An annotated bibliography was created of 70 books dealing with the subject of Feminist Spirituality. This bibliography was distributed, together with a cover letter explaining the project, to a limited list of experts, who were asked to choose those books that they felt were important enough to be included in a public university library's core feminist spirituality collection. A revised bibliography was created from the books selected by the panel of experts, and library catalogs were searched to examine which universities carried the books in the revised list. Analysis of the collections of the university libraries holding the items in the revised bibliography found a relationship between the number of Womanspirit books held in the collection and the level and types of degrees offered (Women's Studies, Religion, Philosophy, or Interdisciplinary Programs). Copies of both the original and the revised bibliographies are appended together with a list of the 11 Ohio universities whose collections were analyzed. (Contains 25 references.) (BBM)
A Core Bibliography of Womanspirit Books and the Ohio Public University Libraries

A Master's Research Paper submitted to the Kent State University's School of Library Science in partial fulfillment of the requirements for the degree Master of Library Science

by

Stephanie Bear

May, 1994
ABSTRACT

An annotated bibliography was created of seventy books dealing with the subject of Feminist Spirituality. After compiling this limited bibliography, it was distributed, along with a cover letter explaining the project, to a limited list of experts, asking them to choose those books which they felt were of enough importance to be included in a public university library's core feminist spirituality collection. After creating a revised bibliography from the books selected by the panel of experts, catalogs were searched to examine which universities carried the books in the revised list. Upon determining which institutions held the items in the revised bibliography, it was found that there was a relationship between the number of Womanspirit books held in the universities' collection and the level and type of degrees offered (Women's Studies, Religion, Philosophy, or Interdisciplinary Study Programs).
Master's Research Paper by
Stephanie S. Bear
B.A., Miami University, 1991
M.L.S., Kent State University, 1994
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ACKNOWLEDGEMENTS

The author wishes to extend her thanks to Dr. Richard Rubin for his advice; Leslie Pultorak for her help and support; Anne Carson for permitting the use of her work; Lowell and Shirley Bear, Dwight Shaw, and Sophie for their patience and support during the entire research process.
CHAPTER I

Introduction

Statement of the Problem and Justification

Women's Studies is a relatively new field arising from the women's liberation movement of the 1960's. It is an important field because it can provide women with a sense of independence; independence from traditional roles and belief systems and can give women a new outlook or a new way of looking at the world, society, and themselves and their roles in society. There is a need to develop the Women's Studies section in the library. To do this, a quality bibliography needs to be created of core literature in the field.

There are in existence many bibliographies in the field of Women's Studies, especially from the late 1970's and early 1980's when Women's Studies and feminism (as a closely related field) were coming to the mainstream of culture. Most of these bibliographies cover a broad spectrum of disciplines or are concerned with a single library's collection. There exists a need for a specialized bibliography concerned only with feminist philosophy and feminist religion or spirituality (also called Womanspirit). With the exception of Anne Carson's Goddesses and Wise Women, no bibliographies of this kind were located. In


2Anne Carson, Goddesses and Wise Women: the Literature of
addition to the deficiency of single-subject oriented bibliographies, there have been no studies conducted to assess the relative quality and quantity of books in Womanspirit collections in the Ohio public university libraries. In this research project, there will be an attempt to study the Ohio university libraries' feminist spirituality collections through the production of a limited bibliography, reviewed by experts to determine whether or not the Ohio universities have an acceptable core collection in this expanding field.

The purpose of this study is to determine the quality and quantity of Womanspirit books present in Ohio public university libraries through the creation of a bibliography of books dealing with the subject of feminist spirituality and to determine if there exists a relationship between the percentage of books held by the universities and their programs of study. This study was limited to eleven public universities in Ohio. The bibliography was limited to books, published between 1970 and 1992 in the United States. These limitations were imposed due to the huge amount of literature in existence and the large number of scholarly institutions in Ohio.

On-line sources examined included ERIC, LISA, NOTIS, SOCIAL SCI-SEARCH. Terms searched on were "Women's Studies", "feminist", "feminism", and "bibliography" or "bibliographies". Also examined were the Wilson CD-ROMs of "Library Literature" and "Periodical Literature" using the same terms for the search, along with the terms "Ohio" and "Colleges and Universities". Many bibliographies in the field of Women's Studies were found along with guides for the creation of feminist collections. However there was only one bibliography found which specialized in feminist spirituality. There were no studies found assessing the quality of Women's Studies or WomanSpirit collections. Articles were also found which supported the view that Women's Studies has become a legitimate academic field. According to Newsweek, there were 15 Women's Studies programs in 1972. By 1983 there were over 500, 100 of which offered majors which led

---


4Joan Ariel, Building Women's Studies Collections. CHOICE Bibliographical Essay Series (CT, CHOICE, 1987).

5op. cit., 2.
to a degree in Women's Studies.\textsuperscript{6}

\textbf{Definition of Terms}

\textbf{University}: a public four year postsecondary learning institution in Ohio. There are currently eleven such institutions.\textsuperscript{7}

\textbf{Feminism (noun) or Feminist (adjective)}: Feminism originates in the perception that there is something wrong with society's treatment of women; it attempts to analyze the reasons for and the dimensions of women's oppression, and to achieve women's liberation. To some, liberation is defined as social equality with men, while others feel that this narrow definition reflects a class bias...\textsuperscript{8}

In general, feminism is the ideology of women's liberation since intrinsic in all its approaches is the belief that women suffer injustice because of our sex...Feminism also incorporates various methods of analysis and theory, if feminism is taken to be the theory of the woman's point of view. Consciousness raising is the quintessential method of feminism, and since feminism means a knowledge of existing things in a new light it needs a distinctive account of the relation of method to theory.

Feminism's method recapitulates as theory the reality

\textsuperscript{6}Dennis A. Williams with Marsha Zabarsky and Dianne H. McDonald, "Out of the Academic Ghetto," \textit{Newsweek}, 31 October 1983, 86.

\textsuperscript{7}The HEP 1992 Higher Education Directory (VA: Higher Education Publishers)

it tries to describe. For example feminism challenges universals and uses the pursuit of consciousness itself as a form of political theory and practice.9

In this study feminism will be defined as a point of view which has women as its focus. This viewpoint includes the belief in the equality of the sexes as well as the belief that there are inherent differences between the sexes and in the experiences and societal treatment (collectively and individually) of the sexes.

**Feminist Spirituality (Womanspirit):**
A feminist spiritual philosophy which weaves together strands of women's history and mythology. Womanspirit is based on a belief in the Great Goddess...[or in a matriarchal Godhead differentiated from the traditional patriarchal Godhead].10

Womanspirit, also called feminist spirituality or spiritual feminism, attempts to integrate spirituality into all aspects of life, refuting the traditional mind/body, material/spiritual dualisms of patriarchal religion. The symbol of Womanspirit is the circle, implying that it is all-embracing, non-linear, and never-ending.11

In his study, feminist spirituality or Womanspirit shall be referred to as synonyms. It is the combination of religion and philosophy with the feminist viewpoint.

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10 Ibid., 241-242.

11 op. cit., 9.
CHAPTER III
Methodology
Description of Research

A bibliography was created of 70 books dealing with the subject of Feminist Spirituality. To compile the initial bibliography, the bibliography of one work, generally accepted by those in the field of Womanspirit as a "classic"\(^{12}\) was used and its bibliography expanded upon. Reviews in feminist magazines were checked along with any existing bibliographies in the specified field, various databases, and whenever possible the book was looked at firsthand. Criteria for selection included objective, scope, format, authority, treatment of material, arrangement, relation to similar works and any special features. Each entry was annotated, either by the researcher or using the annotations from Anne Carson's *Goddesses and Wise Women*. Permission was requested from and given by the Anne Carson for this purpose. After compiling the limited bibliography, it was distributed, along with a cover letter explaining the project, to a limited list of experts, asking them to choose those books which they felt are of enough importance to be included in a public university library's core feminist spirituality collection.

The experts were professors and others in the field of

---

Women's Studies selected from Who's Who and Where in Women's Studies (Feminist Press, 1974). To choose the experts to be included in the survey, each name of the professors of Women's Studies in the state of Ohio in the directory was given a number. A Basic computer program was written by Lowell Bear which randomly chose 36 numbers out of the 185 numbers assigned. The professors whose numbers matched those chosen by the computer received the survey and cover letter. Universities in the study are listed in Appendix B.

The experts had a tiered choice among the books:

1.) Would recommend as essential to the collection
2.) Would recommend as very important but not essential
3.) Would not recommend in a core collection
4.) Would not recommend for the collection at all
5.) Unfamiliar with book.

The experts were able to make comments on each book or further recommendations if they chose. After creating a revised bibliography from the books selected by the panel of experts, OPAC's were searched to examine which universities carried the 38 books on the revised list. After determining which institutions did or did not carry the books, the library holdings were analyzed in relation to the number and types of programs offered by the schools including Women's Studies, Philosophy, Religion, and Interdisciplinary Studies. This was an attempt to see if there is a relationship between universities offering degrees in Women's Studies, Religion, Philosophy, Psychology, or
Interdisciplinary Study Programs, the level of the degree offered, and the quality and quantity of feminist spirituality books in the collection.
CHAPTER IV
Survey Results
Creating the Final Bibliography

Out of the 36 surveys mailed to experts, 16 were returned for a return rate of 40%. Of the 16 returned, 8 were answered. Some reasons for this low rate of return were: a lack of time on the recipients' part, the survey was lost by the post office or by university mail, the survey was returned by the post office, a lack of interest by the recipient of the survey, or the survey was returned because Womanspirit wasn't a familiar enough field to the recipient of the survey.

Using the answered surveys, the number of entries was reduced to 38 titles. Appendix D lists the final bibliography. Criteria for the selection of a book to be included in the final bibliography follows:

- Majority ranked book as #1 - book was chosen for final bibliography
- Majority ranked book as #2 - book was chosen for final bibliography
- Majority ranked book as #3 - book was not included
- Majority ranked book as #4 - book was discarded as unimportant to core collection
- Majority ranked book as #5 - book was discarded as unknown

Split Majority Ranking:
- Majority ranked #3, #4, #5 - book discarded as
unimportant to the core collection
Majority ranked #1, #2 - book was chosen for inclusion in the final bibliography
Even majority ranking with the inclusion of #1 but no #5 - chosen for inclusion in the final bibliography
Even - discarded as being too inconclusive

The surveys are tallied in Table I. The number of surveys which ranked the book as 1-5 are listed. The number that is bold and italicized is the ranking chosen according to the criteria above.

Table 1.---Ratings of the Experts

<table>
<thead>
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<th>Author</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
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<td>Daly Pure Lust</td>
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<td>Daly Gyn/Ecology</td>
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<td>Daly Beyond God the Father</td>
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<td>1</td>
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<td>Rush</td>
<td>Moon, Moon</td>
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<td>2</td>
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</table>
Holdings of Womanspirit Material

Using the Online Public Access Catalogs (OPAC) of each university in the study, or OhioLink, each book was searched for. Each book was searched for under both title and author, as it was found, in many instances, authority was incorrect and the book was in the database under different titles or the author's name was varied. Table II shows the results of the search.

Table 2.--Universities and Books in Collection

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<tr>
<td>Colegrave</td>
<td>Uniting Heaven and Earth</td>
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<tr>
<td>Daly</td>
<td>Pure Lust</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
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<tr>
<td>Daly</td>
<td>Gyn/Ecology</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Daly</td>
<td>Beyond God the Father</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Daly/Caputi</td>
<td>Webster's First Intergalactic Wickedary of the English Language</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Davis</td>
<td>Women, Race, and Class</td>
<td></td>
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<tr>
<td>Dinnerstein</td>
<td>The Mermaid and the Minotaur</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Eisler</td>
<td>The Chalice and the Blade</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Gearheart</td>
<td>The Wanderground</td>
<td>X</td>
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<tr>
<td>Giles</td>
<td>The Feminist Mystic and Other Essays on Women and Spirituality</td>
<td>X</td>
<td>X</td>
<td></td>
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<tr>
<td>Gilligan</td>
<td>In A Different Voice</td>
<td>X</td>
<td></td>
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<tr>
<td>Grahn</td>
<td>Another Mother Tongue</td>
<td>X</td>
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<tr>
<td>Griffin</td>
<td>Woman and Nature</td>
<td>X</td>
<td></td>
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<tr>
<td>Johnson</td>
<td>Going Out of Our Minds</td>
<td>X</td>
<td></td>
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<tr>
<td>Lerner</td>
<td>The Creation of Patriarchy</td>
<td>X</td>
<td>X</td>
<td></td>
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<tr>
<td>Lorde</td>
<td>Sister Outsider</td>
<td>X</td>
<td>X</td>
<td></td>
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<tr>
<td>Mariechild</td>
<td>Mother Wit</td>
<td>X</td>
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<tr>
<td>McAllister</td>
<td>Reweaving the Web of Life</td>
<td>X</td>
<td></td>
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<tr>
<td>Moraga/Anzaldua</td>
<td>This Bridge Called My Back</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Morgan</td>
<td>Going Too Far</td>
<td>X</td>
<td></td>
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<tr>
<td>Plant</td>
<td>Healing the Wounds</td>
<td>X</td>
<td></td>
<td></td>
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<tr>
<td>Plaskow/Christ</td>
<td>Weaving the Visions</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Ruether</td>
<td>Womanguides</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ruether</td>
<td>Women-Church</td>
<td>X</td>
<td></td>
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<tr>
<td>Ruether</td>
<td>Sexism and God-Talk</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Starhawk</td>
<td>Truth or Dare</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Author Title</td>
<td>BGSU</td>
<td>CESU</td>
<td>CSU</td>
<td>KSU</td>
<td>MU</td>
<td>OSU</td>
<td>UA</td>
<td>UC</td>
<td>UT</td>
<td>WSU</td>
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<tr>
<td>Stone Ancient Mirrors of Womanhood</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
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</tr>
<tr>
<td>Stone When God Was a Woman</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
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<tr>
<td>Weigle Spiders and Spinsters</td>
<td>X</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Total number owned</td>
<td>32</td>
<td>5</td>
<td>24</td>
<td>27</td>
<td>32</td>
<td>36</td>
<td>20</td>
<td>30</td>
<td>21</td>
<td>23</td>
<td>22</td>
</tr>
<tr>
<td>Percentage (owned/total)</td>
<td>84</td>
<td>13</td>
<td>63</td>
<td>71</td>
<td>84</td>
<td>95</td>
<td>53</td>
<td>79</td>
<td>55</td>
<td>61</td>
<td>58</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Author</th>
<th>Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allen, Bolen, Chicago, Chris', Daly, Gilligan, Lerner, Lorde, Moraga, Morgan and Ruether</td>
<td>Bowling Green State University (BGSU)</td>
</tr>
<tr>
<td>Starhawk's Truth or Dare and Mariechild's Mother Wit</td>
<td>Central State University (CESU)</td>
</tr>
</tbody>
</table>

The books most frequently owned by libraries were those by Allen, Bolen, Chicago, Chris', Daly, Gilligan, Lerner, Lorde, Moraga, Morgan and Ruether. Starhawk's *Truth or Dare* and Mariechild's *Mother Wit*, while ranked as being important to a core collection, were only found in two universities. Books by Giles and Colegrave, also considered important by the experts, were not found in all the universities. Of all the universities, Ohio State University had the most complete collection (95% books owned out of the total number of books in the final bibliography) and Central State University had the worst collection with only 17% of the books in the final bibliography.

After determining which universities owned the books, information on each universities' programs of study was either downloaded from America Online (in the case of undergraduate programs) or found in *An Overview: Peterson's Guide to Graduate*
and Professional Program 1993. Table III shows the results of this endeavor.

Table 3.--Universities and Programs

<table>
<thead>
<tr>
<th>UNIVERSITY</th>
<th>Women's Studies</th>
<th>Philosophy</th>
<th>Religion</th>
<th>Inter-Disciplinary Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>BGSU</td>
<td>B</td>
<td>B,M,D</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CESU</td>
<td>B</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>CSU</td>
<td>B,M</td>
<td></td>
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</tr>
<tr>
<td>KSU</td>
<td>B</td>
<td>B</td>
<td>B</td>
<td></td>
</tr>
<tr>
<td>MU</td>
<td>B,M</td>
<td>B,M</td>
<td>B</td>
<td></td>
</tr>
<tr>
<td>OSU</td>
<td>B,M</td>
<td>M,D</td>
<td></td>
<td></td>
</tr>
<tr>
<td>UA</td>
<td>B</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>UC</td>
<td>M</td>
<td>B,M,D</td>
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<tr>
<td>UT</td>
<td>M</td>
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<td>B</td>
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<tr>
<td>KSU</td>
<td>B</td>
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</tr>
<tr>
<td>YSU</td>
<td>B</td>
<td>B</td>
<td></td>
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</tr>
</tbody>
</table>

BGSU: Bowling Green State University
CESU: Central State University
CSU: Cleveland State University
KSU: Kent State University
MU: Miami University
OSU: Ohio State University
UA: University of Akron
UC: University of Cincinnati
UT: University of Toledo
NSU: Wright State University
YSU: Youngstown State University

B: Bachelor's Degree
M: Master's Degree
D: Doctoral Degree

Relationship of Holdings to Programs Offered

Bowling Green State University, Miami University, Ohio State University, and the University of Cincinnati have the highest number of relevant programs (three or more). The University of

Akron, Central State University, Cleveland State University, the University of Toledo, Wright State University, and Youngstown State University have fewer programs. By looking at Table IV, it can be seen that there is a relationship between the types of programs offered by the universities and the number of Womanspirit books in their collections. Schools with the better (70% or more of the books in the final bibliography) Womanspirit collections (Bowling Green, Kent State, Miami, Ohio State, and University of Cincinnati) all have Women's Studies programs, except for Miami.
Table 4.--Universities, Programs, and Percentage of Survey Books in Collection

<table>
<thead>
<tr>
<th>UNIVERSITY</th>
<th>Women's Studies</th>
<th>Philosophy</th>
<th>Religion</th>
<th>Inter Disciplinary</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>BGSU</td>
<td>B</td>
<td>B,M,D</td>
<td></td>
<td></td>
<td>84</td>
</tr>
<tr>
<td>CESU</td>
<td></td>
<td>B</td>
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<tr>
<td>CSU</td>
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<td>B,M</td>
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<td>63</td>
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<tr>
<td>KSU</td>
<td>B</td>
<td>B,M</td>
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<td></td>
<td>71</td>
</tr>
<tr>
<td>MU</td>
<td></td>
<td>B,M</td>
<td>B,M</td>
<td></td>
<td>84</td>
</tr>
<tr>
<td>OSU</td>
<td>B,M</td>
<td>M,D</td>
<td>B</td>
<td></td>
<td>95</td>
</tr>
<tr>
<td>UA</td>
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<td>53</td>
</tr>
<tr>
<td>UC</td>
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<td>M</td>
<td>B,M,D</td>
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<td>79</td>
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<tr>
<td>UT</td>
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<td>M</td>
<td>B</td>
<td></td>
<td>55</td>
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<td>WSU</td>
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<tr>
<td>YSU</td>
<td></td>
<td>B</td>
<td>B</td>
<td></td>
<td>58</td>
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</tbody>
</table>

B Bachelor's Degree  
M Master's Degree  
D Doctoral Degree

In the case of Miami University, there is a high percentage of books (84%) yet Miami has no Women’s Studies program. Miami does have a bachelor's and master's programs in both philosophy and religion as well as an Interdisciplinary Studies program, which may partially account for its large quantity of books.

The schools with poorer (less than 70% of the books in the final bibliography) Womanspirit collections have fewer undergraduate and graduate programs in the fields specified. The universities are smaller and there is no Women’s Studies program which may account for the smaller collection of Womanspirit books.
CHAPTER VI
Implications Of The Findings And Suggestions For Further Research

While Women’s Studies is considered a legitimate academic field in its own right and is even expanding into other fields, not all of the public universities in Ohio contain the books considered to be important to a core collection. Even the universities with collections considered “good” lack titles. Starhawk’s Truth or Dare and Mariechild’s Mother Wit, while ranked as being important to a core collection, were only found in two universities. Books by Giles, Colegrave, Christ, and Allen considered important by the experts, were not found in all the universities, even those universities with Women’s Studies programs. The Ohio public university libraries at schools with appropriate programs have acceptable collections, but there are still obvious holes in the collections, with important materials missing.

Why are books not included in the core collection if they are considered important by those in the field? Perhaps the libraries do not know of the importance of these books or perhaps the books are considered “fringe” works, controversial or too specialized. With the recent financial cutbacks at universities, it is possible that vital research materials are being passed over in favor of more mainstream works. It may also be possible that libraries may still consider Women’s Studies and Womanspirit to be “fad” fields or a passing fancy; that Women’s Studies is
considered legitimate only by those in the field of Women's Studies. Another possibility is that the professors and users of Women's Studies materials do not let the library collection staff know that important materials are missing or they do not recommend items to be purchased.

Libraries should have such core materials available, even in the absence of a program, by the very definition of a core collection. These materials should be included in a university's core collection for the use of the women who use the research collection. In the author's experience, Women's Studies books are not usually found in public libraries. These books can provide women (and men) an exposure to new ideas, even if the ideas are considered radical or even elitist or separatist. In universities where there are Women's Studies or relevant programs, the library needs to provide support for the program with its collection.

Suggestions for Further Research

Further research in this field should include more surveys and should have a higher return rate. This may be facilitated by emphasizing the fact that research in a field, especially a budding field, brings recognition to the field. One on one interviews may also be recommended to gather additional data. In addition, it is recommended that more books be included in the bibliography.
I am doing a study of the quality and quantity of books pertaining to Womanspirit (Feminist Religion, Philosophy and Spirituality) in the Ohio public university libraries. In order to do this, I have created a primary bibliography of books in the field of Womanspirit, published between 1970 and 1992, in the United States. I am requesting that you, as a specialist in the field and/or one with a deep interest in the field, to look at my primary bibliography and choose which books you believe should be in a public university's basic (core) Women's Studies collection. You have a tiered choice in this selection process:

1.) Would recommend as essential to the collection
2.) Would recommend as very important but not essential
3.) Would not recommend in a core collection
4.) Would not recommend for the collection at all
5.) Unfamiliar with book.

Please circle the number corresponding to your choice.

Annotations are provided for your convenience. I will be the first to admit that this bibliography is far from complete. Although I have not intentionally left out ethnic groups, religious groups, or cultures, if you have any suggestions of works which were omitted which you feel are important, please feel free to add them to the end of this bibliography, as well as any other comments you may have.

A revised bibliography will be created from your choices and the choices of others in the field. This revised bibliography will then be used to analyze the Ohio public university holdings in the sphere of Womanspirit.

Your participation in this study is greatly appreciated and is completely optional. Should you decide not to return the survey,
there would be no penalty of any kind and you may cease participation in the survey at any time without penalty. Please do not put your name, university, school or any other identification on the survey so that your anonymity can be assured.

After completing the form, please return it in the self-addressed, stamped envelope on or before November 8, 1993. If you would like a copy of the completed study and the findings of the study, please note this at the bottom of the bibliography in the area provided.

Should you need further information, please feel free to contact me at the address or phone number at the top of the page or my advisor for this project, Dr. Richard Rubin, Kent State University, School of Library and Information Science, Kent, OH, 44242. Dr. Rubin may also be reached by telephone at (216) 672-2782. This project has been approved by Kent State University. If you have questions about Kent State's rules for research, please call Dr. Eugene Wenninger, telephone (216) 672-2070.

Thank you for your time and cooperation.

Sincerely,

Stephanie Bear
Graduate Student
Kent State University
School of Library and Information Science
APPENDIX B

LIST OF OHIO PUBLIC UNIVERSITIES ANALYZED

Bowling Green State University (BGSU)
Central State University (CESU)
Cleveland State University (CSU)
Kent State University (KSU)
Miami University (MU)
Ohio State University (OSU)
University of Akron (UA)
University of Cincinnati (UC)
University of Toledo (UT)
Wright State University (WSU)
Youngstown State University (YSU)
APPENDIX C

PRIMARY (ANNOTATED) BIBLIOGRAPHY


----------------- *The Woman Who Owned the Shadows* (San Francisco: Spinster's Ink, 1983). Book written about an American Indian woman by an American Indian woman. Describes her struggle against racism and dependency and her eventual discovery of her self.


Chicago, Judy. *The Dinner Party: A Symbol of Our Heritage* (Garden City, NY: Anchor Press/Doubleday, 1979). Description of the creation of the art exhibit "The Dinner Party" -- from its conception to creation and display. Symbolizes how women's achievements have been left out of history. The "last Supper" of distinguished women as expressed on painted dishes and woven and embroidered runners. Includes brief biographies of distinguished women and goddesses from throughout history and throughout the world.

and theology: past, present, and future.


Christ's new preface reflects on the ways her book has helped women around the world to expand their vision of women's experience of the spiritual -- which is something much broader and deeper than actual religious practice or feeling. She also describes how she uses this text and other as to teach women's spirituality in a classroom setting.*


A reconstruction of Christian history in feminist terms. Describes the decline and change of the matriarchal Irish religion into today's Catholic church and the implications for the women of today.


Collection of paintings, drawings and thoughts of a Catholic woman who experiences God through God the Mother.


Humor-filled dictionary of terms defined without patriarchal influences.


Discussion of the traditional "Deadly Sin of Lust" -- of how lust can be used obsessively and aggressively -- with either positive or negative results for women, depending upon who uses it and how.


Description and guide to women Be-coming, beginning with the exorcism of God the Father in all his incarnations.


Based upon the belief that the low sexual caste status of women is perpetuated by Christianity. A "philosophy of feminist religion" in contrast to the Christian deity.


A re-writing of human western history in a feminist light using
archaeological, historical and anthropological evidence. Covers prehistory to modern (1970) day.

Historical study of women, race, and class and how the women's movement has been shaped by race and class bias.

Demetrakopoulos, Stephanie. Listening to Our Bodies: The Rebirth of Feminine Wisdom (Boston: Beacon Press, 1982).
A book which attempts to show how matriarchal and patriarchal wisdom differ and how a shift to a matriarchal type wisdom base is essential.

The "first feminine history of culture". Originally published in 1933, yet still useful. Admittedly one-sided. Includes all parts of the globe.

Book which aims to discover why people continue in their gender specified sex roles, even though they are outdated and no longer necessary.

Examination of human society from a gender-holistic outlook. Describes and supports two models of society which have existed -- 1) dominator (patriarchy or matriarchy) which involves "the ranking of one half of humanity over the other; or 2) partnership in which diversity is valued and not equated with inferiority or superiority. Uses evidence from art, archaeology, religion, social sciences, history, and other field, exploring prehistory to the future.

Collection of works which, using a feminist perspective, describe the religious experiences of women in non-Western cultures across time. Describes the diversity of expression in women's spirituality.

Collection of stories set in the future where women live in a women's culture, apart from men and their values.

Collection of essays by a number of feminist mystics. Covers such subjects as dependency in the past on male religions, aloneness, solitude, contemplation, and social action.

Gilligan, Carol. *In A Different Voice* (Cambridge, MA: Harvard University Press, 1982).

Not a spiritual work, but extremely influential in the formation of feminist ethics and theology. In a number of studies, Gilligan has found that women and girls tend to make ethical choices on the basis of responsibility, caring, and awareness of consequences, rather than purely on legalistic grounds. It is connections, not abstract values, which are most important in female ethics.*


Discussion of the words and culture of the lesbian and gay communities.


Exploration using dialogue and poetry of male and female characterizations, of the division of mankind from women and nature; of how and why women and nature are associated with one another. Traces the history of patriarchy (man's opinion of nature and women); beginning of man's separation of mind from emotion, body from soul, etc.; how women's own consciousness is emerging.


Work by a Jungian therapist exploring aspects of the feminine which are shared by all women.


Collection of essays by "reformist" women with the belief that sexuality is essential in the full comprehension of spirituality.


Guide for women to attain personal wisdom. Includes discussion of meditation, collective mythology, healing, and living in harmony with the self.
Personal account of a radical feminist in the feminist movement including her excommunication from the Mormon church and the struggle to ratify the ERA.

Exploration of women in Judaism as well as the author's experiences as a Jewish woman.

Book on women's history based on the belief that it is the relationship of women to history which explains female subordination. Uses historical evidence.

Collection of essays and speeches from the Black lesbian feminist's nonfiction prose.

Mander, Anica Vesel and Rush, Anne Kent. Feminism As Therapy (Berkely, CA: Bookworks, 1974).
Description of feminist therapy along with activities and exercises for its implementation.

Collection of essays, fictional works, songs, poems, et cetera exploring the implications of the combination of feminism with non-violence.

Tells and describes as well as explains Pueblo and Navajo myths, tales and legends, especially those which manifest a feminine aspect or deity.

Collection of essays by "radical women of color". Covers such subjects as coming of age and coming to terms with the community in which one lives. Describes the trials and tribulations of women of color.

Autobiography of a well known feminist including letters, essays, and personal thoughts and experiences over the decades of
the sixties and seventies.

View of religion based on the experiences of being a woman, wife, mother as opposed to religion created by men who have no such experiences.

Historical examination of the religious shift from polytheism to monotheism, and the subsequent and concurrent impact on women.

Discusses the myriad aspects of the three Goddesses and how these aspects can be used to aid women today.

Presents a way of initiation to an inner world of strength and authority, written by a practicing therapist.

Anthology of essays combining feminism and ecological conservation and preservation. Emphasizes the often unused characteristics of humans such as gentleness and caring as necessary to the preservation of life on Earth.

Collection of essays covering such things as criticism of patriarchal religion, centrality of the female experience to religion, emphasis on nature and the female body, and the conflict of reforming or changing religious tradition and the creation of new traditions and religions.

Collection of essays about mother worship. Crosses many cultures and times.

Collection of essays by women exploring what Utopia would be for women.
Collections of texts exploring feminist theology in the sphere of the Western Christian culture.

------------------------------------------. *Women-Church: Theology and Practice* (San Francisco
Written by a Christian religious feminist who seeks to reclaim biblical traditions while transcending the Judeo-Christian traditions. Includes collection of liturgies for the performing of feminist Christian ceremonies.

Discussion of feminist theology including pre-Christian religions, Judaism, Christianity -- follows "main trends" of Western civilization's religions -- restating and re-evaluating them with a feminist slant.

Book about the moon -- from its affect and use in ancient civilizations to discoveries by NASA. Explores the moon's place in culture around the world and especially the female's links to the moon and the cycles of the moon.

Collection of essays by many well-known feminists on the power and meaning of women's spirituality and its implications for the planet.

Starhawk. *Truth or Dare: Encounters with Power, Authority, and Magic* (Boston: Beacon Press, 1982).
Drawing on theology and her own experiences with political activism, Starhawk has produced a major theoretical and practical text on power in society and personal relationships. Using poetry and re-membered history, weaving together rituals, meditations and group exercises, she describes life in Inanna's Sumer, the rise of the warlike, patriarchal city-states, how the Self-Hater and Censor within can cripple our lives and psyches, and how we can build a new paradigm of compassionate, responsible relations, particularly in the small group setting.*

This was the first manual of feminist spirituality to be published since Hallie Iglehart's *Womanspirit* (Harper and
Row, 1981), and it reflects the development of women's practice in the early 1980's. Diane summarizes the historical shift from matriarchy to patriarchy and the growth of women's spirituality in the seventies and eighties, then instructs the reader in using visualization, healing, crystals, Tarot, and the I Ching. A very useful handbook for the beginner.*

Collection of stories, myths and legends involving goddesses and women from around the world and through time.

Archaeologically supported story of the matriarchal religious cultures of the ancient world and how patriarchal religions sought to suppress and dominate these religions and cultures, thus suppressing women.

A re-examination of women's biblical foremothers in the context of their own cultures instead of through the context of a male perspective.

Investigates the origins, history and symbolism of the Tarot and the relationship between the Tarot and a matriarchal belief system.

Ruminations on Christianity, feminism, and life utilizing the three aspects of the Goddess by a feminist, skeptical of Christianity among other things.

The Crone is not just any old woman, but the powerful Wise Woman and Kali's dark forces. Walker muses on the Crone's mythological connection with the cauldron of wisdom, the demonizing of the Wise Woman by the male powers of church and state, warning us to return to the wisdom of the Crone before we reach Doomsday.*

Sourcebook on women and mythology. Uses a variety of sources such as anthropology, folklore, theology, psychology, etc.
Book written about the decline of patriarchy and the much stand for.

Translation of Sumerian hymns of the Goddess Inanna, Queen of Heaven and Earth. Follows, in poetic form the complete cycle of Inanna from young woman to her rebirth. Also includes essays on Sumer, the discovery and deciphering of texts, and the interpretation of the Inanna stories, hymns, and art.

Collection of works by feminist authors focusing on various women's religions and religious experiences.

APPENDIX D

FINAL BIBLIOGRAPHY


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Daly, Mary. Beyond God the Father: Toward A Philosophy of Women's Liberation (Boston: Beacon Press, 1973).


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