development of feminism in the Middle East by comparing it to third world/third wave feminism. This chapter discusses both historical and modern events in the context of the Middle East today.

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Davis, A. Y. (1983). *Women, race, and class*. New York, NY: Random House.

This book by Angela Davis discusses the women's movement in the context of the fight for civil rights and working class issues. In this book she outlines divisions that have historically occurred in the women's rights movement toward suffrage and the anti-slavery movement.

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Deans of women of the middle west. (1903). Minutes of the conference of deans of women of the middle west. Retrieved on September 12, 2009 from <http://www.bgsu.edu/colleges/library/cac/sahp/word/1903ConferenceofDOW.pdf>.

This is the official minutes from a conference that was held in Chicago and Evanston, Illinois in 1903. The conference was with the Deans of Women of the Middle West. The originals are available at Bowling Green State University.

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de Beauvoir, S. (1952). *The second sex*. New York, NY: Vintage Books.

This is a classic piece on the liberated woman. This book explores various facet of a woman's life.

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Dillard, C. D. (2006). *On spiritual strivings: Transforming an African American woman's academic life*. New York, NY: State University of New York Press.

This book offers a personal look at how centering spirituality in an academic life transforms its very foundations. Through poetry, personal narrative, meditations, and journal entries, Dillard shares her experiences as an African American scholar and, in the process, provides a concrete example of what W. E. B. Dubois called "spiritual strivings." Dr. Dillard has also served as the keynote speaker for the annual International Congress of Qualitative Inquiry.

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Ellis, E. M. (2001). The impact of race and gender on graduate school socialization, satisfaction with doctoral study, and commitment to degree completion. *The Western Journal of Black Studies*, 25(1), 30-46.

This study investigates experiences of Black and White doctoral students at a predominantly White research institution to determine if differences in doctoral student socialization, satisfaction with doctoral study, and commitment to degree completion exist based on the students' race or gender. The study found that race and gender do impact socialization, satisfaction level, and commitment to degree completion.

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Evans, N. J., Forney, D. S., Guido-DiBrito, F. (1998). *Student development in college: Theory, research and practice*. San Francisco, CA: Jossey-Bass.

This book provides various identity development theories including race, sexual orientation, and gender, to name a few. The authors of this text also provide examples of each theory discussed in a real life situation that can aid the reader in understanding the concepts in a better fashion.

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Fleming, J. (1983). Black women in black and white college environments: The making of a matriarch. *Journal of Social Issues*, 39(3), 41-54.

The social science literature portrays conflicting images of Black women: as dominant and assertive, and as the victims of the "double jeopardy" of being both Black and female. This article discusses how predominantly Black or predominantly white college environments differentially encourage characteristics associated with each image.

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Ford, K. (2011). Race, gender and bodily (mis)recognitions: Women of color faculty experiences with white students in the college classroom. *Journal of Higher Education*, 82(4), 444-478.

This article discusses the concept and impact of (mis)recognition. It is a qualitative study introducing some experiences of women of color in the higher education classroom.

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Foreman, G. (1932/1995). *Indian removal: The emigration of the five civilized tribes of Indians*. (Vol. 2). Norman, OK: University of Oklahoma Press.

This piece documents the forcible uprooting and expulsion of the 60,000 Indians comprising the Five Civilized Tribes, including the Choctaw, Chickasaw, Creek, Cherokee, and Seminole. It is an unfolded a story without parallel in the history of the United States.

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García, A. M. (1997). Introduction. In A. M. García. (Ed.), *Chicana feminist thought: The basic historical writings* (pp. 1-16). New York, NY: Routledge.

This chapter provides an introduction to a text on historical accounts of the Chicana feminist movement. It includes writings from the 1960's to the 1990's on the struggles of Chicana Women.

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Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Cambridge, UK: Polity.

In this book, Gilligan reflects on the development of her perspectives and exhibits how her ideas have been interwoven with her life experiences. She further discusses the concept of a silent voice that needed to be heard by the public.

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Gilligan, C. (2011). *Joining the resistance*. Cambridge, MA: Harvard University Press.

This book is an assessment of psychological misinterpretations of women's attempts to refocus perspectives on female personality and correct misconceptions of female psychological growth.

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Glazer, J. S., Bensimon, E. M., & Townsend, B. K. (1993). *Women in Higher Education: A Feminist Perspective*. Needham Heights, MA: Ginn Press

This book is designed to supplement a range of higher education or women's studies courses or as a primary text for women in higher education, gender and women's studies. Incorporating selections from journals and books from the 1990s, this reader presents the current issues facing women in academia. Comparative, multicultural, and policy perspectives are all included to acknowledge the complexities of gender studies in contemporary society.

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Glazer-Raymo, J. (1999). *Shattering the myths: Women in academe*. Baltimore, MD: Johns Hopkins University Press.

In this book, the author examines women's progress in higher education since 1970. She contrasts the activism of the 1970s, the passivity of the 1980s, and the ambivalence and antipathy demonstrated toward feminism in the 1990s.

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Glazer-Raymo, J., Townsend, B. K. & Ropers-Huilman, B. (Eds.) (2000), *Women in higher education: A feminist perspective*. Boston, MA: Pearson.

The chapters in this ASHE Reader represent feminist scholarship in the field of higher education and fall under five main themes: Theoretical and Research Perspectives; Context: Historical, Social, and Institutional; Feminist Theoretical and Research Perspectives; Women as

Academic Leaders, Faculty and Students; Comparative and International Perspectives; Feminist Pedagogy and Curriculum Transformation. A new *Women in Higher Education* reader is in process.

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Hart, J. (2010). Whose web of knowledge is it anyway?: Citing feminist research in the field of higher education. *The Journal of Higher Education*, 81(2), 140-163.

This study discusses the usage of the Web of Knowledge in viewing citations. It also discusses the citing of feminist works in the field of higher education.

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Hart, J. (2006). Women and feminism in higher education scholarship: An analysis of three core journals. *The Journal of Higher Education*, 77(1), 40-61.

This study shows less than 1% of the articles in three major journals in higher education include the language of feminism. It also discusses how women are included as subjects in less than 10% of the titles, and only 15.2% of the articles are single-authored by a woman. Some possible explanations for these findings are discussed.

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Harding, S. (Ed). (1987). *Feminism and methodology: Social science issues*. Bloomington, IN: Indiana University Press.

In this book, Sandra Harding interrogates some of the classic feminist social science essays from the last fifteen years in order to explore the basic and troubling questions about science and social experience, gender, and politics.

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Hesse-Biber, S. N. (Ed.) (2007). *Handbook of feminist research: Theory and praxis*. Thousand Oaks, CA: Sage.

This handbook illuminates ongoing debates in the field of feminist research as well as the practical applications and issues for those whose research impacts social policy and social change. It reflects current thinking about feminist research emerging within and across the disciplines.

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Hewitt, N. A. (2010). Introduction. In N. A. Hewitt (Ed.), *No permanent waves: Recasting histories of U.S. feminism* (pp. 1-14). New Brunswick, NJ: Rutgers University Press.

This book chapter presents an introduction to essays that question whether the concept of waves surging and receding can fully capture the complexities of U.S. feminisms and suggest models for reimagining these histories from radio waves to hip-hop.

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Hine, D. C. (1994). *Hine sight: Black women and the re-construction of American history*. Bloomington, IN: Indiana University Press.

This book is a collection of essays that documents experiences of black women in American history. It documents the richly intertwined community making and self-making that have shaped the historical experiences of African Americans.

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Hoff Sommers, C. (1995). *Who stole feminism: How women have betrayed women*. New York, NY: Touchstone

This book argues that a small but powerful group has used misinformation campaigns to promote the idea of women as victims of the "patriarchy," an expose of these ideologues maintains that extremists damage the cause of equality.

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hooks, b. (1984). *From margin to center*. Boston, MA: South End Press.

In this text, bell hooks argues that feminists must account for the full diversity of female experience, including Black women's roles in shaping feminist theory.

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hooks, b. (2000). *Feminism is for everybody: Passionate politics*. Cambridge, MA: South End Press.

In this book, hooks applies her critical analysis to the most contentious and challenging issues facing feminists today, including reproductive rights, violence, race, class, and work. hooks calls for a feminism free from divisive barriers but rich with rigorous debate. She also encourages us to demand alternatives to patriarchal, racist, and homophobic culture, and to imagine a different future. This is an easy read – a nice introduction to feminism for people who are not familiar with the term.

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hooks, b. (2000) *Where we Stand: Class Matters*. New York, NY: Routledge.

This book is an examination of class that is rooted in hook's personal experience, political commitment, and social theory. hooks provides a valuable framework for discussing such difficult and unexplored areas such as greed, the quest to live simply, the ruling-class cooptation of youth through popular culture, and real estate speculation as an instrument of racism.

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Jackson, L. R. (1998). The influence of both race and gender on the experiences of African American college women. *The Review of Higher Education*, 21(4), 359-375.

In this study of African American women at four colleges, the women completed measures of self-concept, gender identity, and ethnic identity, and were interviewed. Results suggest that

women experience race and gender within their self-definition differently depending on the racial and gender composition of their school.

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Jaggar, A. M. & Young, I. M. (2000). *A companion to feminist philosophy*. Malden, MA: Blackwell.

Including over 50 commissioned survey articles, this volume represents the first comprehensive guide to feminist philosophy.

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Jean-Marie, G. & Lloyd-Jones B. (Eds.) (2011), *Women of color in higher education: Turbulent past, promising future. Diversity in higher education*, Vol. 9 & Vol. 10. Bingley, United Kingdom: Emerald.

These two volumes are a part of the Diversity in Higher Education series through Emerald Books. They include historical and contemporary perspectives of women of color in higher education. The editors were intentional in seeking women of color, white women, and men to write for this two-volume series.

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Kim, H. S. (2007). *The politics of border crossings: Black, postcolonial and transnational feminist perspectives*. In S. N. Hesse-Biber (Ed.), *Handbook of feminist research: Theory and praxis* (pp. 107-122). Thousand Oaks, CA: Sage.

This chapter examines distinctive feminist epistemologies and methodologies that deal with the questions of political and social difference. It asks many pertinent questions and suggests that today's feminists working in their specific locations need to reflect on how feminist theories and methodologies travel transversely across cultural and geographical borders and reconsider what happens when and as they do so.

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King, D. (1995). *Multiple jeopardy, multiple consciousness: The context of Black feminist ideology*. In B. Guy-Sheftall (Ed.), *Words of fire: An anthology of African-American feminist thought* (pp. 294-318). New York, NY: The New Press.

This book chapter examines the multiple consciousness that many African American women speak of in the context of interacting oppressions between race and gender lines. By using historical and current perspectives, the author presents a perspective on Black feminist ideology.

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King, J. & Gomez, G. G. (2008). *On the pathway to the presidency: Characteristics of higher education's senior leaders*. Washington DC: American Council on Education.

This report presents basic demographic and position information for those individuals in the senior campus leadership positions most likely to lead to the presidency. It was produced in

collaboration with the College and University Professional Association for Human Resources (CUPA-HR) and with support from AIG Retirement.

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Kochiyama, Y. (1997). Preface: Trailblazing in a white world: A brief history of Asian/Pacific American women. In S. Shah (Ed.). *Dragon ladies: Asian American feminists breathe fire* (pp. v-viii). Boston, MA: South End Press.

In this book chapter and entire book one finds that Asian American feminism is a political hybrid linking very different cultures. In this text, Shamita Das Dasgupta and her daughter, Sayantani Das Dasgupta, comment on both raising and being third-world activists in the American Midwest, teetering outside the approved boundaries of largely white feminist groups and the Indian community.

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Krolokke, C., & Sorensen, A. S. (2005). *Gender communication theories and analyses: from silence to performance*. Thousand Oaks, CA: Sage.

This book surveys the field of gender and communication with a particular focus on feminist communication theories and methods from structuralism to post-structuralism. In this text, authors Charlotte Krolokke and Ann Scott Sorensen help readers develop analytic focus and knowledge about their underlying assumptions that gender communication scholars use in their work.

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Knupfer, A. M. (2006). *The Chicago black renaissance and women's activism*. Urbana, IL: University of Illinois Press.

This book demonstrates the complexity of Black women's many vital contributions to this unique cultural flowering. It also examines various groups of Black female activists, including writers and actresses, social workers, artists, school teachers, and women's club members to document the impact of social class, gender, nativity, educational attainment, and professional affiliations on their activism.

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Laird, S. (1988). Women and gender in John Dewey's philosophy of education. *Educational Theory*, 38(4), 111-129.

In this publication a 1911 popular-magazine article by John Dewey is analyzed along with other writings by and about him in an attempt to determine Dewey's views on women, feminism, and coeducation.

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Laird, S. (2011). Reforming “woman’s true profession”: A case for “feminist pedagogy in teacher education”? *Harvard Educational Review, 58(4)*, 449-464.

In this article, Susan Laird makes the powerful argument that reform efforts which do not examine their own rationalistic underpinnings perpetuate philosophical and practical dilemmas for the education of teachers. She critiques the ahistorical and so-called gender-neutral proposals of such groups as the Carnegie Forum's Task Force on Teaching and the Holmes Group, which neither acknowledge nor examine critically the traditional conception of school teaching as "woman's true profession."

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Lomperis, A. M. T. (1990). Are women changing the nature of the academic profession? *Journal of Higher Education, 61*, 641–677.

This article suggests that women are changing the nature of the academic profession due to higher levels of employment in the field compared to more historical times. In this article, the author analyses the dynamics of gender in higher education over a span of several decades.

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Magar, V. (2010). Resisting domestic violence and caste inequality: All-women courts in India. In F. Winddance Twine & K. M. Blee (Eds.), *Feminism and antiracism: International struggles for justice* (pp. 37-58). New York, NY: New York University Press.

This chapter describes the work of Action India through training “lower-caste” women by bringing perpetrators of domestic violence to justice through women’s courts. This has changed how women deal with male oppression in the home and how they deal with adverse conditions in the slums of Delhi.

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Marschke, R., Laursen, S., & Nielsen, J. M. (2007). Demographic inertia revisited: An immodest proposal to achieve equitable gender representation among faculty in higher education. *Journal of Higher Education, 78(1)*, 1-26.

This article proposes a thematic framework that can serve as a window for understanding the leadership definitions of women academics and, through these, how leadership is articulated, understood, and enacted within the culture of leadership in higher education.

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Martínez, E, (1972/1997). La Chicana. In A. M. García. (Ed.), *Chicana feminist thought: The basic historical writings* (pp. 32-34). New York, NY: Routledge.

This chapter documents the difficulties and sensitive efforts by Chicana feminists to challenge the essentialism of the movement and at the same time mobilizing their opposition by staying within their own cultural boundaries.

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Moraga, C. (1981). *La Güera*. In C. Moraga and G. Anzaldúa (Eds.), *This bridge called my back: Writings by radical women of color* (pp. 28-29). Watertown, MA: Persephone.

This book chapter provides contributing theories of subjectivity and culture that demonstrate the considerable differences between women of color and Anglo-American women, Anglo-American men, and men in the Latin culture.

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Morgan, J. (2000). *When chickenheads come home to roost*. New York, NY: Touchstone.

In this book, Joan Morgan bravely probes the complex issues facing African-American women in today's world: A world where feminists often have not-so-clandestine affairs with the most sexist of men; where women who treasure their independence often prefer men who pick up the tab; and where the deluge of baby mothers and baby fathers reminds Black women who long for marriage that traditional nuclear families are a reality for less than 40 percent of the African-American population.

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Myers, L. W. (2006). *A broken silence: Voices of African American women in the academy*. Westport, CT: Bergin & Garvey.

This book addresses the interlocking systems of race and gender in institutions of higher education in America. The study is based on empirical data from African American women of various disciplines in faculty and administrative positions at traditionally white colleges and universities. It focuses primarily on narratives of the women in terms of how they are affected by racism, as well as sexism as they perform their duties in their academic environments. The findings suggest that a common thread exists relative to the experiences of the women.

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Myers, L., Speight, S., Highlen, P., Cox, C., Reynolds, A., Adams, E., & Hanley, T. (1991). Identity development and world view. *Journal of Counseling and Development*, 70, 54-63.

This article argues that positive self-identity is not easily attained in this culture, due to the pervasive number of "-isms" (e.g., racism, sexism, heterosexism, ageism) and their adverse impact on those who are defined as inferior. Myers's examination of the conceptual system that predisposes people to these "-isms" concludes that it is the nature of the conceptual system that is inherently oppressive, and all who adhere to this conceptual system have a difficult time developing a positive identity.

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Naber, N. (2006). Arab American femininities: Beyond Arab virgin / American(ized) whore. *Feminist Studies*, 32(1). 87-111.

This article documents an ethnographic study among middle-class Arab American family and community networks in San Francisco, California. It discusses a major theme of female sexuality and how it circumscribed the ways the research participants imagined and contested culture, identity, and belonging.

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National Science Foundation, Division of Science Resources Statistics. (2004). *Women, minorities, and persons with disabilities in science and engineering* (NSF Publication no. 04-317). Arlington, VA: Author.

This text addresses the experiences and position of women students, from application to college through graduate school, and the barriers they encounter; the continuing inequalities in the rates of promotion and progression of women and other marginalized groups to positions of authority, and the gap in earnings between men and women; and pays particular attention to how race and other social markers impact such disparities, contextualizing them across all institutional types.

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Nieto Gómez, A. (1971). Chicanas identify. *Regeneración*. 1(10). 9.

This article introduces concepts and topics of particular interest to analysis of the Chicana within a particular historical, social, and economic context. The articles in the full volume are the product of a collective effort where the topics were discussed during meetings and the views presented were developed by all the participants.

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Nieto Gómez, A. (1976/1997). Chicana feminism. In A. M. Garcia (Ed.), *Chicana feminist thought: The basic historical writings* (pp. 52-57). New York, NY: Routledge.

This text documents the Chicana feminist movement, how it began, and where it has gone. It depicts the struggles that many of these women have experienced with machismo and the Mexican-American protest movement.

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Nieto Gómez, A. (1995/1997). *La Chicana: Legacy of suffering and self-denial*. In A. M. Garcia (Ed.), *Chicana feminist thought: The basic historical writings* (pp. 48-50). New York, NY: Routledge.

This chapter itself covers a legacy of historical writings dealing with suffering and self-denial in Chicana Feminist history.

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Nieto Gómez, A. (2003). Response: Chicana print culture and Chicana studies: A testimony to the development of Chicana feminist culture. In G. F. Arredondo, A. Hurtado, N. Klahn, O. Nájera-Ramírez, & P. Zavella (Eds.), *Chicana feminisms: A critical reader* (pp. 90-96). Durham, NC: Duke University Press.

This book chapter is a response to some new essays presented in this book on Chicana feminist thought by scholars, creative writers, and artists. The volume moves the field of Chicana feminist theory forward by examining feminist creative expression, the politics of representation, and the realities of Chicana life.

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Nozaki, Y. (2010). Feminism, nationalism, and the Japanese textbook controversy over “comfort women”. In F. Winddance Twine & K. M. Blee (Eds.), *Feminism and antiracism: International struggles for justice* (pp. 170-189). New York, NY: New York University Press.

In this book chapter, a collection of international scholars and activists answer the questions, “How does gender and region/nation play a defining role in how feminists engage in anti-racist practices? How has the restructuring in the world economy affected anti-racist organizing? How do Third World Feminists counter the perception that feminism is a “Western” ideology and how effective are their methods? What opportunities does globalization bring for cross-cultural organizing?”

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Olson, H. (1996). *The power to name: Marginalizations and exclusions of subject representation in library catalogues*. Unpublished dissertation. University of Wisconsin-Madison.

This dissertation looks at the pervasive naming of information that libraries undertake as a matter of course through representation of subjects. It examines the 19th century foundations, current standards, and canonical application of internationally used classification (Melvil Dewey and his decimal scheme) and subject headings (Charles Cutter and the Library of Congress Subject Headings). A feminist poststructural critique is used to reveal the presumption that these standards are universally applicable even though their marginalizations and exclusions are well-documented.

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Pasque, P. A. (2011). Women of color in higher education: Theoretical perspectives. In G. Jean-Marie & B. Lloyd-Jones (Eds.), *Women of color in higher education: Turbulent past, promising future. Diversity in higher education*, Vol. 9. (pp. 21-47). Bingley, United Kingdom: Emerald.

This chapter explores the development, complexities, and unique contributions of Womanist, Black Feminist Thought, Hip-hop, Chicana, Native American, Global, Eco, Asian American, and Arab American feminism. These feminist perspectives include overarching themes, such as the intersectionality of gender, race, ethnicity, class, sexual orientation, ability, age, religion,

nationality, and other important identities and issues. Each contemporary feminist theory also explores the interstices of issues such as education, health, economics, reproduction, socio-political, historical, organizational, technological, and myriad interrelated dynamics.

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Pasque, P. A. & Nicholson, S. E. (2011) *Empowering women in higher education and student affairs: Theory, research, narratives and practice from feminist perspectives*. Sterling, VA: Stylus and American College Personnel Association.

This book discusses the concept of empowerment with women in higher education and student affairs. It contains theories, research components, and short personal narratives in the field of student affairs and higher education. Sections include: 1) setting the context: a contemporary (re)examination of women in higher education and student affairs, 2) considering experiences of women throughout the academy: an exploration of undergraduates, graduate students, and administrators, 3) exploring identity contexts: the intersections of class, gender, race, and sexual orientation for faculty, administrators and students, 4) advancing the future: strategies for changing dominant paradigms, and 5) envisioning and acting on a feminist future. Authors include women, men and transgender people in the field of student affairs and higher education.

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Peoples, W. A. (2010). "Under construction": Identifying foundations of hip-hop feminism and exploring bridges between black second wave and hip-hop feminisms. In N. A. Hewitt (Ed.), *No permanent waves: Recasting histories of U.S. feminism* (pp. 403-430). New Brunswick, NJ: Rutgers University Press.

This chapter, and text as a whole, enters the ongoing debates over the utility of the "wave" metaphor for capturing the complex history of women's rights. It offers fresh perspectives on the diverse movements that comprise U.S. feminism, past and present. Seventeen essays--both original and reprinted--address continuities, conflicts, and transformations among women's movements in the United States from the early nineteenth century through today.

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Porter, S. R., Toutkoushian, R. K., & Moore III, J. V. (2008). Pay inequities for recently hired faculty, 1988-2004. *The Review of Higher Education*, 31(4), 465-487.

This journal article explores the differences in pay between the men and women in the higher education teaching fields over time and within ranks. This article also touches upon pay inequities among different races in the same fields.

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Pough, G. D. (2003). Do the ladies run this ...?: Some thoughts on hip-hop feminism. In R. Dicker and A. Piepmeier (Eds.), *Catching a wave: Reclaiming feminism for the 21st century* (p. 232-243). Boston, MA: Northeastern University Press.

This book chapter is part of a larger text that is organized in five sections that mirror the stages of consciousness-raising. It looks at a broad range of perspectives on the diversity, complexity,

multiplicity, and playfulness of the third wave of feminism. It is also a call to action for new voices to redefine a feminism that is not only personally aware but also politically involved.

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Ramazanoglu, C. with Holland, J. (2002). *Feminist methodology: Challenges and choices*. Thousand Oaks, CA: Sage.

This book argues for the value of empirical investigations of gendered life, and brings together the theoretical, political and practical aspects of feminist methodology.

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Rampton, M. (2008). *Three waves of feminism*. The magazine of Pacific University. Retrieved on September 12, 2009 from <http://www.pacificu.edu/magazine/2008/fall/echoes/feminism.cfm>.

This is an article detailing the three waves of feminism starting in 1948 at the Seneca Falls Convention and then moving through the decades up to modern-day.

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Reason, R. D., Walker, D. A., & Robinson, D. C. (2002). Gender, ethnicity, and highest degree earned as salary determinants for senior student affairs officers at public institutions. *NASPA Journal* 39(3), 251-265.

This article examines the effects of gender, ethnicity, and highest degree earned on mean salaries of senior student affairs officers at four-year public institutions. The authors found that degree attainment and ethnicity significantly affected salaries, while gender did not, although women and people of color were not represented proportionally at the senior levels of student affairs.

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Reason, R., Broido, E., Davis, T., & Evans, N. (Eds.). (2005). *Developing social justice allies*. San Francisco, CA: Jossey-Bass.

This book discusses the difficulties associated with developing a social justice ally identity and provides practical suggestions to overcome them.

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Reese, L. W. (1997). *Women of Oklahoma, 1890-1920*. Norman, OK: University of Oklahoma Press.

This piece traces the experiences of African American, Native American, and white women from the creation of Oklahoma Territory in 1890 to the decade following statehood. The author reconstructs the lives of Oklahoma women offering a record of the past often overlooked in Oklahoma history prior to this work.

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Rincón, B. (1971/1997). *La Chicana: Her role in the past and her search for a new role in the future*. In A. M. García (Ed.), *Chicana feminist thought: The basic historical writings* (pp. 24-28). New York, NY: Routledge.

This book chapter is part of a larger text that documents the history of the Chicana feminist movement. It depicts the struggles that many of these women have experienced with machismo and the Mexican-American protest movements. This chapter itself deals with the past and future role of the Chicana woman.

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Ropers-Huilman, R. (2002). *Feminism in the academy: An Overview*. In A. M. M. Alemán and K. A. Renn (Eds.), *Women in higher education: An encyclopedia* (pp. 109-118). Santa Barbara, CA: ABC-Clio.

This book chapter is part of a larger encyclopedia (cited above) looking at women in the field of higher education. This chapter itself gives an overview of the state of feminism in the academy.

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Ropers-Huilman, R. (1998). *Feminist teaching in theory and practice: Situating power and knowledge in poststructural classrooms*. New York, NY: Teachers College Press.

This book provides an in-depth look at power and knowledge in the classroom. Specifically, by looking through the lens of feminism, the author discusses the curriculum and the integration of theory with the practice.

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Ropers-Huilman, R. (2000). *Women in higher education: A feminist perspective*. Boston, MA: Pearson.

This book can be a wonderful supplement for a broad range of higher education or women's studies courses. Incorporating selections from journals and books from the 1990s, this book presents the current issues and challenges facing women in academia.

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Roth, B. (2004). *Separate roads to feminism: Black, Chicana, and white feminist movements in America's second wave*. New York, NY: Cambridge University Press.

This book is about the development of white women's liberation, Black feminism and Chicana feminism in the 1960s and 1970s, the era known as the "second wave" of U.S. feminist protest. Benita Roth explores the ways that feminist movements emerged from the Civil Rights/Black Liberation movement, the Chicano movement, and the white left, and the processes that supported political organizing decisions made by feminists.

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Ruiz, V. (1998). *From out of the shadows Mexican women in twentieth-century America*. New York, NY: Oxford University Press.

In this book, Vicki L. Ruiz reveals the struggles Mexican women have faced and the communities they have built. In a narrative enhanced by interviews and personal stories, she shows how from labor camps, boxcar settlements, and urban barrios, Mexican women nurtured families, worked for wages, built extended networks, and participated in community associations--efforts that helped Mexican Americans find their own place in America.

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Said, E. W. (1978). *Orientalism*. New York, NY: Pantheon.

In this book, Edward Said examines the way in which the West observes Arab people and the Middle East. This book is important for people interested in Asian and Asian American students as well as postcolonial research of any kind.

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Sandoval, A. M. (2008). *Toward a Latina feminism of the Americas: Repression and resistance in Chicana and Mexicana literature*. Austin, TX: University of Texas Press.

In this book, Sandoval explores political and theoretical agendas, particularly those that undermine the patriarchy, across a diverse range of Latina authors. Within this range, calls for a coalition are clear, but questions surrounding the process of these revolutionary dialogues provide important lines of inquiry. She emphasizes the ways in which national literatures have privileged male authors, whose viewpoint is generally distinct from that of women - a point of departure rarely acknowledged in postcolonial theory. Applying her observations to the disciplinary, historical, and spatial facets of literary production, Sandoval interrogates the boundaries of the Latina experience.

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Sellers, S. A. (2008). *Native American women's studies: A primer*. New York, NY: Peter Lang.

This text first looks at several definitive topics created by the western cultural notion of feminism, and western historical and religious perspectives on women. These include ecofeminism, gender roles and work, notions of power, essentialism, women's leadership, sexualities, and spirituality in light of gender. The book then discusses these concepts and their history from a traditional Native American point of view. Most significantly, this book sheds light on the radical differences between the indigenous understanding of human experience in terms of gender, and that held and created by western culture.

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Sevig, T., Highlen, P., & Adams, E. (2000). Development and validation of the self-identity inventory (SII): A multicultural identity development instrument. *Cultural Diversity and Ethnicity Minority Psychology, 6*(2), 168-182.

This article reports on the development of a psychometrically sound multicultural identity development instrument, the Self-Identity Inventory (SII), based on the Optimal Theory Applied to Identity Development (OTAID) model that was not subject to a socially desirable or random response set.

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Shah, S. (1997). Introduction: Slaying the dragon lady: Toward an Asian American feminism. In S. Shah (Ed.), *Dragon ladies: Asian American feminists breathe fire* (pp. xii-xxi). Boston, MA: South End Press.

This is an introduction to a diverse collection of writings on Asian American history and feminism. It suggests that Asian American feminism is a political hybrid linking very different cultures.

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Smith, A. (2007). Native American feminism, sovereignty and social change. In J. Green (Ed.), *Making space for indigenous feminism* (pp. 93-107). New York, NY: Zed Books.

This book is by and about Indigenous feminists, whose work demonstrates an original intellectual and political contribution demonstrating that feminism has much to offer Indigenous women in their struggles against oppression and for equality.

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Student Affairs History Project. (2006). *Home*. Retrieved September 12, 2009 from <http://www.bgsu.edu/colleges/library/cac/sahp/index.htm>.

The mission of the Student Affairs History Project is to preserve the past and enrich the future through the provision of resources to assist those interested in conducting research on the history of the student affairs profession.

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Suyemoto, K. L., Kim, G. S., Tanabe, M., Tawa, J. & Day, S. C. (2009). Challenging the model minority myth: Engaging Asian American students in research on Asian American student experiences. *New Directions for Institutional Research, 142*. 41-55

This article suggests using students as researchers can yield useful empirical data and result in a plethora of benefits for students, researchers, and institutions.

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Tan, C. I. (1997). Searching for the ox: The spiritual journey of an Asian American feminist activist. In S. Shah (Ed), *Dragon ladies: Asian American feminists breathe fire* (pp. 200-215). Boston, MA: South End Press.

The chapter itself documents one woman’s spiritual journey and her own personal development as a feminist activist.

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Thompson, B. (2010). Multiracial feminism: Recasting the chronology of second wave feminism. In N. A. Hewitt (Ed.), *No permanent waves: Recasting histories of U.S. feminism* (pp. 39-60). New Brunswick, NJ: Rutgers University Press.

An article that looks at the history of hegemonic feminism and the omitting of feminism of women of color in the Second Wave history as well as the omitting of the white antiracist feminism.

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Tippeconnic Fox, M. J. (2008). American Indian women in academia: The joys and challenges. *Journal About Women in Higher Education*. 1, 202-221.

This article provides insight about and for American Indian women aspiring to careers in higher education. It is also useful for administrators and policy makers encouraging diversity on their campuses. The American Indian female professors in this study have both satisfying and challenging experiences at their universities and with their colleagues. The findings of this study demonstrate that further analysis of the experiences of American Indian female faculty in mainstream public Research I institutions is needed to underscore the advantages of this career path and to address the challenges voiced by the respondents.

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Tong, R. P. (2009). *Feminist thought: A more comprehensive introduction* (3rd Ed.). Boulder, CO: Westview Press.

This text includes incisive, critical examinations of liberal feminism, radical feminism, Marxist and socialist feminism, and ecofeminism. This third edition has been thoroughly reformulated and expanded to include the latest developments in feminist thought, including care-focused feminism, an exploration of the connections of multicultural and global feminism with postcolonial feminism, and a close consideration of the links between postmodern feminism and third-wave feminism.

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Trower, C. A., & Chait, R. P. (2002, March/April). Faculty diversity: Too little for too long. *Harvard Magazine*, 33–37, 98.

This article looks at how the majority of faculty members in veterinary medicine are white men; the student base, however, is increasingly composed of white women. Faculty and students of color are few. Part of the problem in attracting and retaining new teacher-scholars is that the

current generation has different beliefs about the importance of work and home, places dissimilar weights on various workplace dimensions, and has more complicated lives than prior generations of faculty.

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Turner, C. S. V. (2008). Women of color in the academe: Experiences of the often invisible. In J. Glazer-Raymo (Ed.), *Unfinished agendas: New and continuing gender challenges in higher education* (pp. 230-252). Baltimore, MA: Johns Hopkins.

Faculty of color entering the academy describe factors leading toward their incorporation as well as factors keeping them at the margins. Relying on educational research, the concepts of incorporation and marginalization are discussed in this chapter. There are positive and negative aspects to incorporation and marginalization, which are very often overlooked.

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U.S. Census Bureau and the Bureau of Labor Statistics. (August, 2008). *Annual demographic survey*. Washington DC: Author. Retrieved January 14, 2009 from http://pubdb3.census.gov/macro/032008/perinc/new05_000.htm

These statistics were created by the U.S. Census Bureau and the Bureau of Labor Statistics. Included in this website is a current population survey based on various races and genders.

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Vasquez, C. (January, 1983). Towards a revolutionary ethics. *Coming Up*. 11.

In this article, author Carmen Vasquez discusses issues in the feminist movement such as unclear definitions of what feminism actually means. In addition, she discusses other revolutionary ethical concerns.

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Vidal, M. (1997). New voice of La Raza: Chicanas speak out. In A. M. García (Ed.), *Chicana feminist thought: The basic historical writings* (pp. 21-24). New York, NY: Routledge.

This book chapter serves as a narrative account of one woman's perspectives on her historical role in her community and what it means for the future. This chapter is part of a larger text looking at some major historical writings of Chicana feminists.

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Wagner, S. R. (1996). The untold story of the Iroquois influence on early feminists. *On the Issues*. Retrieved on December 21, 2008 from <http://www.feminist.com/resources/artsspeech/genwom/iroquoisinfluence.html>

This article is a detailed account of how the Iroquois tribe of Native Americans influenced early feminist settlers in America.

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Wagner, S. R. (2001). *Sisters in spirit: Haudenosaunee (Iroquois) influence on early American feminists*. Summertown, TN: Native Voices.

This article documents the Haudenosaunee (Iroquois) tribe and the impact of its presence and practices on early American feminist settlers. It relates them to one another and exposes common similarities between the two unique groups.
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Walker, A. (1983). *In search of our mothers' gardens: Womanist prose*. Orlando, FL: Harcourt Books.

In this book, Alice Walker speaks out as a Black woman, writer, mother, and feminist in thirty-six pieces ranging from the personal to the political. Among the contents are essays about other writers, accounts of the civil rights movement of the 1960s and the antinuclear movement of the 1980s, and a vivid memoir of a scarring childhood injury and her daughter's healing words.
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Ward, K. & Wolf-Wendel, L. E. (2005). Work and family perspectives from research university faculty. *New Directions for Higher Education*, 130(2), 67-80.

This article discusses the important concept of how university faculty balance family and work life. It provides qualitative perspectives and presents suggestions for future directions and development.
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Warner, L. S. (1995). A study of American Indian females in higher education administration. *Initiatives*, 56(4). 11-17.

This article explores circumstances and themes in which American Indian female administrators perceive dissonance in their work environment. Problems of organization, morale, and role modeling behavior were revealed. Respondents indicated that certain aspects of their culture conflicted with the role of supervisor, that male supervisors saw females as clerical rather than managerial, and that female supervisors were characteristically more task oriented.
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Waters, A. (2003). Introduction: Indigenous women in the Americas. *Hypatia*. 18(2). ix-xx.

This article is written by eco-feminist Anne Waters, who gives an overview of the indigenous women of the Americas. In addition, she discusses several themes occurring in today's society.
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Wolf-Wendel, L. E. & Ward, K. (2006). Academic life and motherhood: Variations by institutional type. *Higher Education*, 52, 487-521.

This journal article explores the interface between work and family at different types of institutions from the perspective of women faculty who are on the tenure track and who are mothers of young children. Such a perspective provides insight into institutional variation on academic life in general, and for new faculty as mothers in particular.

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Whelehan, I. (2000). Feminism, postmodernism, and theoretical developments. In J. Glazer-Raymo, B. K. Townsend, & B. Ropers-Huilman (Eds.), *Women in higher education: A feminist perspective* (2nd ed; pp. 72-84). Boston, MA: Pearson.

Incorporating selections from journals and books from the 1990s, this ASHE reader presents the current issues facing women in academia. This particular chapter is useful for people interested in feminism.

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Wong, K. S. (2003). Pranks and fake porn: Doing feminism my way. In R. Dicker and A. Piepmeier (Eds.), *Catching a wave: Reclaiming feminism for the 21st century* (pp. 294-307). Boston, MA: Northeastern University Press.

This book discusses how young women today have benefited from the strides made by grassroots social activists in the 1960s and 1970s, yet they are hesitant to identify themselves as feminists and seem apathetic about carrying the torch of older generations to redress persistent sexism and gender-based barriers. Contesting the notion that we are in a post-feminist age, this collection of original essays identifies a third wave of feminism. The contributors argue that the next generation needs to develop a politicized, collective feminism that both builds on the strategies of second wave feminists and is grounded in the material realities and culture of the twenty-first century.

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Wu, J. T. (2010). Rethinking global sisterhood: Peace activism and Women's Orientalism. In N. Hewitt (Ed.), *No permanent waves: Recasting histories of U.S. feminism* (pp. 193-220). New Brunswick, NJ: Rutgers University Press.

This book enters the ongoing debates over the utility of the "wave" metaphor for capturing the complex history of women's rights by offering fresh perspectives on the diverse movements that comprise U.S. feminism, past and present. Seventeen essays--both original and reprinted--address continuities, conflicts, and transformations among women's movements in the United States from the early nineteenth century through today. This chapter is particularly useful for feminists interested in a global perspective, peace activism, and Orientalism.

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Yang, L. (2003). Theorizing Asian America: On Asian American and postcolonial Asian diasporic women intellectuals. *Journal of Asian American Studies*. 5(2). 139-178.

This article is a feminist comparative study between Asian American/Asian diasporic cultural criticism and postcolonial theory on the missions, roles, functions and constituencies of women intellectuals. It compares and connects the texts and thoughts of selected contemporary women intellectuals.

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Zinn, H. (2003). *A people's history of the United States: 1492-present*. New York, NY: Harper Collins.

This book tells America's story from the point of view of -- and in the words of -- America's women, factory workers, African Americans, Native Americans, working poor, and migrant laborers.

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Zinn, H. (2008). *A people's history of American empire: A graphic adaptation*. New York, NY: Metropolitan Books.

This book is a study of empire-building by established politicians and big businesses from the 1890 Massacre at Wounded Knee through the Iraq war in the 2000s.

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Note from the Authors:

We are certain that not all relevant journal articles and books are referenced in the three-part annotated bibliography and three-part PowerPoint series about women in student affairs and higher education that we have put together for ACPA's Commission for Professional Preparation. We encourage you to share additional resources via ACPA's Standing Committee for Women twitter hashtag #ACPASCW or #SACChat.

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