

PREFACE

In this issue of *Feminist Studies*, we present several articles that discuss aspects of what could be labeled women's rebellion—rebellion which occurred in unlikely places and ways and sometimes remained hidden. The first generation of Japanese-American women arrived in the United States to find domestic work, virtually the only wage work open to them. Although they were doing what was often considered the most menial and demeaning work, these women nevertheless found in domestic work sources of pride—pride in contributing to family income and their children's future, pride in performing physically demanding labor, pride in doing their jobs well. They were also able to use their work to assert some control over their family situations, for example, concealing their actual earnings from their husbands. Their stories of their work, collected and interpreted for us by Evelyn Nakano Glenn, are often poignant, often instructive, as they make us realize once again the phenomenal strength of women, even in the most oppressive situations. We owe the author a great debt for making their experiences visible to us.

Ida Bauer, the patient named Dora in one of Freud's best known cases, was the daughter of a wealthy industrialist. Maria Ramas offers an interpretation of Dora's hysteria at odds with Freud's own. Whereas Freud argued that Dora's hysteria grew out of her denial of her love for a man (the husband of her father's mistress), Ramas argues that Dora's hysteria was the tragic outcome of her denial of her love for a woman, of her repudiation of heterosexual love, her protest against the femininity it entailed, and her denial of patriarchy. She apparently resolved her oedipal crisis in favor of the mother. How much simpler and happier her life might have been had the sexual love of women seemed a plausible alternative to her.

Fortunately for Lorena Hickok, and most probably Eleanor Roosevelt, sexual love between women was a possibility. Blanche Weisen Cook reviews Doris Faber's *The Life of Lorena Hickok: ER's Friend* and finds her treatment of Hick, Eleanor, and their relationship cruel in its denial of the strength and beauty of these two women and their love for one another. The "secret life" of Eleanor Roosevelt is a truly remarkable example of women's rebellion against the scripts society had planned for them. I, for one, am proud she pulled it off.

Marilyn Monroe, who graces our cover, is for me another symbol of women's rebellion in difficult circumstances, aptly captured here by Audrey Flack. A great comic actress, publicized as a brain-

less, blonde sex object, sadly dead before she could realize her ambitions as an actress, Marilyn smiles at us from our dresser tops, reminding us of the painful yet triumphant lives that are women's.

Running through several of our articles, too, is the theme of the complexity of human relationships and family life, the tangled webs that enmesh us all. Marilyn Monroe, Mrs. Nishimura and the other *issei* women, Ida Bauer, Eleanor Roosevelt and Lorena Hickok, and the nameless people in Norma Smith's stories all provide us with much to ponder.

Meg Bogin's poem, Audrey Flack's paintings, and Josephine Withers's and Joanne Feit Diehl's essays all raise for our consideration the uniqueness of women's creative voice and vision.

Like Ramas's essay on Freud's Dora, William Arney's article examines the ideological content of scientific literature. Arney finds that the research on bonding between mothers and infants, much of it seriously flawed methodologically, has been overinterpreted and used to undermine women's efforts to increase their control of reproduction and childrearing.

Finally, June Lapidus and Liz Kennedy, in reviewing the essays collected and introduced by Zillah Eisenstein, ask us to examine critically part of our own literature, socialist feminist theory, and point to areas we can develop further.

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for the editors