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This study examines the print library collections of ten private, Christian universities and ten public, secular universities for holdings of women's studies and feminist monographs. Using a comprehensive bibliography of recommended women's studies and feminist works (*Women's Studies: A Recommended Bibliography*), a list of 301 titles were compiled by random selection. The author used WorldCat to search for each title and recorded which of the selected libraries held each title. The findings indicate that the public, secular universities held an average of 32% of the selected titles while the private, Christian universities held an average of 13% of the selected titles. This paper discusses these results as well as the possible factors that may have contributed to the selection patterns across the two groups of university libraries examined.

Headings:

College and university libraries -- Collection development

Collection development -- Evaluation

Libraries -- Religious aspects -- Christianity

COLLECTING PATTERNS OF WOMEN'S STUDIES MONOGRAPHS IN
RELIGIOUS AND NON-RELIGIOUS UNIVERSITY LIBRARIES

by
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Table of Contents

List of Tables.....	2
Introduction.....	3
Literature Review.....	6
<i>Censorship and Selection</i>	6
<i>Reflective Practitioner Literature</i>	10
Method.....	17
<i>Institution Selection</i>	17
<i>Title Selection</i>	18
<i>WorldCat Search Strategies</i>	20
Results.....	21
<i>Overall Holdings</i>	21
<i>Holdings per Topic/Chapter</i>	22
Discussion.....	24
Conclusion and Suggestions for Further Research.....	29
Bibliography.....	32
Appendix A: List of Randomly Sampled Women's Studies Monographs.....	34
Appendix B: Paired-Institutions Location and Enrollment.....	51
Appendix C: Women's Studies Programs at Paired-Institutions.....	52

List of Tables

Table 1: Number of Titles Held in Each University.....	21
Table 2: Average Number of Holdings per Topic/Chapter in Universities.....	22
Table 3: Total Library Expenditures and Expenditures per Student in Universities.....	25

Introduction

Collection development and selection patterns in academic libraries are issues with which many university librarians are intimately familiar. In a workplace with a finite budget, making decisions about which materials a library will or will not collect is simply part of the job description for many librarians, and selecting one item over another item becomes a common, if challenging, task. While budgetary and spatial concerns are major factors in library selection and collection development, another factor often comes into play: a decision to collect or reject an item may be determined based on what kinds of materials are deemed “appropriate” for a particular library or a finite community of users.

While “appropriateness” is certainly a legitimate concern for academic libraries, especially when the library is charged with supporting the curriculum and research interests of the students and faculty of a university, the potential for selection bias is always present whenever value judgments are made about certain materials. These value judgments might come in the form of judging an item based on its format, medium, or publisher reputation, as Werthmann discusses in his study of graphic novel collections in academic libraries (2008). More often, judgments about a book might be made based on the topic of that book.

While some research has been done to assess selection bias in public and academic library collections (Hupp, 1991; Bukoff, 1995; Harmeyer, 1995), areas of

particular interest that have not yet been thoroughly explored are those of potential selection bias and general collection patterns in Christian university libraries. Librarians at Christian institutions of higher learning have a particular challenge: to provide academic material that fits the curriculum at their schools, providing various viewpoints on potentially controversial and challenging topics, while still serving the needs (intellectual, emotional, and spiritual) of their patrons.

Some of the literature on the topic of Christian librarianship confirms the value of intellectual freedom and the duty of the Christian librarian to provide materials that address all viewpoints on political and other issues (Davis, 2002; Smith, 2004). However, a distinct lack of empirical research with a focus on Christian universities makes it difficult to ascertain how and to what extent librarians working in academic Christian settings achieve this goal. Much of the literature written by reflective practitioners (that is, self-identified Christian librarians) tends toward personal essays rather than empirical research. Further, authors of this literature often cite one another heavily, leading to circular citation. These tendencies are all the more reason to conduct empirical research on the specific topic of Christian university libraries and the extent to which their collections are diverse and balanced.

This paper explores the selection of women's studies monographs in private, Christian university libraries as compared to public, secular university libraries that are similar in size and geographic location. In previous studies, researchers used monographs dealing with controversial issues such as abortion and same-sex marriage (Harmeyer, 1995; Veeh, 2007) to examine selection bias in libraries. In this study, the decision to use the broad topic of women's studies as a focus of selection and collecting

patterns was made for several reasons: first, to address the fact that little research has been done on the collection of women's studies materials in libraries; secondly, women's studies is a broad enough subject to cover a range of smaller, more specific topics such as women in literature and women in politics that might be of interest to university students and faculty; and finally because women's studies is a potentially, but not necessarily, controversial subject. By using women's studies as the topic of focus, I was able to compile a large, comprehensive list of titles, including titles covering the natural sciences, the social sciences, and the humanities. While some of these titles might be deemed "controversial" due to their subject matter (titles dealing with lesbianism and radical feminism, for example), most of the titles are innocuous enough so that "controversy" is not the defining feature of the title list.

Looking at factors such as endowment, programs of study, and the mission statements of the universities and their libraries, I aim to answer this question: do private, Christian universities collect women's studies monographs at the same rate as public, secular universities and, if they do not, what factors might contribute to difference in collecting patterns between the two groups?

Literature Review

Censorship and Selection

The issues of collection development, selection bias, and censorship have concerned and intrigued librarians for decades. While the American Library Association takes a strong stance against any form of censorship or selection bias, stating in their *Library Bill of Rights*: “Libraries should provide materials and information presenting all points of view on current and historical issues. Materials should not be proscribed or removed because of partisan or doctrinal disapproval” (1980), practical implementation of this ideal is often difficult and unrealistic. Budget constraints, patron needs and complaints, space, and the type of library are just a few issues librarians must consider while selecting materials for their libraries.

Lester Asheim provides a powerful, now classic essay entitled “Not Censorship, But Selection” (1953) in which he defines the difference between censorship and selection. Asheim argues that the difference lies in the intent of the librarian doing the selecting. While the censor looks for reasons to reject a book, the selector looks for reasons to include a book (66). Asheim notes that selection is necessary in any library—if only because the amount of space limits the number of books each library can collect—yet he implores librarians to understand that selection does not automatically equal censorship. He concludes by writing that the aim of the selector is to “promote reading” and to increase the points of view available to the patron (67). Asheim’s seminal essay is now a standard citation in most other papers on the topic of selection and censorship and can be considered a platform for any new research on those issues.

Over three decades after Asheim's essay, Schrader, Herring, and de Scossa conducted one of the first empirical studies of censorship in college and academic libraries (1989). Their study focused on Canadian Prairie Provinces. The researchers sent out surveys to participating colleges and research libraries in the provinces of Alberta, Manitoba, and Saskatchewan and found that 14 of the responding 47 libraries had experienced "some form of censorship pressure between 1980 and 1985" (422). In addition to reporting numbers of cases of censorship, the authors looked into the reasons why certain materials became objects of censorship. They found that while the most common reasons were that the offending materials were deemed sexually explicit, blasphemous, or hateful, certain materials, such as a diet book, also had complaints made about them. The authors point out that "even the most innocuous work has the potential to offend someone" (425).

Schrader, Herring, and de Scossa's study was the inspiration for a study conducted by Bukoff (1995) on the topic of censorship in American college libraries. Bukoff also used questionnaires, which he sent to a random sampling of 110 American colleges. Of the 68 responding libraries, 25 noted a total of 38 cases of censorship (396, 397). Bukoff then broke down the colleges by type: four-year state, four-year religious, four-year nondenominational (private) and two-year state and private. He found that the most common types of college libraries to experience censorship were the libraries serving four-year religious colleges and the libraries serving two-year state and private colleges (398). In addition, Bukoff also noted the titles of the materials censored, many of which dealt with issues of race, sexuality, and religion.

The articles of Schrader, Herring, and de Scossa and Bukoff are important in that they address the issue of censorship at the college library level. While much research has been done on public and school libraries, few studies focus specifically on college libraries. Perhaps this is due to what Schrader, Herring, and de Scossa refer to as “the lack of concern with censorship at postsecondary institutions” (420) and what Bukoff describes as “the erroneous belief that censorship cannot happen in [academic] libraries” (396). The thought that all colleges and college libraries are unfettered havens of intellectual freedom and open-mindedness is a nice one, but it is hardly the reality.

As mentioned above, a good number of empirical studies have focused on censorship, selection, and collection bias in public libraries. Hupp’s study of Ohio libraries (1991) and Harmeyer’s study of California libraries (1995) are interesting in that they look at academic and public libraries (as well as school, special, and institutional libraries, grouped under the heading “other”, in Hupp’s study). Hupp used a list of books with a conservative perspective that was previously used by the Jerry Falwell-led Moral Majority survey of American libraries. He also used a list of liberal-leaning books previously used in a study conducted by Willet (1992). Researching the holdings of a total of 305 Ohio OCLC member libraries (116 academic, 61 public, and 128 “other”), Hupp found that, overall, Ohio OCLC member libraries held more conservative titles than liberal titles, with academic libraries holding the greatest number of titles from both lists. However, Hupp points out that only a small percentage (15%) of Ohio libraries hold any of the titles on either list (149). He suggests that this low percentage may indicate a generally poor job of

collecting controversial political materials on the part of Ohio libraries as a whole (139).

Harmeyer chose to focus on books on the topic of abortion for his study of bias in California libraries. The researcher selected eight books on abortion, three from a pro-choice perspective, three from a pro-life perspective, and two from a neutral perspective. The books were chosen according to their currency, availability, the number of reviews written about them, and whether or not they were considered a “classic” work (105). Harmeyer then researched the catalogs of 460 California libraries (broken down into “academic”, “public”, and “religious-affiliated” groups). He found that academic and public libraries in California tended to own more pro-choice books than pro-life books and that religious-affiliated libraries tended to own slightly more pro-life books, while still being more balanced than the other library types in their holdings (109).

Perhaps not surprisingly, Harmeyer’s methodology was criticized by Pankake, Wittenborg, and Carpenter in a response to Harmeyer’s article (1995). The authors of the response point out that bias cannot be measured in number of books alone. In other words, just because a library owns more books on one list than another does not mean the library is biased toward a certain view. The authors suggest that the quality of the books must be taken into consideration as well. They point out that one particularly well written and comprehensive book on one side of the issue may do the work of several less comprehensive books on the other side of the issue (113). In addition, the authors bring up the issues of the scholarlyness of certain books, as well as budget issues and patron needs and demands (117).

These authors offer sound criticism of Harmeyer specifically, and the checklist-based approach to research on bias more broadly. Incidentally, Serebnick also offered criticism of the checklist-based approach to research in her article “Self-Censorship by Librarians: An Analysis of Checklist-Based Research” (1982). While checklist-based research (that is, research that uses a list of books, or items, in order to gain qualitative data on a topic) may not be the best way to approach studies on bias and selection in libraries, especially if the list is relatively short, as Harmeyer’s list was, Harmeyer and Hupp provide good starting points for research on the issue of bias and selection in libraries. Whereas Schrader, Herring, and de Scossa and Bukoff used a questionnaire to allow libraries to define instances of censorship, Harmeyer and Hupp’s use of lists of books on a topic allow researchers to gather replicable (if not valid) data themselves. The problem is that these lists are subjective—even when they are created by self-identified conservatives (as in the case of Hupp’s use of the list of books compiled by the Moral Majority) or when they are evaluated by a panel of judges (as in Harmeyer’s case). Another problem with Harmeyer and Hupp’s approach is that, as Pankake, Wittenborg, and Carpenter point out, sheer numbers cannot prove bias. Other criteria, such as budget, quality of the books, and patron demands must be taken into consideration.

Reflective Practitioner Literature

In addition to the literature on selection bias and censorship in academic libraries, there is a category of relevant literature I have termed “reflective practitioner literature”, meaning literature written by self-identified Christian librarians. The literature written by those actually working in Christian settings or coming from a

Christian viewpoint is truly invaluable. These librarians provide first-hand accounts of the issues that arise while working in Christian institutions. They also provide unique viewpoints and approaches to librarianship that non-Christian librarians rarely get a chance to hear.

Gregory A. Smith provides one of the most excellent overviews of the Christian librarian viewpoint in his article “Intellectual Freedom and the Bible College Library” (2004). He begins by distilling the relevant practitioner literature into three views on the subject of intellectual freedom: the view that there should be few limitations and restrictions on intellectual freedom; the view that there should be significant restrictions to access to information; and the view that Christian librarians should strike a balance in their judgments about access to information (242). Smith then goes on to make an argument for “mission-oriented intellectual freedom” (254). He argues that the secular concept of intellectual freedom is “absolutist, making no concession to the ownership or mission of the library” and that it also “shuns any standard of morality” (247). Therefore, secular beliefs about intellectual freedom are incompatible with biblically-based beliefs.

Smith lays out his argument by looking at intellectual freedom and access to information through the lens of theology, education, and pragmatism. Since the Bible is the standard of morality for many practicing Christians, Smith starts by examining the Bible for guidance on the issue of knowledge and intellect. He concludes that God ordains the search for truth—as long as it is the search for God’s truth (250). This fits in to Smith’s view of intellectual freedom in that it allows for intellectual pursuits, but only so far as they do not lead to disobedience against God.

Smith then moves on to an educational rationale for his argument. He explains, “Three arguments comprise the educational case for broad access to information in the Bible college library” (251). The first argument is that “academic libraries aim to document all points of view on controversial issues” (251). The second is that “Christians can benefit from the intellectual pursuits of secular thinkers” (251). The final argument is that “Bible colleges aim to develop students’ critical thinking abilities” (252). These arguments suggest to me that the Christian librarian viewpoint (or, at least, Smith’s viewpoint) is one that is generally open to access of information. Smith understands that even Christian students in training for the ministry can benefit from learning about all different points of view—even secular ones—on any given topic.

Finally, Smith makes a pragmatic rationale for “mission-oriented intellectual freedom”. He mentions the broad needs of patrons and the impossibility of thoroughly vetting every single item that enters the library (254). However, Smith also brings up the issue of library and university politics and the possibility of certain materials being challenged. One can imagine that the fear of politics may lead some librarians in Christian universities to not select certain materials to begin with, knowing that those materials may not be met with acceptance.

Smith concludes by detailing policies that Bible college libraries can implement to reach the ideal of “mission-oriented intellectual freedom”. These policies include resolving to provide broad access to information, educating the patrons about the library’s collection, and considering restricting access to materials that are particularly offensive (255-256). While Smith does not provide empirical or even anecdotal

information about whether or not these policies help achieve the goal of “mission-oriented intellectual freedom”, his suggestions seem sound, reasonable, and appropriate for a Christian college library.

The rest of the practitioner literature comes from a book, edited by Gregory A. Smith himself, titled *Christian Librarianship: Essays on the Integration of Faith and Profession* (2002). Interestingly, two of the articles could not be more different in their authors’ views of intellectual freedom. The first, written by Donald G. Davis, affirms broad and open intellectual freedom as a core value among Christians. Davis argues that the search for truth should not be hampered since “all truth is God’s truth” (134). Davis goes on to say that Christian librarians can, without risking their integrity, select books they disagree with for their collections and that “the Christian librarian should be a life-enhancing and life-affirming influence” (134, 135). Davis’s view is certainly a liberal one and one that marries Christian faith with the values of intellectual freedom and curiosity.

Further, Davis encourages talking and thinking about library issues. He writes, “We do not solve problems by avoiding them but by going through them with our patrons” (134). He poses these questions for the reader “What are the taboo subjects in your college?”, “Are you representing the best examples in the spectrum of thought—secular, broadly Christian, and evangelical?”, “Given the goals of your institution, are you contributing by providing resources to help produce a carefully thought out worldview with integrity”, and “On your campus are you simply an efficient administrator of a bibliographical warehouse, or are you an intellectual provocateur—an intellectual subversive—who is providing stimulus to *all* users”

(135-137)? Although Davis presumes the reader to be a Christian librarian, these questions are ones all librarians might ask themselves.

In stark contrast to Davis's liberal approach to Christian librarianship is Johnson's (2002) conservative and staunchly Biblical approach. Johnson begins by asserting that the ALA's definition of intellectual freedom is "defective" because of its emphasis on the individual, its "relativistic approach to truth", and its secular bias (139). He goes on to trace our society's definition of intellectual freedom back to the Enlightenment and argues that this definition is incompatible with the biblical concept of intellectual freedom (140, 141). Johnson goes on to create a biblically-based definition of intellectual freedom, which he asserts that the Christian librarian should strive towards. Without going into too much detail, Johnson's definition constantly refers back to the Bible and the conservative Christian values for guidance. He places the Bible in a position of ultimate authority and ultimate truth. Despite this conservative approach, Johnson explicitly states that he believes Christian librarians should not exhibit "ensorious attitude[s]" (148). Echoing Asheim, Johnson defines a "ensorious attitude" as one that seeks out reasons to reject materials rather than finding reasons to include books (148).

In his conclusion Johnson states once again, "The Christian concept of intellectual freedom is grounded in God's Word..." (151). This idea is key to understanding the Christian viewpoint. Whereas non-Christian librarians may seek a definition of intellectual freedom in the official documents of the ALA, or in mainstream, secular concepts of freedom of inquiry, Christian librarians look to the Bible and Christian teachings. While some Christian librarians working in a secular

workplace may leave their religious convictions at home, Christian librarians working in a Christian institution will likely *use* their religious convictions on a daily basis to mentor, teach, and make decisions. The question is, are they able to balance their biblical worldview and belief in obedience to God with their librarian worldview and belief in access to information, even if that information goes against God's teachings? It is interesting that all three authors of the practitioner literature argue that it is possible for Christian librarians to promote intellectual freedom, even though they approach the same issue in very different ways. Whereas Davis encourages Christian librarians to be "intellectual subversives" (137) and to talk over problems with patrons, Johnson's approach is far more hierarchical—where the patron is under the authority of the librarian and the librarian is under the authority of the Bible. Smith seems to take a moderate approach, arguing again and again for broad access to information, yet with a stipulation: as long as the information is ultimately used to discover God's truth.

Despite the helpfulness of the reflective practitioner literature, I found it to be sorely lacking in empirical research. While the authors of the literature did an excellent job of suggesting policies for Christian libraries, none of them did research to find out whether these policies worked. While they argued for well-rounded collections with all viewpoints available, they did not check to see if their own collections lived up to that standard. On the other side, the non-practitioner literature has many examples of empirical studies. However, few of these studies focused exclusively on Christian institutions of higher learning. Indeed, Harmeyer and Bukoff looked at religious-affiliated colleges as a separate group for their studies, but neither

focused exclusively on religious colleges. This seems to be the missing link in the research on censorship, selection, and bias: empirical studies analyzing Christian university library collections for topical selection bias.

Method

Institution Selection

For this study, ten private Christian universities and ten public, secular universities were selected as a paired-item sample for evaluation. The Christian universities were selected by cross-listing all of the colleges listed on two websites: www.christiancollegeguide.net and www.cccu.org, which is the webpage for the Council of Christian Colleges and Universities. There were a total of 59 college and universities profiled on Christian College Guide and a total of 106 colleges and universities in the United States listed as members of the Council for Christian Colleges and Universities: any schools not located in the United States were omitted. A total of 52 schools overlapped on the two lists. This list of 52 items was pared down to schools that offered both Master's and Doctoral programs. This left fourteen schools:

- 1) Anderson University
- 2) Azusa Pacific University
- 3) Bethel University
- 4) Biola University
- 5) Cedarville University
- 6) Cornerstone University
- 7) George Fox University
- 8) Olivet Nazarene University
- 9) Oral Roberts University
- 10) Seattle Pacific University
- 11) Trinity International University
- 12) Union University
- 13) Waynesburg University
- 14) Wheaton College

The website www.collegeboard.com was used to search for secular, public peer institutions. To do this, I searched for public universities that matched each Christian university as closely as possible. Every search was limited to public, four-year universities that offered at least a Master's program. After that, schools were chosen

based primarily on similar geographic location and similar enrollment numbers. When possible, factors such as the setting of the school (e.g. urban or rural), endowment, percentage of women and men enrolled, and percentage of white and non-whites students enrolled were taken into consideration. Over the course of the searches, four Christian universities were omitted when a satisfactory match with a peer institution could not be made. The four Christian universities omitted were:

- 1) Cornerstone University
- 2) Olivet Nazarene University
- 3) Trinity International University
- 4) Union University

Although none of the pairings were possible to align across all measures, each Christian university is similar along several dimensions with its paired secular peer institution so that the principal differences between each of the matches is that one is private and Christian and the other is public and secular. In addition, the twenty universities chosen also represent a variety of geographic locations, sizes, endowments, and missions. The ten public, secular universities chosen were:

- 1) Indiana University East (matched with Anderson University)
- 2) Sonoma State University (matched with Azusa Pacific University)
- 3) Bemidji State University (matched with Bethel University)
- 4) Humboldt State University (matched with Biola University)
- 5) Shawnee State University (matched with Cedarville University)
- 6) Eastern Oregon University (matched with George Fox University)
- 7) Southwestern Oklahoma State University (matched with Oral Roberts University)
- 8) The Evergreen State College (matched with Seattle Pacific University)
- 9) Mansfield University of Pennsylvania (matched with Waynesburg University)
- 10) University of Illinois at Springfield (matched with Wheaton College)

Comparisons between paired institutions in terms of location and enrollment are provided in Appendix B.

Title Selection

The titles selected came from one reference work, *Women's Studies: A Recommended Bibliography*, edited by Linda A. Krikos and Cindy Ingold and published in 2004. The book is divided into nineteen chapters, each focusing on a different type of resource (e.g., periodicals and reference works) or a different subject or subjects (e.g., education and pedagogy, sports, literature). Only non-reference monographs were counted. This means that only titles that were single-volume, non-reference books were included and that websites, periodicals, and any book deemed "reference" was omitted. The first and last chapters were omitted entirely: the first chapter was exclusively comprised of reference works and the last chapter was exclusively comprised of periodicals. The remaining monographs in each chapter were counted and the numbers added up to find the total number of monographs in the book: 1,499. 20% of the monographs (a total of 301 titles) were randomly selected. Instead of selecting titles randomly across the book as a whole, 20% of the titles in each relevant chapter were selected in a stratified manner so that the sample would be representative of the total number of monographs in the book and also the numbers of monographs in each chapter. For example, there were 79 monographs in chapter seven ("Politics and Political Theory"), and sixteen monographs were selected (or 20% of 79 titles).

In order to randomly select the monographs, a random number set was generated for each relevant chapter using the website Research Randomizer (www.randomizer.org). I entered the number range (for example, the range for chapter seven was 1-79) and the amount of numbers needed for each set (sixteen for chapter seven). The random number generator created a string of numbers that was then used to select titles from each chapter. For example, if the number set was 2, 12, 14, 15, 27, etc, I chose the 2nd, 12th, 14th, 15th,

27th, and so on monograph listed in that chapter. All of the titles selected were published between 1985 and 1999, as this was the scope of literature covered in *Women's Studies: A Recommended Bibliography*. For the complete list of titles selected, see Appendix A.

WorldCat Search Strategies

After selecting the twenty universities and compiling the list of randomly selected titles, I used WorldCat to search for all 301 titles in all twenty universities. To do this, I created a WorldCat account and “favorited” ten university libraries at a time (WorldCat limits the user to ten “favorite” libraries at a time) and then searched for each title. If a favorited school owned a copy of the title, the institution’s holdings record was filtered to the top of each list of search results. I created an Excel spreadsheet to keep track of which universities owned which books. If a university owned a more recent or updated version of a title, it was included in the counts on the spreadsheet; however, if a university owned more than one copy of a title, it was only counted once.

Results

Overall Holdings

On average, the secular public universities hold a higher percentage of the randomly selected women's studies monographs than the private Christian universities. Specifically, the Christian universities hold an average of 37.8 of the 301 titles; or, approximately 13% of the titles. The spread of holdings ranges from a school that holds only two titles to a school that holds 70 titles. The public secular universities hold an average of 96.1 of the 301 titles, or about 32% of the titles. Again, the spread of the holdings is wide, ranging from a school that holds 20 of the titles to a school that holds 190 of the titles.

Number of Titles Held in Each University

Table 1

Secular schools	# titles held (out of 301)	Christian schools	# titles held (out of 301)
Indiana University East	45	Anderson University	39
Sonoma State University	147	Azusa Pacific University	40
Bemidji State University	86	Bethel University	51
Humboldt State University	189	Biola University	39
Shawnee State University	45	Cedarville University	21
Eastern Oregon University	51	George Fox University	43
Southwestern Oklahoma State University	63	Oral Roberts University	21
The Evergreen State College	190	Seattle Pacific University	52
Mansfield University of Pennsylvania	20	Waynesburg University	2

University of Illinois at Springfield	125	Wheaton College	70
Average:	96.1	Average:	37.8

Holdings per Topic/Chapter

In addition to calculating the average number of total books collected for the selected Christian universities and secular universities, I calculated the average number of books collected per topic/chapter for each of the two groups of universities. Although the secular schools consistently collect more of the titles than the Christian schools, for one chapter—chapter 16, “Religion and Philosophy”—the Christian schools collect slightly more than the secular schools. Also, the chapter with the biggest difference of average number of books collected is chapter 2, “Feminist Theories and Women’s Movements”. For this chapter, the average secular school holds 8.9 of the 30 selected titles and the average Christian school holds 1.5 of the 30 titles for a difference of 7.4 titles between the two groups. The chapter with the smallest difference of average number of books collected is chapter 10, “Sports”. For this chapter, the average secular school holds 1 book out of 9 selected titles and the average Christian school holds 0.6 books out of 9. This means there is a difference of 0.4 books collected between the two groups for chapter 10.

Average Number of Holdings per Chapter in Universities

Table 2

Chapter and title	# titles selected in chapter	Average # books collected—Christian schools	Average # books collected—secular schools	Difference in average between secular and Christian
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				schools
Ch. 2: Feminist Theories and Women's Movements	30	1.5	8.9	7.4
Ch. 3: Anthropology, Cross-cultural Studies, and International Studies	19	1.3	5.8	4.5
Ch. 4: Business, Economics, and Labor	18	1.7	5.1	3.4
Ch. 5: Education and Pedagogy	15	1.7	4.5	2.8
Ch. 6: Law	9	0.9	3.8	2.9
Ch. 7: Politics and Political Theory	16	1.5	4.7	3.2
Ch. 8: Psychology	17	2.7	5	2.3
Ch. 9: Sociology, Social Lives, and Social Issues	23	3.2	7.7	4.5
Ch. 10: Sports	9	0.6	1.0	0.4
Ch. 11: Art, Architecture, Music, and Drama	18	1.7	4.7	3.0
Ch. 12: Autobiography, Biography, Diaries, Memoirs, and Letters	19	3.4	8.4	5.0
Ch. 13: Communications, Mass Media, and Language	15	1.4	5.1	3.7
Ch. 14: History	23	4.6	10.2	5.6
Ch. 15: Literature	25	3.3	9.3	6.0
Ch. 16: Religion and Philosophy	17	4.8	4.0	-0.8
Ch. 17: Medicine and Health	19	2.4	4.7	2.3
Ch. 18: Science, Technology, and Mathematics	9	1.0	3.2	2.2

Discussion

The results of this study show that, for the twenty universities evaluated, the secular, public universities consistently collect more women's studies monographs than the Christian, private schools. The reasons for this collection pattern are open to speculation. One possible factor contributing to the difference in collection patterns between the two groups of schools is library budget. Using the website for the National Center for Education Statistics (www.nces.ed.gov), I looked up the total annual library expenditures for all twenty universities as well as the total annual library expenditures per FTE student (see Table 3 and Appendix B). Although the secular, public schools collect nearly two times as many of the selected titles as the Christian, private schools, their average library expenditures are not significantly higher than the other group. In fact, their total library expenditures per FTE student tend to be less than the expenditures per student for the Christian schools. The average amount of total annual library expenditures for the Christian schools is \$1,804,709.30 while the average amount of total library expenditures for the secular schools is \$1,913,004.60 (leaving out Mansfield University of Pennsylvania, since no information is provided for this school). This means that on average the secular schools only spend \$108,295.30 more than the Christian schools on their libraries. Although this is a substantial amount of money, it does not fully explain the nearly two-thirds difference in the number of selected titles collected.

Further, the Christian schools spend an average of \$497.78 per FTE student on library expenditures, which is \$60.98 more than the \$436.80 that the average secular school spends annually per FTE student. Granted, the Christian schools tend to have

smaller enrollments (and thus, more money per student) than the public schools; however, on average, the public schools only have 391 more students enrolled. The point here is that the numbers between the two groups are close enough that they cannot fully explain the gap in collecting patterns of women's studies monographs.

Budget may be a contributing factor, but it is likely not *the* contributing factor.

Total Library Expenditures and Expenditures per FTE Student in Universities

Table 3

School	Expenditures Per FTE Student	Total Library Expenditures	Enrollment	# Titles Collected
Anderson University	\$701.78	\$1,825,330	2,700	39
Azusa Pacific University	\$343.64	\$2,949,821	8,539	40
Bethel University	\$368.01	\$1,486,394	6,200	51
Biola University	\$513.32	\$2,514,763	5,948	39
Cedarville University	\$559.85	\$1,780,876	3,000	21
George Fox University	\$501.09	\$1,447,646	3,368	43
Oral Roberts University	\$424.78	\$1,279,018	3,140	21
Seattle Pacific University	\$546.93	\$1,954,717	4,000	52
Waynesburg University	\$228.38	\$468,410	2,500	2
Wheaton College	\$790.05	\$2,340,118	2,900	70
Average of Christian Universities:	\$497.78	\$1,804,709.30	4,230	37.8
Indiana University East	\$283.73	\$463,621	2,450	45
Sonoma State University	\$319.90	\$2,610,671	~8,700	147

Bemidji State University	\$239.67	\$1,252,735	5,000	86
Humboldt State University	\$398.62	\$3,068,578	7,800	189
Shawnee State University	\$482.30	\$1,448,358	~4,000	45
Eastern Oregon University	\$453.19	\$1,109,408	3,957	51
Southwestern Oklahoma State University	\$278.86	\$1,350,248	~4,700	63
Evergreen State College	\$769.48	\$3,388,022	4,800	190
Mansfield University of Pennsylvania	No information provided	No information provided	3,500	20
University of Illinois at Springfield	\$705.42	\$2,525,400	4,900	125
Average of Secular Universities:	\$436.80	\$1,913, 004.60	4,621	96.1

Another possible contributing factor is the curriculum of the universities.

Traditionally, academic libraries serve to support the university's curriculum and programs of study. If a school does not have a women's studies or gender studies program, the library may not offer as much support in that field of study compared to other fields of study. Of the ten Christian schools, only four have an academic major or minor relating specifically to women and gender. Cedarville University has a women's ministry minor, Seattle Pacific University and Waynesburg University both offer a women's studies minor, and Wheaton College offers a gender studies certificate. What I found most interesting was the fact that Waynesburg University, the school that owns only two of the 301 selected women's studies titles, offers a minor in women's studies.

As for the secular universities, the results are reversed. Nearly all the schools offer women's and/or gender studies major or minor. The only secular schools that do not offer a degree in women's studies are Southwestern Oklahoma State University and Mansfield University of Pennsylvania (see Appendix C for the complete list of women's studies programs offered at each school). These results suggest that curriculum may play a role in the collection patterns of the libraries of the universities evaluated. The schools whose libraries collect substantially more of the women's studies titles also, more often than not, support women's studies majors or minors. One thing to keep in mind, however, is that the titles on the list of 301 selected titles range widely, comprising women in literature, women in politics, and women in religion among other topics. A school does not need to have a women's studies program to conceivably find many of the titles on the list useful for many other classes and majors.

A final factor that may play a role in the collecting patterns of the two groups of schools is, of course, religious doctrine. This factor is difficult to observe directly since none of the schools explicitly state that they are "for" or "against" women's studies materials. The list of selected titles offers some insight but not enough to draw a solid conclusion as to whether or not a school's religious affiliation plays a role in its collecting patterns. For example, while certain potentially controversial titles on the list, such as *Cross-Purposes: Lesbians, Feminists, and the Limits of Alliance*; *Foundations for a Feminist Restructuring of the Academic Disciplines*; *"Bad Girls"/"Good Girls": Women, Sex, and Power in the Nineties*; and *To Believe in Women: What Lesbians Have Done for America—A History* are collected by none of the Christian universities and anywhere from three to five of the secular universities, it is

hard to tell whether this is because of the titles' subject matter or other reasons. In fact, the three titles with the largest difference in number of religious schools collecting them and number of secular schools collecting them are relatively innocuous compared to many other titles on the list. These titles are: *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, collected by all ten of the secular schools and three of the Christian schools; *Women Watching Television: Gender, Class, and Generation in the American Television Experience*, collected by eight of the secular schools and one of the Christian schools; and *Sexual Science: The Victorian Construction of Womanhood*, collected by nine of the secular schools and two of the religious schools.

In addition, it is difficult to tell exactly how “controversial” or innocuous these books are without finding either (1) a standard for “objective” review for these items or (2) direct reports from collection development librarians and selectors at these institutions about their selection processes. And further still, there is insufficient evidence to suggest that feminist, lesbian, and progressive titles would be *unwelcome* in a Christian university library. Given the range of competing explanations for the differences in selecting patterns across religiously-affiliated and secular institutions, the factor of religious doctrine may play a primary role in collecting patterns of women's studies monographs; however, it is impossible to tell how much of an impact it has without conducting additional research.

Conclusion and Suggestions for Further Research

In this study it was found that, on average, the secular, public universities collect a greater proportion of the 301 randomly sampled women's studies monographs than the Christian, private universities. This is true for both the sample as a whole and also when the sample is broken down into titles per topic/chapter. In only one case—for the titles selected for chapter 16, "Religion and Philosophy"—did the Christian universities collect, on average, a greater proportion of the titles than the secular universities.

The Christian universities were selected first and then matched up to a secular peer institution using factors such as geographic location, student enrollment, and similar endowment to match similar schools. Ideally, the only difference between the Christian schools and the secular schools is that the first group is comprised of private, religiously-affiliated universities and the latter group comprised of public, non-religiously-affiliated schools; however, several factors beyond religious affiliation may have an effect on the collecting patterns of the universities. One of these factors is library budget. Certain schools with larger library budgets collect more titles than schools with smaller library budgets. However, in many cases, schools with larger library budgets actually collect fewer titles than schools with smaller library budgets. Overall, the difference in average budget is minimal and cannot account for the fact that the Christian universities collect nearly two-thirds less of the titles than the secular universities.

Another potential factor is curriculum. Only four out of the ten Christian schools offer a minor or a certificate in women's studies, gender studies, or women's ministry. Eight out of the ten secular schools offer women's and gender studies majors

or minors. Since academic libraries serve to support their school's curriculum, it makes sense that the group of schools that offers more women's studies programs would be the same group to collect more women's studies monographs.

The final potential factor is the religious affiliation of the schools. However, only conjectures can be made about how much, if at all, a school's religious background or affiliation affects its collection of women's studies monographs. While certain titles on the list may be deemed "controversial" by Christian university administrators, it is impossible to prove or give further consideration to this without more research.

Future studies may attempt to conduct ethnographic research by contacting librarians and administrators at chosen universities and asking what factors go into selecting books for their libraries and if certain books or topics are not considered because of their subject matter. Another alternative would be to use a smaller sample of titles and to categorize these titles by their subject matter and tone. Perhaps more in depth analysis of titles' contents would reveal patterns not seen in this study. Yet another alternative would be to use a different or larger sample of books. While this study uses 20% of the monographs listed in *Women's Studies: A Recommended Bibliography*, an alternative study could use a higher percentage or even all the monographs listed in this book. Or, a study could incorporate monographs on topics other than women's studies. Divisive issues such as abortion and same-sex marriage have been used in similar studies in the past, and there is a wide range of other topics that might be interesting to look into.

There are apparent differences in the collecting patterns of women's studies monographs between the two groups of universities. Religious affiliation may play a

primary role in these differences, although budgetary concerns, curriculum support, and other factors which are impossible to extract from the data collected for this study might have some influence.

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Appendix A

List of Randomly Sampled Women's Studies Monographs

Title	Author/Editor(s)	Publication Date
<i>Differences that Matter: Feminist Theory and Postmodernism</i>	Sara Ahmed	1998
<i>Bodies that Matter: On the Discursive Limits of "Sex"</i>	Judith P. Butler	1993
<i>Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment</i>	Patricia Hill Collins	1990
<i>Feminism beside Itself</i>	Diane Elam and Robyn Wiegman	1995
<i>Theory on Gender/Feminism on Theory</i>	Paula England	1993
<i>Thinking Fragments: Psychoanalysis, Feminism, and Postmodernism in the Contemporary West</i>	Jane Flax	1990
<i>Essentially Speaking: Feminism, Nature, and Difference</i>	Diana Fuss	1989
<i>Cross-Purposes: Lesbians, Feminists, and the Limits of Alliance</i>	Dana Heller	1997
<i>Talking Back: Thinking Feminist, Thinking Black</i>	bell hooks	1989
<i>The Second Signs Reader: Feminist Scholarship</i>	Ruth-Ellen B. Joeres and Barbara Laslett	1996
<i>The Lonely Mirror: Italian Perspectives on Feminist Theory</i>	Sandra Kemp and Paola Bono	1993
<i>British Feminist Thought: A Reader</i>	Terry Lovell	1990
<i>Call Me Lesbian: Lesbian Lives, Lesbian Theory</i>	Julia Penelope	1992
<i>Inessential Woman: Problems of Exclusion in Feminist Thought</i>	Elizabeth V. Spelman	1988
<i>Woman Questions: Essays for a Materialist Feminism</i>	Lise Vogel	1995
<i>Coming to Terms: Feminism, Theory, Politics</i>	Elizabeth Weeds	1989
<i>The Straight Mind and Other Essays</i>	Monique Wittig	1992

<i>Feminine Sentences: Essays on Women and Culture</i>	Janet Wolff	1990
<i>Look at the World Through Women's Eyes: Plenary Speeches from the NGO Forum on Women, Beijing, 1995</i>	Eva Friedlander	1995
<i>Feminism and Social Change: Bridging Theory and Practice</i>	Heidi Gottfried	1996
<i>Meagre Harvest: The Australian Women's Movement, 1950s-1990s</i>	Gisela T. Kaplan	1996
<i>Who's Afraid of Feminism? Seeing Through the Backlash</i>	Ann Oakley and Juliet Mitchell	1997
<i>Amazon to Zami: Towards a Global Lesbian Feminism</i>	Monika Reinfelder	1996
<i>Worlds of Women: The Making of an International Women's Movement</i>	Leila J. Rupp	1997
<i>Feminism and the Women's Movement: Dynamics of Change in Social Movement Ideology and Activism</i>	Barbara Ryan	1992
<i>To Be Real: Telling the Truth and Changing the Face of Feminism</i>	Rebecca Walker	1995
<i>Changing the Wor(l)d: Discourse, Politics, and the Feminist Movement</i>	Stacey Young	1997
<i>What Is Feminism? An Introduction to Feminist Theory</i>	Chris Beasley	1999
<i>Émigré Feminism: Transnational Perspectives</i>	Alena Heitlinger	1999
<i>Spaces of Their Own: Women's Public Sphere in Transnational China</i>	Mayfair Mei-hui Yang	1999
<i>Women and Empowerment: Illustrations from the Third World</i>	Haleh Afshar	1998
<i>Shelter, Women, and Development: First and Third World Perspectives</i>	Hemalata Dandekar	1993
<i>Gender at the Crossroads of Knowledge: Feminist Anthropology in the Postmodern Era</i>	Micaela Di Leonardo	1991
<i>Reweaving the World: The Emergence of Ecofeminism</i>	Irene Diamond and Gloria Feman Orenstein	1990

<i>Cutting the Rose: Female Genital Mutilation: The Practice and Its Prevention</i>	Efua Dorkenoo	1994
<i>Reconstructing Gender in the Middle East: Tradition, Identity, and Power</i>	Fatma Muge Gocek and Shiva Balaghi	1994
<i>Situating Fertility: Anthropology and Demographic Inquiry</i>	Susan Greenhalgh	1995
<i>Japanese Women: Traditional Image and Changing Reality</i>	Sumiko Iwao	1993
<i>Siva and Her Sisters: Gender, Caste, and Class in Rural India</i>	Karin Kapadia	1995
<i>Gender and Anthropology: Critical Reviews for Research and Teaching</i>	Sandra Morgan	1989
<i>Own or Other Culture</i>	Judith Okely	1996
<i>Real and Imagined Women: Gender, Culture, and Postcolonialism</i>	Rajeswari Sunder Rajan	1993
<i>The Nawal El Saadawi Reader</i>	Nawal Saadawi	1997
<i>Fictions of Feminist Ethnography</i>	Kamala Visweswara	1994
<i>Excavating Women: A History of Women in European Archaeology</i>	Margarita Diaz-Andreu and Marie Louis Stig Sorensen	1998
<i>Gender and Archaeology</i>	Rita P. Wright	1996
<i>Writing Women and Space: Colonial and Postcolonial Geographies</i>	Alison Blunt and Gillian Rose	1994
<i>The Most Beautiful Girl in the World: Beauty Pageants and National Identity</i>	Sarah Banet-Weiser	1999
<i>Sex, Sexuality, and the Anthropologist</i>	Fran Markowitz and Michael Ashkenazi	1999
<i>Women in Micro- and Small-Scale Enterprise Development</i>	Louise Dignard and Jose Havet	1995
<i>Beyond Economic Man: Feminist Theory and Economics</i>	Marianne A. Ferber and Julie A. Nelson	1993
<i>The Gendered Worlds of Latin American Women Workers: From Household and Factory to the Union Hall and Ballot Box</i>	John D. French and Daniel James	1997

<i>Womanpower: The Arab Debate on Women at Work</i>	Nadia Hijab	1988
<i>The Politics of Parenthood: Child Care, Women's Rights, and the Myth of the Good Mother</i>	Mary Frances Berry	1993
<i>Librarianship: The Erosion of a Woman's Profession</i>	Roma M. Harris	1992
<i>Preserving the Family Farm: Women, Community, and the Foundations of Agribusiness in the Midwest, 1900-1940</i>	Mary C. Neth	1995
<i>Factory Girls: Women in the Thread Mills of Meiji, Japan</i>	Patricia E. Tsurumi	1990
<i>A Mouthful of Rivets: Women at Work in World War II</i>	Nancy Baker Wise and Christy Wise	1994
<i>Between Feminism and Labor: The Significance of Comparable Worth Movement</i>	Linda M. Blum	1991
<i>Gender Inequality at Work</i>	Jerry A. Jacobs	1995
<i>Job Queues, Gender Queues: Explaining Women's Inroads into Male Occupations</i>	Barbara F. Reskin and Patricia A. Roos	1990
<i>Sexual Orientation in the Workplace: Gay Men, Lesbians, Bisexuals, and Heterosexuals Working Together</i>	Amy J. Zuckerman and George F. Simons	1996
<i>Poor Women's Lives: Gender, Work, and Poverty in Late-Victorian London</i>	Andrew August	1999
<i>Ladies of Labor, Girls of Adventure: Working Women, Popular Culture, and Labor Politics at the Turn of the Twentieth Century</i>	Nan Enstad	1999
<i>Women, Work, and Inequality: The Challenge of Equal Pay in a Deregulated Labour Market</i>	Jeanne Gregory, Rosemary Sales, and Ariane Hegewisch	1999
<i>Feminist Economics: Interrogating the Masculinity of Rational Economic Man</i>	Gillian J. Hewitson	1999
<i>Kimono in the Boardroom: The Invisible Evolution of Japanese Women Managers</i>	Jean R. Renshaw	1999

<i>Transforming the Curriculum: Ethnic Studies and Women's Studies</i>	Johnnella Butler and John C. Walter	1991
<i>Getting Smart: Feminist Research and Pedagogy with/in the Postmodern</i>	Patricia Ann Lather	1991
<i>Without a Word: Teaching beyond Women's Silence</i>	Magda Gere Lewis	1993
<i>Foundations for a Feminist Restructuring of the Academic Disciplines</i>	Michele Paludi and Gertrude A. Steuenagel	1990
<i>Unsettling Relations: The University as a Site for Feminist Struggles</i>	Himmani Bannerji, Linda Carty, Kari Dehli, Susan Held, and Kate McKenna	1992
<i>Gender and Higher Education in the Progressive Era</i>	Lynn D. Gordon	1990
<i>Spirit, Space, and Survival: African American Women in (White) Academe</i>	Joy James and Ruth Farmer	1993
<i>The Morning After: Sex, Fear, and Feminism on Campus</i>	Katie Roiphe	1993
<i>The Chilly Classroom Climate: A Guide to Improve the Education of Women</i>	Bernice Resnick Sandler, Lisa A. Silverberg, and Roberta M. Hall	1996
<i>Working-Class Women in the Academy: Laborers in the Knowledge Factory</i>	Michelle M. Tokarczyk and Elizabeth A. Fay	1993
<i>Gender, Equity, and Schooling: Policy and Practice</i>	Barbara J. Bank and Peter M. Hall	1997
<i>Voices of Hope: Adolescent Girls at Single Sex and Coeducational Schools</i>	Carole Shmurak	1998
<i>Feminism and Social Justice in Education: International Perspectives</i>	Madeleine Arnot and Kathleen Weiler	1993
<i>Mary McLeod Bethune: Building a Better World: Essays and Selected Documents</i>	Mary McLeod Bethune, Audrey Thomas McCluskey, and Elaine M. Smith	1999
<i>Pedagogies of Resistance: Women Educator Activists, 1880-1960</i>	Margaret Crocco, Petra Munro, and Kathleen Weiler	1999
<i>At Women's Expense: State Power and the Politics of Fetal Rights</i>	Cynthia R. Daniels	1993
<i>Freedom to Differ: The Shaping of the Gay and Lesbian Struggle for</i>	Diane Helene Miller	1998

<i>Civil Rights</i>		
<i>Justice, Gender, and the Family</i>	Susan Moller Okin	1989
<i>Affirmative Action and Justice: A Philosophical and Constitutional Inquiry</i>	Michel Rosenfeld	1991
<i>Uncertain Unions: Marriage in England, 1660-1753</i>	Lawrence Stone	1992
<i>Feminism and Islam: Legal and Literary Perspectives</i>	Mai Yamani	1996
<i>Gaylaw: Challenging the Apartheid of the Closet</i>	William N. Eskridge	1999
<i>The Constitutional Underclass: Gays, Lesbians, and the Failure of Class-Based Equal Protection</i>	Evan Gerstmann	1999
<i>Islam and Equality: Debating the Future of Women's and Minority Rights in the Middle East and North Africa</i>	Lawyers Committee for Human Rights	1999
<i>Real Politics: At the Center of Everyday Life</i>	Jean Bethke Elshtain	1997
<i>Intersecting Voices: Dilemmas of Gender, Political Philosophy, and Policy</i>	Iris M. Young	1997
<i>Demanding Accountability: The Global Campaign and Tribunal for Women's Human Rights</i>	Charlotte Bunch and Niamh Reilly	1994
<i>Rocking the Ship of State: Toward a Feminist Peace Politics</i>	Adrienne Harris and Ynestra King	1989
<i>Gender and Nation</i>	Nira Yuval-Davis	1997
<i>Women and Democracy: Latin American and Central and Eastern Europe</i>	Jane S. Jaquette and Sharon L. Wolchik	1998
<i>Appropriating Gender: Women's Agency: The State and Politicized Religion in South Asia</i>	Patricia Jeffrey and Amrita Basu	1998
<i>Gender and the Israeli-Palestinian Conflict: The Politics of Women's Resistance</i>	Simona Sharoni	1995
<i>Women of the European Union: The Politics of Work and Daily Life</i>	Maria Dolors Garcia-Ramon and Janice Monk	1996
<i>Women Divided: Gender, Religion, and Politics in Northern Ireland</i>	Rosemary Sales	1997

<i>Women and Political Participation: Cultural Change in the Political Arena</i>	Margaret M. Conway, Gertrude A. Steuernagel, and David W. Ahern	1997
<i>Changing History: Women, Power, and Politics</i>	Geraldine Ferraro	1993
<i>Running as a Woman: Gender and Power in American Politics</i>	Linda Witt, Karen M. Paget, and Glenna Matthews	1993
<i>Bitter Fruit: African American Women in World War II</i>	Maureen Honey	1999
<i>Resistance: Testimonies of Cuban and Chilean Women</i>	Judy Maloof	1998
<i>Stepping up to Power: The Political Journey of American Women</i>	Harriet Woods	1999
<i>Of Mice and Women: Aspects of Female Aggression</i>	Kaj Bjorkqvist and Pirkko Niemela	1993
<i>Women and the Ownership of PMS: The Structuring of a Psychiatric Disorder</i>	Anne Figert	1996
<i>Toward a New Psychology of Gender: A Reader</i>	Mary M. Gergen and Sara N. Davis	1997
<i>Models of Achievement: Reflections of Eminent Women in Psychology</i>	Agnes N. O'Connell and Nancy F. Russo	1988
<i>Friendships between Women: A Critical Review</i>	Pat O'Conner	1992
<i>Eve's Daughters: The Forbidden Heroism of Women</i>	Miriam F. Polster	1992
<i>The Psychology of Women's Health: Progress and Challenges in Research and Application</i>	Annette L. Stanton and Sheryle J. Gallant	1995
<i>Women Growing Older: Psychological Perspectives</i>	Barbara F. Turner and Lillian E. Troll	1994
<i>Lesbian Friendships: For Ourselves and Each Other</i>	Jacqueline S. Weinstock and Ester D. Rothblum	1996
<i>Heterosexuality: A Feminism and Psychology Reader</i>	Sue Wilkinson and Celia Kitzinger	1993
<i>Women's Bodies: Discipline and Transgression</i>	Jane Arthurs and Jean Grimshaw	1999
<i>Women Crossing Boundaries: A Psychology of Immigration and Transformations of Sexuality</i>	Olivia M. Espin	1999
<i>Readings in the Psychology of Women: Dimensions of the Female Experience</i>	Carie Forden, Anne E. Hunter, and Beverly Birns	1999

<i>Women and Aging: Transcending the Myths</i>	Linda Gannon	1999
<i>New Versions of Victims: Feminists Struggle with the Concept</i>	Sharon Lamb	1999
<i>The Sexual Century</i>	Ethel S. Person	1999
<i>The Gendered Atom: Reflections on the Sexual Psychology of Science</i>	Theodore Roszak	1999
<i>Race, Class, and Gender: An Anthology</i>	Margaret L. Andersen and Patricia Hill Collins	1998
<i>Rocking the Cradle of Sexual Politics: What Happened When Women Said Incest</i>	Louise Armstrong	1994
<i>Chicana Voices: Intersections of Class, Race, and Gender</i>	Teresa Cordova, Norma Cantu, Gilberto Cardenas, and Juan Garcia	1993
<i>Women, Culture, and Politics</i>	Angela Davis	1989
<i>African American Single Mothers: Understanding Their Lives and Families</i>	Bette J. Dickerson	1995
<i>White Women, Race Matters: The Social Construction of Whiteness</i>	Ruth Frankenberg	1993
<i>Individual Voices, Collective Visions: Fifty Years of Women in Sociology</i>	Ann Goetting and Sarah Fenstermaker	1995
<i>Feminism and Disability</i>	Barbara Hillyer	1993
<i>Outlaw Culture: Resisting Representations</i>	bell hooks	1994
<i>Circles and Settings: Role Changes of American Women</i>	Helena Znaniecka Lopata	1994
<i>"Bad Girls"/ "Good Girls": Women, Sex, and Power in the Nineties</i>	Nan Bauer Maglin and Donna Perry	1996
<i>The Other within Us: Feminist Explorations of Women and Aging</i>	Marilyn Pearsall	1997
<i>Out of the Class Closet: Lesbians Speak</i>	Julia Penelope	1994
<i>Feminist Dilemmas in Qualitative Research: Public Knowledge and Private Lives</i>	Jane Ribbens and Rosalind Edwards	1998
<i>Wrath of Angels: The American Abortion War</i>	James Risen and Judy L. Thomas	1998

<i>Bisexuality and the Challenge to Lesbian Politics: Sex, Loyalty, and Revolution</i>	Paula C. Rust	1995
<i>Dragon Ladies: Asian American Feminists Breathe Fire</i>	Sonia Shah	1997
<i>Protecting Soldiers and Mothers: The Political Origins of Social Policy in the United States</i>	Theda Skocpol	1992
<i>Women and Violence: Realities and Responses Worldwide</i>	Miranda Davies	1994
<i>International Feminist Perspectives in Criminology: Engendering a Discipline</i>	Nicole Hahn Rafter and Frances Heidensohn	1995
<i>The Farm: Life inside a Women's Prison</i>	Andi Rierden	1997
<i>Tailspin: Women at War in the Wake of Tailhook</i>	Jean Zimmerman	1995
<i>At the Breast: Ideologies of Breastfeeding and Motherhood in the Contemporary United States</i>	Linda M. Blum	1999
<i>Women of Steel: Female Bodybuilders and the Struggle for Self-Definition</i>	Marie R. Lowe	1998
<i>Mountaineering Women: Stories by Early Climbers</i>	David Mazel	1994
<i>Playing the Game: Sport and the Physical Emancipation of English Women</i>	Kathleen E. McCrone	1988
<i>Embracing Victory: How Women Can Compete Joyously, Compassionately, and Successfully in the Workplace and on the Playing Field</i>	Mariah B. Nelson	1998
<i>A Woman's Touch: What Today's Women Can Teach Us about Sport and Life</i>	David Canning Epperson	1999
<i>Honoring the Legacy: Fifty Years of the International Association of Physical Education and Sport for Girls and Women</i>	Ann M. Hall and Gertrude Pfister	1999
<i>Mother's Taxi: Sport and Women's Labor</i>	Shona M. Thompson	1999
<i>Crashing the Net: The U.S. Women's Olympic Ice Hockey Team and the Road to Gold</i>	Mary Turco	1999

<i>Sport and Gender in Canada</i>	Philip White and Kevin Young	1999
<i>Seeing Ourselves: Women's Self-Portraits</i>	Frances Borzello	1998
<i>The Expanding Discourse: Feminism and Art History</i>	Norma Broude and Mary D. Garrard	1992
<i>Painting Women: Victorian Women Artists</i>	Deborah Cherry	1993
<i>Women Artists: Multi-cultural Visions</i>	Betty LaDuke	1992
<i>Viewfinders: Black Women Photographers</i>	Jeanne Moutoussamy-Ashe	1986
<i>Expressions and Evocations: Contemporary Women Artists of India</i>	Gayatri Sinha	1996
<i>Voicing Today's Visions: Writings by Contemporary Women Artists</i>	Mara R. Witzling	1995
<i>Inside the Visible: An Elliptical Traverse of 20th Century Art in, of, and from the Feminine</i>	M. Catherine de Zegher	1996
<i>Finding Her Voice: The Saga of Women in Country Music</i>	Mary A. Bufwack	1993
<i>Out from Under: Texts by Women Performance Artists</i>	Lenora Champagne	1990
<i>Dancing Female: Lives and Issues of Women in Contemporary Dance</i>	Sharon E. Friedler and Susan B. Glazer	1997
<i>Madame Jazz: Contemporary Women Instrumentalists</i>	Leslie Gourse	1996
<i>She Bop: The Definitive History of Women in Rock, Pop, and Soul</i>	Lucy O'Brien	1996
<i>Backstage Pass: Interviews with Women in Music</i>	Laura Post	1997
<i>Ladies First: Women in Music Videos</i>	Robin Roberts	1996
<i>Audible Traces: Gender, Identity, and Music</i>	Elaine Barkin and Lydia Hamessley	1999
<i>Women Artists</i>	Margaret Barlow	1999
<i>Contemporary Women Artists</i>	Laurie Collier Hillstrom and Kevin Hillstrom	1999
<i>All God's Children Need Traveling Shoes</i>	Maya Angelou	1996
<i>Daisy Bates in the Desert</i>	Julia Blackburn	1994
<i>Sarah Orne Jewett: Her World and Her Work</i>	Paula Blanchard	1994

<i>Woman of Valor: Margaret Sanger and the Birth Control Movement in America</i>	Ellen Chesler	1992
<i>Crusader for Freedom: A Life of Lydia Maria Child</i>	Deborah Pickman Clifford	1992
<i>The Road from Coorain</i>	Jill Conway	1990
<i>Bachelor Bess: The Homesteading Letters of Elizabeth Corey, 1909-1919</i>	Elizabeth Corey	1990
<i>Having Our Say: The Delany Sisters' First 100 Years</i>	Sarah Louise Delany and A. Elizabeth Delany with Amy Hill Hearth	1993
<i>A Woman Alone: Autobiographical Writings</i>	Bessie Head	1990
<i>Lucy Stone: Speaking Out for Equality</i>	Andrea Moore Kerr	1992
<i>To Herland and Beyond: The Life and Work of Charlotte Perkins Gilman</i>	Ann J. Lane	1990
<i>Quiet Odyssey: A Pioneer Korean Woman in America</i>	Mary Paik Lee	1990
<i>Mary Cassatt: A Life</i>	Nancy Mowll Matthews	1994
<i>May Sarton: A Biography</i>	Margot Peters	1997
<i>S/he</i>	Minnie Bruce Pratt	1995
<i>Carrie Chapman Catt: A Public Life</i>	Jacqueline Van Voris	1987
<i>Sylvia Pankhurst: Sexual Politics and Political Activism</i>	Barbara Winslow	1996
<i>A Daughter of Isis: The Autobiography of Nawal El Saadawi</i>	Nawal Saadawi	1999
<i>Secrets of the Flesh: A Life of Colette</i>	Judith Thurman	1999
<i>Multiple Voices in Feminist Film Criticism</i>	Diane Carson, Linda Dittmar, and Janice R. Welsch	1994
<i>The Dread of Difference: Gender and the Horror Film</i>	Barry Keith Grant	1996
<i>Re-viewing Reception: Television, Gender, and Postmodern Culture</i>	Lynn Joyrich	1996
<i>The Woman at the Keyhole: Feminism and Women's Cinema</i>	Judith Mayne	1990

<i>Women Watching Television: Gender, Class, and Generation in the American Television Experience</i>	Andrea L. Press	1991
<i>Not Just Race, Not Just Gender: Black Feminist Readings</i>	Valerie Smith	1998
<i>She Said What? Interviews with Women Newspaper Columnists</i>	Maria Braden	1993
<i>Feminine Frequencies: Gender, German Radio, and the Public Sphere, 1923-1945</i>	Kate Lacey	1996
<i>Women, Media, and Politics</i>	Pippa Norris	1997
<i>Our Sister Editors: Sarah J. Hale and the Tradition of Nineteenth-Century American Women Editors</i>	Patricia Okker	1995
<i>Waiting for Prime time: The Women of Television News</i>	Marlene Sanders and Marcia Rock	1988
<i>Inside Ms.: 25 Years of the Magazine and the Feminist Movement</i>	Mary Thom	1997
<i>Reinventing Identities: The Gendered Self in Discourse</i>	Mary Bucholtz, A.C. Liang, and Laurel A. Sutton	1999
<i>Feminist Perspectives on Language</i>	Margaret Gibbon	1999
<i>Gendered Lives: Communication, Gender, and Culture</i>	Julia T. Wood	1999
<i>The Creation of Patriarchy</i>	Gerda Lerner	1986
<i>Spiritual Marriage: Sexual Abstinence in Medieval Wedlock</i>	Dyan Elliott	1993
<i>Women in Middle Eastern History: Shifting Boundaries in Sex and Gender</i>	Nikki R. Keddie and Beth Baron	1991
<i>The Inner Quarters: Marriage and the Lives of Chinese Women in the Sung Period</i>	Patricia Buckley Ebrey	1993
<i>Feminism and Motherhood in Germany, 1800-1914</i>	Ann Taylor Allen	1991
<i>Burdens of History: British Feminists, Indian Women, and Imperial Culture, 1865-1915</i>	Antoinette M. Burton	1994
<i>Thinking with Demons: The Idea of Witchcraft in Early Modern Europe</i>	Stuart Clark	1997

<i>How Fascism Ruled Women: Italy, 1922-1945</i>	Victoria De Grazia	1992
<i>A History of Women in the West</i>	Georges Duby and Michelle Perrot	1992-1994
<i>Between the Fields and the City: Women, Work, and Family in Russia, 1861-1914</i>	Barbara Alpern Engel	1994
<i>Memories of Resistance: Women's Voices from the Spanish Civil War</i>	Shirley Mangini-Gonzalez	1995
<i>Love and Toil: Motherhood in Outcast London</i>	Ellen Ross	1993
<i>Southern Women: Histories and Identities</i>	Virginia Bernhard, Betty Brandon, Elizabeth Fox-Genovese, and Theda Perdue	1992
<i>Women of the Klan: Racism and Gender in the 1920s</i>	Kathleen M. Blee	1992
<i>Countering Colonization: Native American Women and Great Lakes Missions, 1630-1900</i>	Carol Devens	1992
<i>Within the Plantation Household: Black and White Women of the Old South</i>	Elizabeth Fox-Genovese	1988
<i>More Than Chattel: Black Women and Slavery in the Americas</i>	David Barry Gaspar and Darlene Clark Hine	1996
<i>Woman Suffrage and the New Democracy</i>	Sara Hunter Graham	1996
<i>Gender Conflicts: New Essays in Women's History</i>	Franca Iacovetta and Mariana Valverde	1992
<i>Founding Mothers and Fathers: Gendered Power and the Forming of American Society</i>	Mary Beth Norton	1996
<i>African-American Women in the Struggle for the Vote, 1850-1920</i>	Rosalyn Terborg-Penn	1998
<i>To Believe in Women: What Lesbians Have Done for America—A History</i>	Lillian Faderman	1999
<i>The Face of Our Past: Images of Black Women from Colonial America to the Present</i>	Kathleen Thompson and Hilary MacAustin	1999
<i>Rich and Strange: Gender, History, Modernism</i>	Marianne DeKoven	1991
<i>Inscribing the Daily: Critical Essays on Women's Diaries</i>	Susan L. Bunkers and Cynthia A. Huff	1996
<i>American Women's Autobiography: Fea(s)ts of</i>	Margo Culley	1992

<i>Memory</i>		
<i>Getting Personal: Feminist Occasions and Other Autobiographical Acts</i>	Nancy K. Miller	1991
<i>Contemporary French Fiction by Women: Feminist Perspectives</i>	Margaret Atack and Phil Powrie	1991
<i>Tender Geographies: Women and the Origins of the Novel in France</i>	Joan DeJean	1991
<i>Writing Women's Literary History</i>	Margaret J.M. Ezell	1996
<i>Renaissance Feminism: Literary Texts and Political Models</i>	Constance Jordan	1990
<i>Re-visioning Romanticism: British Women Writers, 1776-1837</i>	Carol Shiner Wilson and Joel Hafner	1994
<i>Writing Mothers, Writing Daughters: Tracing the Maternal in Stories by American Jewish Women</i>	Janet Handler Burstein	1996
<i>Doing Literary Business: American Women Writers in the Nineteenth Century</i>	Susan Coultrap-McQuin	1990
<i>Black Women Novelists and the Nationalist Aesthetic</i>	Madhu Dubey	1994
<i>Moorings and Metaphors: Figures of Culture and Gender in Black Women's Literature</i>	Karla F.C. Holloway	1992
<i>Women of the Harlem Renaissance</i>	Cheryl Wall	1995
<i>Mammies No More: The Changing Image of Black Women on Stage and Screen</i>	Lisa M. Anderson	1997
<i>Feminine Focus: The New Women Playwrights</i>	Enoch Brater	1989
<i>Actresses as Working Women: Their Social Identity in Victorian Culture</i>	Tracy C. Davis	1991
<i>Unmaking Mimesis: Essays on Feminism and Theater</i>	Elin Diamond	1997
<i>Upstaging Big Daddy: Directing Theater As If Gender and Race Matter</i>	Ellen Donkin and Susan Clement	1993
<i>Acting Out: Feminist Performances</i>	Lynda Hart and Peggy Phelan	1993
<i>A Stage of Their Own: Feminist Playwrights in the Suffrage Era</i>	Shelia Stowell	1992

<i>Traditions of Victorian Women's Autobiography: The Poetics and Politics of Life Writing</i>	Linda H. Peterson	1999
<i>Russian Women Writers</i>	Christian D. Tomei	1999
<i>Jane Austen and the Fiction of Her Time</i>	Mary Waldron	1999
<i>Race, Sex, and Gender in Contemporary Women's Theatre</i>	Mary F. Brewer	1999
<i>Wise Women: Over Two Thousand Years of Spiritual Writing by Women</i>	Susan Neunzig Cahill	1996
<i>The Laughter of Aphrodite: Reflections on a Journey to the Goddess</i>	Carol P. Christ	1987
<i>Feminist Theological Ethics: A Reader</i>	Lois K. Daly	1994
<i>Touching Our Strength: The Erotic as Power and the Love of God</i>	Carter Heywood	1989
<i>Mujerista Theology: A Theology for the Twenty-First Century</i>	Ada Maria Isasi-Diaz	1996
<i>The Feminist Companion to Theology</i>	Carolyn Larrington	1992
<i>Searching the Scriptures</i>	Elisabeth Schussler Fiorenza	1993
<i>Reclaiming the Spirit: Gay Men and Lesbians Come to Terms with Religion</i>	David Shallenberger	1998
<i>In a Blaze of Glory: Womanist Spirituality as Social Witness</i>	Emilie M. Townes	1995
<i>Feminist Morality: Transforming Culture, Society, and Politics</i>	Virginia Held	1993
<i>Hypatia's Daughters: Fifteen Hundred Years of Women Philosophers</i>	Linda Lopez McAlister	1996
<i>Women in the Hebrew Bible: A Reader</i>	Alice Bach	1999
<i>The Religious Imagination of American Women</i>	Mary Farrell Bednarowski	1999
<i>Women in Plato's Political Theory</i>	Morag Buchan	1999
<i>The Living Goddesses</i>	Marija Gimbutas and Miriam Robbins Dexter	1999
<i>God Gave Us the Right: Conservative Catholic,</i>	Christel J. Manning	1999

<i>Evangelical Protestant, and Orthodox Jewish Women Grapple with Feminism</i>		
<i>Rhetoric and Ethic: The Politics of Biblical Studies</i>	Elisabeth Schussler Fiorenza	1999
<i>Patient No More: The Politics of Breast Cancer</i>	Sharon Batt	1994
<i>Medicine and the Family: A Feminist Perspective</i>	Lucy M. Candib	1995
<i>Reframing Women's Health: Multidisciplinary Research and Practice</i>	Alice J. Dan	1994
<i>Women's Experiences with HIV/AIDS: An International Perspective</i>	Lynellyn D. Long and E. Maxine Ankrah	1996
<i>The Science of Woman: Gynaecology and Gender in England, 1800-1929</i>	Ornella Moscucci	1990
<i>Feminism and Nursing: An Historical Perspective on Power, Status, and Political Activism in the Nursing Profession</i>	Joan I. Roberts and Thetis M. Group	1995
<i>Nutritional Concerns of Women</i>	Ira Wolinsky and Dorothy Klimis-Tavantzis	1996
<i>Obstetric Myths versus Research Realities: A Guide to Medical Literature</i>	Henci Goer	1995
<i>Brought to Bed: Childbearing in America, 1750-1950</i>	Judith Walzer Leavitt	1986
<i>The Woman in the Body: A Cultural Analysis of Reproduction</i>	Emily Martin	1987
<i>Vaccination Against Pregnancy: Miracle or Menace?</i>	Judith Richter	1996
<i>The Woman's Guide to Hysterectomy</i>	Adelaide Haas and Susan Puretz	1995
<i>Women's Bodies, Women's Wisdom: Creating Physical and Emotional Health and Healing</i>	Christiane Northrup	1994
<i>Embodying Bioethics: Recent Feminist Advances</i>	Anne Donchin and Laura Purdy	1999
<i>Women's Health: A Guide to Symptoms, Illness, Surgery, Medical Tests, and Procedures</i>	H. Winter Griffith	1999
<i>Birth Alternatives: How Women Select Childbirth Care</i>	Sandra Howell-White	1999

<i>Understanding Women's Recovery from Illness and Trauma</i>	Margaret H. Kearney	1999
<i>A Darker Ribbon: Breast Cancer, Women, and Their Doctors in the Twentieth Century</i>	Ellen Leopold	1999
<i>Fetal Subjects, Feminist Positions</i>	Lynn M. Morgan and Meredith W. Michaels	1999
<i>Women, Feminism, and Biology: The Feminist Challenge</i>	Lynda Birke	1986
<i>Secrets of Life, Secrets of Death: Essays on Language, Gender, and Science</i>	Evelyn Fox Keller	1992
<i>Sexual Science: The Victorian Construction of Womanhood</i>	Cynthia Eagle Russett	1989
<i>Challenging Racism and Sexism: Alternatives to Genetic Explanations</i>	Ethel Tobach and Betty Rosoff	1994
<i>Through the Kitchen Window: Women Explore the Intimate Meanings of Food and Cooking</i>	Arlene Voski Avakian	1997
<i>Wired Women: Gender and New Realities in Cyberspace</i>	Lynn Cherny and Elizabeth Reba Weise	1996
<i>The Women's Guide to the Wired World: A User-Friendly Handbook and Resource Directory</i>	Shana Penn	1997
<i>Woman: An Intimate Geography</i>	Natalie Angier	1999
<i>Sex/Machine: Readings in Culture, Gender, and Technology</i>	Patrick D. Hopkins	1999

Appendix B

Paired-Institutions Location and Enrollment

Christian School	Location	Approx. Total Enrollment	Secular School	Location	Approx. Total Enrollment
Anderson University	Anderson, Indiana	2,700	Indiana University East	Richmond, Indiana	2,450
Azusa Pacific University	Azusa, California	8,539	Sonoma State University	Rohnert Park, California	8,700
Bethel University	St. Paul, Minnesota	6,200	Bemidji State University	Bemidji, Minnesota	5,000
Biola University	La Mirada, California	5,948	Humboldt State University	Arcata, California	7,800
Cedarville University	Cedarville, Ohio	3,000	Shawnee State University	Portsmouth, Ohio	4,000
George Fox University	Newberg, Oregon	3,368	Eastern Oregon University	La Grande, Oregon	3,957
Oral Roberts University	Tulsa, Oklahoma	3,140	Southwestern Oklahoma State University	Weatherford, Oklahoma	4,700
Seattle Pacific University	Seattle, Washington	4,000	The Evergreen State College	Olympia, Washington	4,800
Waynesburg University	Waynesburg, Pennsylvania	2,500	Mansfield University of Pennsylvania	Mansfield, Pennsylvania	3,500
Wheaton College	Wheaton, Illinois	2,900	University of Illinois at Springfield	Springfield, Illinois	4,900

Appendix C

Women's Studies Programs at Paired-Institutions

Christian School	Women's Studies Program	Secular School	Women's Studies Program
Anderson University	none	Indiana University East	women's studies minor, gender studies minor
Azusa Pacific University	none	Sonoma State University	women's studies major, gender studies major
Bethel University	none	Bemidji State University	women's studies major
Biola University	none	Humboldt State University	women's studies major
Cedarville University	women's ministry minor	Shawnee State University	women's studies minor
George Fox University	none	Eastern Oregon University	gender studies minor
Oral Roberts University	none	Southwestern Oklahoma State University	none
Seattle Pacific University	women's studies minor	The Evergreen State College	gender & women's studies major
Waynesburg University	women's studies minor	Mansfield University of Pennsylvania	none
Wheaton College	gender studies certificate	University of Illinois at Springfield	women's studies minor