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1-31-2011

## Volume 11, Issue 16: January 31, 2011

Women's Studies & Gender Studies Program  
*Loyola University Chicago*

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# The weekly Digest

THEMED Issue:

## INSIDE & OUT?

"Feminism applies,  
which ever way we go"

## the Bonfire #9:

"A Kyla Collection"

## SCREEN/PLAY #7:

True Grit



## Beyond the Words

Aren't there  
Dreams to be Fulfilled?

## Faculty Feed:

Colette Morrow's  
"[do we still need feminism?]"

## Quote Corner #14

Feminism Matters

# IS FEMINISM STILL IMPORTANT?

"IS FEMINISM STILL IMPORTANT?"

- LINDA LU

"A FEMINIST"

- IDA SEFERROCHE

"FIGHTING BACK AS A FEMINIST"

- YASMEEN SHABAN

"THE RELEVANCE OF FEMINISM IN 21ST CENTURY AMERICA"

- DANIEL ALLEN



Women's Studies & Gender Studies  
*light the world on fire*



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**WELCOME** to the newly revamped digital Digest.

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### the **WSGS** Mission:

Founded in 1979, Loyola's Women's Studies Program is the first women's studies program at a Jesuit institution and has served as a model for women's studies programs at other Jesuit and Catholic universities. Our mission is to introduce students to feminist scholarship across the disciplines and the professional schools; to provide innovative, challenging, and thoughtful approaches to learning; and to promote social justice.

### the **DIGEST** Mission:

Since 2007, the WSGS weekly digest has grown from a listing of upcoming events, grant opportunities, and other announcements to an interactive digital publication in the style of a feminist zine. The Digest's mission is to connect the WSGS program with communities of students, faculty, and staff at Loyola and beyond, continuing and extending the program's mission. We provide space and support for a variety of voices while bridging communities of scholars, artists, and activists. Our editorial mission is to provoke thought and debate in an open forum characterized by respect and civility.

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We encourage Loyola students and staff, and ALL readers, to share with us, small or large, simple or complex.

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**Aanmona Priyadarshini**  
Columnist

# IS FEMINISM STILL IMPORTANT?

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## “Feminism applies, which ever way we go”

Every year, in the second issue of the spring semester, the Digest will ask its readers the same question: “Is Feminism Still Important?” And whenever I hear this question, the first response in my head is always the same: “Are women and girls still important?”

Feminism has been a punching bag for decades, used by many when frustrated about social changes. If a person’s girlfriend seeks employment and not their relationship, blame the feminists. If a sex worker demands to be treated with dignity and as a professional business person, she must have been brainwashed by feminists. If Mom will not accept a sub-par marriage and husband, and yearns for an egalitarian relationship, what feminist propaganda has she perused? If a person claims the right to own and make decisions for her physical body, what feminists took away “men’s property?” If any person, feminine, darker-skinned, queer, poor, differently-abled- *the underdog*- dreams then asks then fights for a better life with access to resources, feminists get charged!

“Fine by me,” I think to myself. If feminists so often get the “bad rep” for suggesting different and varied ways of living that might actually lead to richer lives, YES! My first introduction to feminist work and theory was in my later high school years. At that moment, there was a simple and deep “duh” revelation. Feminism is for me; feminism is for everyone. Literally, **for** everyone (not against).

But back to my return question to this themed issue. Feminism, in it’s root meaning “empowerment of women,” gets stronger and more important in either of these two directions: 1) when women and girls are considered, more and more, as integral and deserving players in society and culture; or 2) when women and girls are dismissed and ignored, more and more, as valued members and contributors to society and culture.

In the first, the more we as a world recognize women and girls, the more credit we will give femininism and feminists. In other words, we first must believe the centuries of feminist argument illuminating the capacities and energies of women and girls, females and the feminine, before we reopen access to full lives for all. Women and girls, per eons of bullsh\*t justifications, have been denied and barred access to life’s opportunities.

For the second, when these mountains of bullsh\*t justifications, such as bodily strength, emotional capacity and control, or divine gendered intention, weasel their way back into our minds, feminism gains importance. In fact, feminism is beyond important- it’s necessary!

Some may argue that women and girls, females and the feminine, and all the people who relate to these identities are “fine” now. One quick glance into your own life and outside it proves that gender and sex, among others, are still going strong in harming people. But it is true- over the past few centuries, feminism has helped make incredible gains for the aforementioned... which again, makes feminism important (for its work).

**Modern-day feminism analyzes and deconstructs one of the oldest forms of systematic oppression: sexism/patriarchy. In doing so, other systems of oppreassion, like class, color, and queerness, are also better understood and prevented.**

Yes, femininism is still very important, especially because the above two directions in which societies are heading are both occurring at the same time. Feminism ought to be utilized AND revered. Modern-day feminism analyzes and deconstructs one of the oldest forms of systematic oppression: sexism/patriarchy. In doing so, other systems of oppreassion, like class, color, and queerness, are also better understood and prevented. Feminism has earned our trust, our respect, and our attention. Pay attention; it’s important.

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# the Bonfire

gather around &  
join the conversation

**Kyla's Opinion Column**  
Undergraduate, Gannon Scholar



## this week: "A Kyla Collection"

The following excerpts are from Kyla's eight Digest articles since October of 2010, and also from her Digest glimpses interview from Issue #7. As a response to the theme of this issue, is "Feminism Still Important," Curtis collected pertinent Kyla quotes.

**"So please, frat boys, quit your sh\*t. If you are going to pledge to be honest, excellent, and honorable do just that. If not, take down your letters, remove your pins, and take your parties, dirty sheets, and sex somewhere else. You don't need a house, kitchen staff, or pledged brothers to legitimize your need to party."**

- the Bonfire "Bros, Hoes, & Beer- A call to All Frat Boys," Digest #7 10/14/2010

**"I think everyone should want to empower others. And, at the end of the day, if you are accomplishing that, or you have accomplished that, you are not just helping others. You can feel good about you. Which should be everyone's life goal. At the end of the day you should be able to go to bed and say, "I did good today." I think that if you live up to feminist ideals or consider yourself a feminist then that's what you can go about doing."**

- glimpses interview with Kyla Barranco, by Curtis Main, Digest #7 10/14/2010

**"The difference between picking a best friend based on sexuality, the color of someone's skin, or gender, is one in the same. In the end, you're using physical appearances and societal norms to define a friendship, a person, or a race."**

- the Bonfire "Sure, you can be my best friend - if you're gay," Digest #8 10/21/2010

**"Yes, there were your typical princess costumes, but there were also some costumes, made for children, that come with stockings, lace up boots, and short, tight dresses. What's next, "sexy" Dora the Explorer?"**

- the Bonfire "Trick or Treat," Digest #9 10/28/2010

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**"But if the first and second wave feminists had stayed in their homes, and kept their feminist ideas in their heads, we certainly wouldn't be where we are today. Without confronting your friends, families, and acquaintances about the feminist movement and what feminism means to you, how is it supposed to carry on and make lasting impacts on our society? I think we all need to step up and not be afraid to show who you really are and what you really believe in."**

- the Bonfire "Closet Feminists... come out, come out, wherever you are!" Digest #10 11/4/2010

**"More and more marriages are about other people. They're about pleasing your parents, your friends, society. In the end, you are the one that has to live with this LIFELONG commitment, not them. My solution to the woes of marriage is simple: don't do it"**

- the Bonfire "I DON'T: A Solution to the Marriage Problem," Digest #11 11/11/2010

**"But, if one wishes to criticize prostitution, that's okay. But maybe it's not the prostitution itself people need to criticize. How about the factors influencing people to take on the job? Poverty, lack of education, and the lack of resources available to many women and men. In order to tackle this "degrading" and "unsafe" career choice, those issues, among others, need to be resolved first. And what about prostitutes clients? If it weren't for the demand for paid sex, then prostitution would die out.**

- the Bonfire "Prostitution: to do or not to do," Digest #13 12/2/2010

**"Too many people forget that the holiday season is supposed to reflect the best that we are. Sure giving money or aid to charity, feeding the homeless, and going an extramile for someone is commonplace during the holidays. But these actions should bedone ALL year round. The holiday season should remind people of this, and serve to remind people of the joy good works and simple thoughtfulness brings to others."**

- the Bonfire "Tis the Season," Digest #14 12/9/2010

**"In the same way that gender gives one individual power over another, different races, religions, and sexualities are devalued. Being or acting "black", showing your faith in a physical way, or being openly non heterosexual also decrease your power and change the way people see you. Unless, you fit neatly into the "straight white man" category, chances are your identity has been devalued based on outward appearances."**

- the Bonfire "Performing the Daily Drag Show," Digest #15 1/24/2011

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SCREENing films for entertainment value as well as fair representations of diversity to help give busy students/activists the tools to decide whether they want to press **PLAY**.

# SCREEN/PLAY

By Brandie Rae Madrid, Loyola Undergraduate,  
Double Major: English Lit & WSGS

## this week: *True Grit*

In the rough, manly world of a Western, women usually only have one role: to be saved. In *True Grit*, Mattie Ross (Hailee Steinfeld) dons traditional cowboy gear and enlists two marshals to help her avenge her father's murder. Never once does she need to be saved any more than would a man in the same position. And if anything makes her a liability for the two men, it is her age and her inexperience in the nearly-inhospitable area of the Choctaw Nation.

The Coen Brothers' *True Grit* is considered a close adaptation of Charles' Portis' 1968 novel which places the focus much more on Mattie than does the 1969 John Wayne vehicle. Although no critic is likely to call this a feminist film, it is one of the closest things we have to it when looking at a current list of showtimes. *Black Swan* is most certainly problematic from a feminist perspective, and the near-parody of polyamory in *No Strings Attached* is one of the only major releases that even highlights a woman in a stronger role.



*True Grit* is not explicitly a feminist film, nor a film about happiness or romance. It is a true Western, which some film theorists consider to be a genre about white men attempting to control land at the expense of women and people of color. The men are able to roam freely throughout the land whereas the women stay at home. Men are shown as a silhouette on the landscape whereas women are shown in front of their homes without a solid silhouette or control of a horse and gun.

Whereas the two men who receive top billing in the film, Jeff Bridges and Matt Damon, fit the bill of typical Western heroes (a gritty Oklahoma marshal and a talkative, prideful Texas marshal, respectively), it is the film's focus on 14-year-old Mattie Ross that propel this film into a potential meta-Western that calls attention to the treatment of women and other minorities in both the genre of Westerns as well as the historical period

in which they tend to take place.

Yet there is an argument to be made that this is a love story. Mattie's acerbic banter is matched most flirtingly by the Texas marshal LaBoeuf (pronounced in the film as LaBeef) who tells her that as she was sleeping he "gave some thought to stealing a kiss from you, through you are very young, and sick and unattractive to boot, but now I am of a mind to

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give you five or six good licks with my belt." Though that is closest to a come-on that happens in the film, the two men argue with each other and with Mattie in a manner akin to lovers' quarrels, and their relationships are always in flux.

Mattie first values the Texas marshal Rooster Cogburn because she thinks he has "true grit," but later realizes, "I picked the wrong man." Without ruining the end for you, it can be argued that Mattie holds a torch for one of the men, but others may say she simply remained a tough woman, the one most embodying the title of the film.

The end may seem flat for some, perhaps because it highlights a hidden theme of the film in which Mattie is the ultimate judge of decency, not abiding by any criminality or even lack of manners. This may make her seem cold in the end, but really it was the action and wit of the rest of the film that hid her officiousness. Her last piece of dialogue (that is not a voice-over) is a jab at Jesse James' brother, which from the perspective of a film theorist may imply a condemnation of the genre's valorization of outlaw behavior.

**Key Scene (click this paragraph for a link to the clip):** In the clip, Mattie Ross attempts to utilize her intelligence to influence the brutish outlaw Tom Chaney (Josh Brolin). Dressed in a big-shouldered man's duster and cowboy hat and her hair in stern pigtails, Mattie usually persuades. But Chaney represents the type of man who is threatened by a woman who makes him feel inferior. In classic misogynist fashion, he wishes to silence her, and in his world that is easiest to do by making it a permanent quietude.

***The opening line of the film is Mattie's defense of her story:***  
**People do not give it credence that a young girl could leave home and go off in the wintertime to avenge her father's blood, but it did happen.**

**Re-watchability:** If you like classic films, you could own this one. Otherwise, it's probably worth it to just see it in the theater or rent or stream once available.

**Where To Find It:** Still playing at The Davis in Lincoln Square and Century 12/CineArts 6 in Evanston. Estimated to be released on DVD in May.



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*the context of my focus is not confined by what I want to write and what I have written down. There is something that we can not express by words only rather to know the context to understand the situation: we have to feel it.*

# Beyond The Words

Anusona Priyadarshini's Reflections

Loyola WSGS Graduate Student  
Fulbright Scholar  
from Bangladesh

***this week:* "Aren't there Dreams to be Fulfilled?"**

Some may think that it is quite old fashioned to argue for women's rights and therefore, can deny feminism's significance in a contemporary context. They may believe that women and girls are in more privilege positions than men and boys and therefore can argue that feminism has lost it's importance. But are these claims not assumptions? Or consciously lacking reality?

To grasp feminism's importance in this era, we need to look at our society, at women's social positions in the present context. Reality will lead us to pose some questions. Isn't the problem of education for girls in much of the world today distressingly acute? Aren't there gender gaps in education and the workplace as well as every single arena of social life?

Still, do many people not believe that men ought to get jobs? That education is necessary for men, especially those who seek competitive workplace positions and pay? Yet what of women? They are often still relegated to the household and family. How about marriage? Is it not so very often the ultimate goal and fate for women's lives in the 21st century?

And what of violence, are women not encountering harassment and danger in public and private places anymore, most specifically by male perpetrators? Moreover, are women of color not at a higher risk for physical and social violence?

Aren't women suffering most for the resurgences of religious fundamentalism? Aren't many women with great potential losing the opportunities to utilize their talent, their imagination, and their reasons? Aren't dominant values, ideologies, and practices trying to submerge women's voices, insights, knowledge, and experiences?

Aren't academics and scholars still representing white male supremacy that denies and devalues women's contributions to the world? Aren't there women who struggle to pursue their own and their peer's basic rights? Aren't their women who are still raising their voices to establish their dreams? Aren't there women who continue fighting in the battlefield of inequalities?

Aren't these questions relevant in our present world context, even though there are some success stories in women's achievements?

If so, then how can we be so obtuse to claim that feminism has lost it's importance? Feminism is needed for women's fullest development of their potential as human beings. It is very much credible in a society that believes that women are naturally subordinate creatures to men. In addition, I would like to say that feminism is not only relevant to make changes in society, but further, it is relevant in motivating the contemporary activist, educationist, researcher, and young generation of people to expand women's emancipation. Feminism is necessary to organize women and men to struggle for an equal world and keep hopes alive in everyone's hearts that one day we will achieve our goals.

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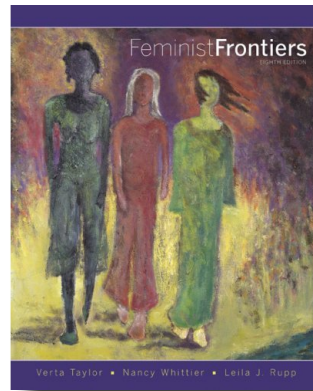


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# Quote Corner <sup>#14</sup>

Think. Know. Speak.  
Spread. Act. Transform.



## Feminism Matters

**Various Feminists speak to justice and injustice**

**I** see a pattern running through the matrix of white privilege, a pattern of assumptions that were passed on to me as a white person. There was one piece of cultural turf; it was my own turf, and I was among those who could control the turf.

- Peggy McIntosh, US Feminist and anti-racist activist, author of "White Privilege: Unpacking the Invisible Knapsack"

**S**omething pressed is something caught between or among forces and barriers which are so related to each other that jointly they restrain, restrict, or prevent the thing's motion or mobility. Mold. Immobilize. Reduce.

- Marilyn Frye on "oppression," US Feminist theorist and philosophy professor

**W**omen are thought to be a part of man, nonautonomous, dependent, relegated to roles that require few skills, characteristically incompetent and immature, sexual objects, best defined in terms of their relations to men.

- Laurel Richardson on "sexist language," author of "Gender Stereotyping in the English Language"

**N**either emotion nor ethics is subordinated to reason. Instead, emotion, ethics, and reason are used as interconnected, essential components in assessing knowledge claims. In an Afrocentric feminist epistemology, values lie at the heart of the knowledge-validation process such that inquiry always has an ethical claim.

- Patricia Hill Collins, US Feminist/Womanist and Sociology / African American Studies Professor

**I**n short, the characteristic of the powerful, whatever they may be, are thought to be better than the characteristics of the powerless- and logic has nothing to do with it.

- Gloria Steinem, US Feminist and Journalist and famous activist

**T**hen that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

- Sojourner Truth, African-American abolitionist and women's rights activist

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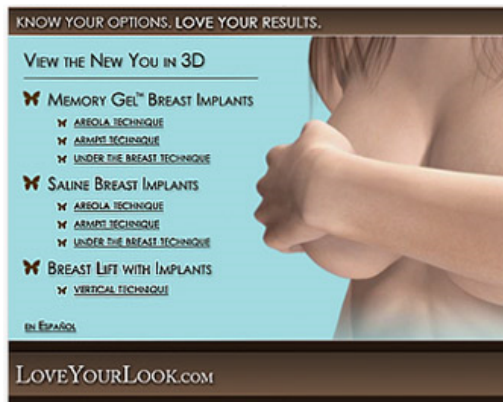
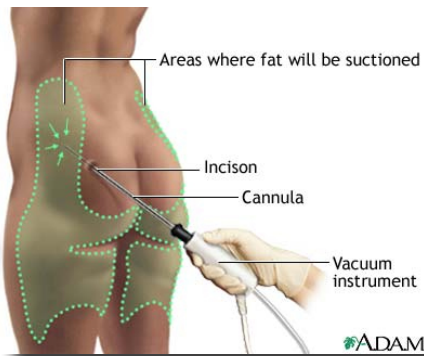
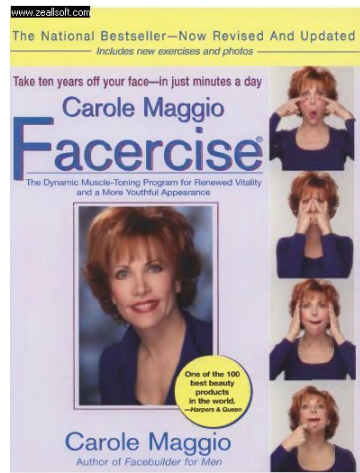
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# MADADS: BUSTED ADVERTISING BUSTLING ECONOMY

## THIS WEEK'S FOCUS: COLONIZATION BY BEAUTY STANDARDS

- Smooth skin, large eyes, plump lips, no lines or stretchmarks, striking haircolor and lipcolor... are beauty standards that idealize women as young girls?
- While women's and girls' wallets and energies are being distracted and destroyed by beauty and fashion... men and boys are saving time, money, effort, self-esteem, and have better ability to oppress
- What do you think of manipulating tissue to look a specific way? Is it related to gender? To sexism?
- Are women and girls beautiful as they are (without alteration)? Why or why not?

**\*CLICK IMAGE BELOW TO PLAY VIDEO!\***



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# Faculty Feed



**This week:**  
**Colette Morrow, WSGS professor**

*This is a short version of an introduction that she and her co-editor, Terri Ann Frederick, wrote for an article for the National Women's Studies Association Journal Retrospective Anthology on women and work, forthcoming John Hopkins University Press.*

**Do we still need Feminism?** Yes, now more than ever! Although feminists have attained tremendous success in the U.S., core goals in our project to transform society and end oppression have yet to be achieved, particularly when it comes to economic and racial justice.

Since the 1970s, ongoing feminist advocacy has significantly limited some of the most visible forms of sexism that girls and women of my generation experienced. Legislation, court decisions, and executive orders have codified equal pay while prohibiting discriminatory hiring, sexual harassment, restrictions on unmarried women's access to credit, and policies barring pregnant women from certain types of work, including teaching.

Such progress has increased many women's access to economic resources, thereby improving their status and quality of life, but these benefits have not been distributed equitably among all U.S. women, as evidenced by the substantial wealth gap between white women and women of color. In 2005, the Institute for Women's Policy Research (IWPR) reported, "Based on most measures of economic status, U.S. Census Bureau data show that African-American women are worse off than white women.... This holds true when comparing median earnings of white and African-American full-time, full-year workers at every education level, and when comparing poverty rates and unemployment rates for the two groups." Latinas fare even more poorly. Their median annual earnings are approximately half that of white women (IWPR, 2005). In 2008, the National Women's Law Center reported

**The median earnings of African-American women working full-time, year round were \$30,352 compared to \$48,420 for white, non-Hispanic men; the median for Hispanic women was only \$25,198.**

The median earnings of African-American women working full-time, year round were \$30,352 compared to \$48,420 for white, non-Hispanic men; the median for Hispanic women was only \$25,198. This means that an African-American woman earned just 69 cents for every dollar earned by a [white, non-Hispanic] man, while a Hispanic woman earned only 59 cents on the dollar compared to her male counterpart (NWLC, 2008).

These earnings are significantly lower than the overall average wage gap between women and men in 2007 when "women who worked full-time earned, on average, 77.8 cents for every dollar earned by a man" (IWPR, 2008).

The differences revealed by these data provide continuing evidence that in the U.S. women of color encounter a racial as well as sexual division of labor when institutional racism and sex-

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ism intersect, a point that Hill Collins underscores in *Black Feminist Thought* (1990). In fact, as Boushey and Cherry argue, even during the economic expansion of the 1990s “the position of African-American women deteriorated relative to white women . . . [and] the economic advances of professional women have outpaced the advances of working-class women” (2003).

Furthermore, as a critical mass of women entered the workplace, subtle sexism and racism—institutional and personal bias too insidious to be touched by legislation or policy—prevented them from advancing into leadership positions in proportion to their numbers in the workforce. Today this so-called glass ceiling continues to stratify female workers into a class hierarchy in which the vast majority are locked into lower paying, dead-end pink collar jobs while relatively few women (mostly white) advance to top, high paying posts.

One of the reasons that breaking down gendered barriers to economic resources has reinforced class and race divisions, as I argue in the introduction to an anthology on gender and work forthcoming from John Hopkins University Press, is that access feminism, my term for types of feminism that focus primarily on advancing individual interests rather than transforming systems, dominated the U.S. women’s movement in the late twentieth century. Although access feminism created economic opportunities for many women, it also diverted attention away from dismantling structural inequities embedded in capitalism, and this subverted the feminist goals of eradicating racism and fostering economic justice for all women and men.

**Moreover, unemployment trends during the recession that officially began in 2008 show that 82 percent of job losses were among men in part because employers preferred to retain lower earning female workers rather than their more expensive male counterparts, which, of course, harms both populations—women’s lower wages may be the new norm for everyone as employers take advantage of the gender wage gap to cut costs.**

As the U.S. experience shows, sublimating these goals to reforms that secure individual women’s opportunities empowers some, but preserves the root causes of oppression. For instance, neither government nor business has accommodated working mothers’ need for safe, affordable child care, paid family leave of adequate duration, or policies that enable women to achieve a healthy life-family balance, such as stop-the-clock rules that protect women from being penalized when they take extended family leave. Moreover, unemployment trends during the recession that officially began in 2008 show that 82 percent of job losses were among men in part because employers preferred to retain lower earning female workers rather than their more expensive male counterparts, which, of course, harms both populations—women’s lower wages may be the new norm for everyone as employers take advantage of the gender wage gap to cut costs.

Both of these examples demonstrate that merely opening jobs to women is necessary but insufficient and that the “payoff” of greater economic power promised by access feminisms comes at a high cost. So, yes, we still need feminism, perhaps even more urgently in an era of high unemployment and rising poverty.

*Colette Morrow was the Director of Women’s Studies at Purdue University Calumet for 10 years. She has served as the president of the National Women’s Studies Association (NWSA), sits on the Editorial Board of Feminist Formations (formerly the NWSA Journal), and is a senior Fulbright Scholar. She is teaching Global Feminisms, WSGS 450 at Loyola University this spring.*



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## “Is Feminism Still Important?”

- Linda Lu

Recently, I was asked by the director of an all girls' home and school in Tibet to write something for their independent newsletter on “women's rights.” I had spent my summer teaching and conducting research at this school so the director felt that as a graduate student and partner to the school I could articulate something meaningful. I asked the director if there was anything specific that he wanted others to know about this general, overarching concept of “women's rights.” He responded....”just...why it's important.”

The task was seemingly so easy; I had a boundless, unrestricted forum to say why “women's rights” were important, but I found myself in a position where the academic was meeting the activist and I could not reconcile the epistemological/methodological/subjectivities/ situated knowledge/academic jargon –me—with the me that simply needed to write something which was supposed to reason a sense of solidarity with a culturally, historically, geographically, and socially distinct people half way around the world. Essentially, I had been asked to create a universal understanding of a concept that, when local, is not necessarily reflective of a larger global. How, then, was I supposed to create solidarity around a universal concept that is universally un-universal? This question is the essence, to me, of why feminism is still important.

**How, then, was I supposed to create solidarity around a universal concept that is universally un-universal? This question is the essence, to me, of why feminism is still important.**

Feminism expounds so that fairness and equality can be found in its ability to defy all essentialism –essentialism in gender, ethnicity, culture, history, sexuality, nationality....

Below is my universally un-universal opening to a discussion which is continuing and meant with no pre-arrangements:

Everyday around the world people fight for women's rights. They sacrifice their safety and security to support an important issue and their success is imperative not just for achieving these rights, but also in gaining momentum for an idea and a different way of thinking about our roles as women and men.

Before we can begin to explore how and why women and girls' rights are important, it is important to first explore the issue of what these rights mean to us –us not as a universal global, but rather us as distinctively important individuals. How has the idea of women and girls' rights evolved? As a start, traditionally the idea of women's rights

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is strongly associated with concerns of equality and creating the space to gain the same freedoms as men; equal access to education, fair wages, property rights, and bodily rights are just a few examples. As a result of this traditional view of women's rights is the commensurate recoil by men who question what these rights mean to them. This confusion sometimes breeds resentment and resistance to change in embracing a society which can begin to let women prevail. It is important to renew the idea of women's rights for women and for men so that we can continue to renew what it means to be Woman.

**Women's rights began as a struggle to find equal opportunity in political, economic and social experiences, but now it is important to understand that what we recognize as equality should not be confused with ideas of being the same. To understand what women's rights, equality and feminism mean to us now is an idea that should liberate both women and men. What we are searching for is the recognition of equality in our differences.**

Women's rights began as a struggle to find equal opportunity in political, economic and social experiences, but now it is important to understand that what we recognize as equality should not be confused with ideas of being the same. To understand what women's rights, equality and feminism mean to us now is an idea that should liberate both women and men. What we are searching for is the recognition of equality in our differences. Women and men are not the same and we do not seek to be the same. Rather, what we are searching for is the understanding that there is no structural hierarchy or uneven value in our gender differences. What makes me a woman is not worth less in society than what makes you a man. Everything in our communities that inherently establishes your essence as a man as being more valuable is constructed and that social construction must be broken to understand the power in the distinction of Woman. This is the foundation of how we should begin to respect all individuals. As Tibetans, searching for the right to say what makes me who I am is not worth less than what makes you who you are is so valuable in the face of a half a century of ethnic conflict. This is a foundation not only in gender networks, but also in ethnic and cultural relationships. There can and should be equality in our differences.

Further, as Tibetans and as Buddhists, it is time to embrace these changes in women's rights. Buddhism embraces the notion of impermanence. Everything changes and as such so must the community and society in recognizing and respecting the strength and value of women. Therefore, the heart of women's rights, for me, is the right to be equal without having to be the same.

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### "A Feminist"

- Ida SeferRoche

I am the daughter of a Serbian-Orthodox mother,  
and the child of a Bosnian-Muslim father.  
I am the sister of queer, gender-bending revolutionary,  
who has no valid citizenship just like me.

Foreign.

I am a babe of war, who remembers all the lies,  
that had to be told to keep her family's secret.  
I am the refugee, who remembers living out of suitcases,  
packing emergency clothes, money and her childhood away for later.

Prepared.

I am the illegal immigrant, who arrived on a visitor's visa,  
leaving 400 years of family history and possessions behind.  
I am the welfare child, whose family of four, lived off of \$700 a month,  
sleeping on the floor, and drinking dehydrated milk, hoping to afford real milk one  
day.

Starving.

I am the fat girl, who was put on her first diet at 7 years old,  
taking count, after count, after count of how many calories she ingested.  
I am the broken girl, who stood in front of hundreds of clothing store mirrors,  
pinching at the stomach fat, weeping and praying to God that one day she can be thin.

Faithless.

I am the parentified child, who instead of playing with her friends,  
sat at parent-teacher conferences for her sister, because her parents couldn't.  
I am the babysitter, the tutor, the nurse, the psychiatrist, the college counselor,  
who skipped school, skipped work, skipped parts of her childhood to raise a sister.

Responsible.

I am the alienated teenager, who was destroyed by her closest friends because of a  
choice,  
a choice she made in the waiting room of a Planned Parenthood.  
I am the one, three different women called to hold their hands,  
as they made the same choice, in the waiting room at of a Planned Parenthood.

Not Alone.

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I am a college graduate, privileged by her middle-class status,  
her able body, her mind and white skin.  
I am a questioning, and yet privileged lover,  
because I fell in love with him not her.

Undeserving.

I am the woman, who carries this heavy suitcase,  
suitcase of identities that she constantly drags behind her.  
I am the person, who is getting tired,  
tired of being angry, and frustrated by her baggage.

Exhausted.

I am the student, who realizes that her baggage is not her own,  
and that others are willing to help lift.  
I am the scholar, who is relieved by the weight lifted,  
whose arms can finally get some rest.

Relieved

I am a human, hurt by sexism, classism, sizisim and Islamophobia.  
I am a person, hurt by the by the pain of others through racism, ableism, and het-  
erosexism.

A Feminist.

I am the feminist, whose feminism is structured by her pain, and defined by the pain of  
others.

I am the feminist, whose feminism is framed by her privilege.

A Feminist.

I am feminist.

*Ida SeferRoche is a 26-year-old Loyola graduate student working toward a Dual-  
Degree in a Master's in Women's Studies & Gender Studies and a Master's in Social  
Work*

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pain, and defined by the pain of others.**

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## “Fighting Back as a Feminist”

- Yasmeen Shaban

It is often said that feminism is dead. It is also said that no one is willing to call themselves a feminist anymore. I will always declare that I am a feminist because feminism saved my life. It started by unveiling my oppression, injustice, and inequality that I faced. It gave me a framework for understanding how oppression, patriarchy, and sexism works to make women feel inferior and less than. Then it showed me how I was a human being worth respect who had dignity, integrity, and intelligence. It also taught me that I was a woman who has every right to my body, sexuality, freedom and choice to live my life as I choose.

It also gave me the courage and willpower to stand up for myself when I was mistreated and hurt. It told me, “Go Girl!” when I was motionless with fear with my bags packed ready to escape my parents’ prison. I am Palestinian woman and as such I was treated like property.

As much as my culture is a part of me it also has repressive and unjust standards of women. I was not looked at as a person with a mind, a heart, or a soul. I was devalued because I was a woman. I was consistently taught that because I am a woman I must be completely obedient to men even if those men are wrong or have wronged me.

Because I am a woman I must tell my father my every move. He must know where I am at every time of the day. I must not express myself in any way. Because I am a woman I must not have a voice. Because I am a woman I must NEVER disagree with my father. Because I am a woman I must clean up after men. Because I am a woman I am supposed to cook well. Because I am a woman I must be very modest and my sexuality must remain repressed and invisible.

Because I am a woman I must not talk to men or have any interaction with men because that would make me a slut. Because I am a woman I must wrap myself in layers of clothing because “men can’t control themselves.” Because I am a woman I must not make direct eye contact with men. Because I am a woman my father decides who I have sex with. Because I am a woman I must remain a “pure virgin” until night I get married.

Because I am a woman I must not be outspoken or opinionated. Because I am a woman I must not be ambitious. Because I am a woman I must not leave home or live on my own without having a man to “watch me.” Because I am a woman I must stay indoors at night or else that would make me a streetwalker. Because I am a woman I must be very thin. Because I am a woman I must get married and have children.

Because I am a woman I must be a “good girl.” Because I am a woman I must act and dress in a certain way that my husband finds attractive. Because I am a woman I cannot file for a divorce. Because I am a woman I cannot keep my children when I get divorced. Because I am a woman I am seen for the physical attributes I have rather than a person with values, beliefs, and intelligence.

My culture and parents would tell me because I am a woman I cannot live my own life, cannot make my own decisions, cannot have a mind of your own, cannot have a choice, and be subservient to men. Feminism tells me the opposite. It tells me you have a voice and you can make your own decisions. It tells me to be happy with myself and live a life worth living. Most importantly it tells me to fight back.

[Click here to CONTRIBUTE \(guidelines\)](#)! We encourage ALL readers, to share with us, small or large, simple or complex.

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## "The Relevance of Feminism in 21st Century America"

- Daniel Allen

Feminism could never be irrelevant, only superfluous. A great deal of resentment towards feminism exists today because of a reluctance to behold the full violence and far-reaching effects of patriarchy. You may disagree on the methods for ameliorating institutional injustice, but it cannot be disagreed that women today are still judged more by their looks than their deeds, subjected to myths about their abilities as human beings on the basis of the sexual organs they possess, and live in a culture that largely regards them as objects in a sexual market. A culture of Rape is at the forefront of this. Rape, broadly construed, is the robbing of choice by means of a sexual violation of the body. All of these conditions fit under this broader sense of rape, and reveal a facet of the lie told by the American Dream.

Common parlance simply asserts the masculine genitalia as the somato-type for strength. "Nut up or shut up." The seemingly witty arrangement of words, their coarseness, attract the mindless, brutal American ear, which is daily subjected to the shouts and demands of an alienating and violent world, and finds the rearrangement of crude and pejorative terms into pseudo-lyrical humor to be almost sublime. The choice to choose one's career, education, dwelling, or life-partner, gathered under institutional protections for women, completely misses the vicissitudes of our Rape Culture, which is predicated on this paradigmatic numbness to sexual violence. Even men on the left, usually hopeless romantics, are complicit in this, beyond their best intentions: 'Every other human value up to this point is in crisis, if not in direct contradiction to its own spurious conceptual reality, but surely not love itself?'

**Common parlance simply asserts the masculine genitalia as the somato-type for strength. "Nut up or shut up." The seemingly witty arrangement of words, their coarseness, attract the mindless, brutal American ear, which is daily subjected to the shouts and demands of an alienating and violent world, and finds the rearrangement of crude and pejorative terms into pseudo-lyrical humor to be almost sublime.**

When women fail to live up to men's expectations, the resentment men feel is always sexist. Women are resented by all men now, or greatly distrusted, and though these cultural situations are not predicated on what we might call overt sexual domination, they continue to make things hard for women, in ways women themselves may not even recognize, most of the time. The attempt to pacify such a criticism by reducing

*(continued on next page)*

terms like 'cunt,' 'bitch,' 'slut,' and 'whore' to nothing more than gender specific modifications of 'bastard,' 'asshole,' or 'jerk' stumbles over its own logic. In order to succeed according to the bland prescriptions of success in our tacitly patriarchal reality, a woman's hand becomes forced, women must dress sexually or give a man the idea that he has a chance with her sexually when none actually exists. This is not born of some gender specific reservoir of common human bastardry, it is borne of desperation that neither men nor women can understand in the present without the work of Feminism. Women are never vixens or harlots that cannot be trusted; women are caught within a reality in which they are asked to sacrifice themselves to the rules of a world built for men, or relegated to a conception of feminine rules that they themselves were never allowed to construct.

When one is falsely accused of a crime and fully prosecuted for it, that prosecution becomes a crime itself. Hateful, gender-specific terms like the ones above are precisely this kind of crime, and the mode they take is symbolic of rape. Ignorance contributes, subtly but determinately, to a culture which subjects women to an epistemological invasion of the female body that either characterizes human choice as something the female form directly impairs, or turns the female body into a bargaining chip for small pieces of humanity. The concept of success is wrapped up in a trope that automatically casts the male as protagonist and the woman as scene, or backdrop. Feminism is not the call for an institutional reform that grants women equal access to success, but for cultural inquiry and review that demands suspicion towards the presupposition of a universal paradigm for success in the first place.

**A culture of rape, however, does not mean that all men are themselves rapists as individuals, it means that the accepted and available forms of male-female interface are predicated on a conceptual rape, which at any time empowers men to visit judgment and hatred upon women, who remain somewhat in fear, because their bodies do not appear to be their own.**

Feminism should be seen as more relevant than ever now, specifically because the American ear, male or female, wants to shut it out. Men fear it will rob them of the opportunity for love, as do women. A culture of rape, however, does not mean that all men are themselves rapists as individuals, it means that the accepted and available forms of male-female interface are predicated on a conceptual rape, which at any time empowers men to visit judgment and hatred upon women, who remain somewhat in fear, because their bodies do not appear to be their own. The realities analyzed and compiled so far by feminism do destabilize every norm for love we have constructed. It demands more than we have ever historically contributed. Love is not a right or entitlement, but a hope for something better to offer one another than the histories we've lived so far. Without Feminism, love is doomed.

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# WSGS EVENTS

## **Women Shaping the Church: A Conversation with Women Leaders who have made significant contributions to the Common Good.** February 10, 1:00 - 4:00 p.m.

Klarck Information Commons 4th Floor

Engage in conversation with contemporary women leaders on the intersection of our professional lives, faith lives, and commitment to the common good. Visit <http://www.luc.edu/gannon/> for more information on this and other spring 2011 events sponsored by the Gannon Center. Register at <http://guest.cvent.com/d/Odqgzd>

## **"From Rolling Pins to Podiums: The Changing Role of Women in Neighborhood Resistance: Chicago, 1953-1983" by Christopher Ramsey**

Tuesday, February 15 at 1:15 - 2:15 p.m. | Piper Hall, room 201

The Women & Leadership Archives is pleased to announce its Spring 2011 Lecture Series. The series is a forum to highlight interdisciplinary scholarship on women and gender. Presentations take place in Piper Hall, room 201 and last an hour. All lectures are brown bag lunch optional. Please contact Beth at [eloch@luc.edu](mailto:eloch@luc.edu) with questions or visit our website at [www.luc.edu/wla/WLA\\_Graduate\\_Student\\_Speaker\\_Series.shtml](http://www.luc.edu/wla/WLA_Graduate_Student_Speaker_Series.shtml)



# CAMPUS EVENTS

## **Why Can't Women Be Priests?**

Monday, January 31, 2011 at 7 p.m. | Regis Hall Multipurpose Room

Presenter and discussion leader Dr. Wendy J. Cotter, CSJ, Department of Theology. Students Only. For more information visit [http://www.luc.edu/ccih/Catholic\\_Q%26A\\_Program.shtml](http://www.luc.edu/ccih/Catholic_Q%26A_Program.shtml)

## **Multi-faith Dialogue: An African American Jewish Experience w/ Rabbi Capers Funnye**

Thursday, February 3, 4:30 - 6:30 p.m. | Bremner Lounge, CFSU

Rabbi Capers Funnye is the first African-American member of the Chicago Board of Rabbis, and one of the few African-American rabbis in the country. During this dinner dialogue Rabbi Funnye will share his unique and provocative journey balancing the complex world of race and spirituality.

## **Freedom Riders, documentary Film Screening w/ film producer Laurens Grant**

Tuesday, February 8, 4:30 | Regis Hall Multipurpose Room,

FreedomRiders is the first feature-length documentary that tells the story of a courageous band of civil rights activists who risked death by daring to defy the laws of Jim Crow in the Deep South in 1961. The Freedom Riders were America's first inter-racial and inter-religious mass movement to challenge segregation in bus and train facilities. Dinner will be served.

## **"Fit Some Fit in Games, Gender, and the Wii" by Dr. Adrienne Massanari**

Wednesday, Feb. 9, 4-5:30 p.m. | Terry Student Center Baumhart Hall 303/304

The School of Communication presents Faculty Speaker Series. Women have played video games since their entry into our homes in the late 1970s and early 1980s, yet the majority of games and game consoles have been designed for young male audiences. In this talk, I explore the ways in which Nintendo's Wii console has been designed and marketed specifically for "nongamers" or those interested in casual gameplay.

## **"Robust Immoralism: Why (Some) Morally Bad Art Is So Good"**

Thursday, February 10, 1:30- 3:30 p.m. | Simpson Multi-Purpose Room

The Department of Philosophy is proud to Present: Anne Eaton, Assistant Professor University of Illinois Chicago. Dr. Eaton received her Ph.D. from The University of Chicago in both philosophy and art history. She works in feminism, aesthetics and philosophy of art, value theory, and Italian Renaissance painting. Her special interests include the epistemological and ontological status of aesthetic value, the relationship between ethical and artistic value, feminist critiques of pornography, and representations of rape in the western artistic tradition.

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# CAMPUS EVENTS cont.

## Take a Deep Breath - Weekly Mindfulness Meditation

Mondays 4:30-5:30 p.m.

Start Date: January 24h through April 18th

Learn how to meditate and incorporate it into your daily life! Sessions are ongoing, newcomers are always welcome. See why this group has been running since 2002!

Contact Dianna at 508-2544 for more information or join us any Monday at the Wellness Center.

## Peaceful Mind: Mindfulness Group to Better Manage Feelings of Anxiety or Depression

Wednesdays 4:00- 5:30 pm at the Wellness Center

Information Sessions: Jan. 26, Feb. 2, or Feb. 9th

An 8-week mindfulness based program to help individuals better manage feelings of anxiety or depression. Participants will receive a free handbook and CD to help with the daily homework throughout the course. Contact Dianna at 508-2544 for more information or attend one of the required information meetings noted above.

## Prescription for Stress Relief: Mindfulness Based Stress Reduction for Stressed Students

Tuesdays 4:00-5:30pm at the Wellness Center

Dates: Jan. 25th, Feb. 1st or Feb. 8th

MBSR was developed at the University of Massachusetts Medical School in 1979. Since then, this program has been brought to various settings, including universities, and it has been proven to help participants learn new ways to manage their stress reactivity. Participants will receive a free handbook and CD to help with their daily practice throughout the course. Contact Dianna at 508-2544 for more information or attend one of the orientation meetings noted above.

## Dating Violence Information and Support Group

Wednesdays 3-4 pm in Crown Center 108

Start Date: Jan. 26

If you've experienced violence in a dating or intimate relationship, or if you know someone who has, you're not alone. Come to Loyola's Dating Violence support group led by the YWCA Evanston-North Shore for support, information, to connect with others who have experienced violence, others who are affected by the violence a friend or family member has experienced, or to help a friend who does not want to go alone. You'll find a supportive and caring environment. For more information, contact Susan Campbell at 773-508-2676 or scamp2@luc.edu.

## Open Alcoholic Anonymous (AA) Meeting

For anyone who desires to stop drinking, AA provides a fellowship of men and women with the primary purpose of staying sober and helping other alcoholics achieve sobriety. For more information contact Kevin K. at 773-508-3515.

And life as we know it today, in the technological fast lane? It is new and untested. Will it last as long as agriculture, for ten thousand years? Or the forty thousand years of hunting and gathering?

- Marjorie Shostak, anthropologist

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# The Women & Leadership Archives Lecture Series

## Spring 2011 Schedule



**February 15<sup>th</sup>- Tuesday- 1:15 to 2:15pm**  
**From Rolling Pins to Podiums: The Changing Role of Women in Neighborhood Resistance: Chicago, 1953-1983**

*Christopher Ramsey*



**March 23<sup>rd</sup>- Wednesday- Noon to 1pm**  
**Who Said Mary has to be a Virgin? The Social Construction of Mary's Virginity?**

*Amanda Furiasse*



**April 27<sup>th</sup>- Wednesday- Noon to 1pm**  
**Sisters in the South: Roman Catholic Nuns in African American Communities, 1935-1970**

*Megan Stout*

All lectures are held in Piper Hall, Room 201  
For more information, please e-mail Beth at [eloch@luc.edu](mailto:eloch@luc.edu)



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# LOCAL EVENTS

## Sarah's Circle 19th Annual Winter Walk

Sunday, January 30, 1:00 p.m. - 3:00 p.m.

4750 North Sheridan Suite 220

Plan to join us at Sarah's Circle Winter Walk through the historic Uptown neighborhood. As we walk we will reflect on the culture and life of this diverse neighborhood juxtaposed with the struggle of fighting homelessness during the winter. Real-life stories of women served by Sarah's Circle are shared as participants are encouraged to imagine what it might be like to struggle with homelessness in the community, or to "walk in her shoes." This is an opportunity to gain awareness on how homelessness affects women and how we can work together to combat its destructive force. Lunch will be served after the walk. For more information on Winter Walk 2011, check our website at <http://www.sarahs-circle.org/>.

## Dreams in Orbit: Girls, Science, and Space in Cold War America and the Soviet Union

Friday, February 4, 3-5 p.m.

Newberry Library, 60 West Walton Street, Chicago, IL

Roshanna P. Sylvester, DePaul University

Commentator: Joe Austin, University of Wisconsin-Milwaukee

Newberry will pre-circulate papers to those planning to attend. E-mail [scholl@newberry.org](mailto:scholl@newberry.org), or call (312) 255-3524 to receive a copy of the paper.



# VOLUNTEER

***Stay tuned for new postings in future Digests!\****

\* If you have a volunteer posting for students, staff, and the community, contact [kberg@luc.edu](mailto:kberg@luc.edu)



# INTERNSHIPS

***Stay tuned for new postings in future Digests!\****

\* If you know of available internships, please contact [kberg@luc.edu](mailto:kberg@luc.edu)

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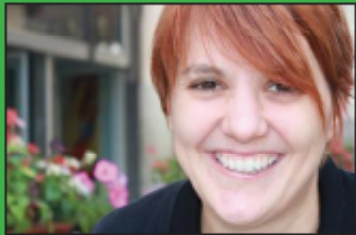
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The School of Communication presents

# SPEAKER FACULTY SERIES



Dr. Adrienne Massanari

“Fit Some Fit In”  
Games, Gender,  
and the Wii

Wednesday, Feb. 9  
4-5:30 p.m.  
Terry Student Center  
Baumhart Hall 303/304



Women have played videogames since their entry into our homes in the late 1970s and early 1980s, yet the majority of games and game consoles have been designed for young male audiences. In this talk, I explore the ways in which Nintendo’s Wii console has been designed and marketed specifically for “non-gamers” or those interested in casual gameplay.

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# CAREERS

## Youth Organizer for the Illinois Safe Schools Alliance

The mission of the Illinois Safe Schools Alliance (the Alliance) is to promote safety, support and healthy development for lesbian, gay, bisexual, transgender and questioning (LGBTQ) youth, in Illinois schools and communities, through advocacy, education, youth organizing and research. The Alliance is a social justice anti-oppression organization that operates via youth leadership in all aspects of programming and organizational infrastructure. Because the Alliance focuses on systemic change in early childhood, elementary, middle and secondary schools, youth at the Alliance are defined as youth in E-12 environments, or of age to be in E-12 environments. It is these voices that hold the most power in the work of the Alliance and it is the crucial role of the youth organizer to create and facilitate processes and opportunities for youth to be further advanced as leaders in the LGBTQ safe schools movement in Illinois and nationwide. The Alliance Youth Organizer position is full-time and is located at the Alliance's downtown office, 70 E. Lake, Suite 900. The core hours for this position are M-F, 9a-5p; however, this position does require some travel statewide as well as attendance at meetings and events on evenings and/or weekends. Salary is commensurate with experience; benefits include health insurance. People interested in this position should send a cover letter and resume to David Fischer, Program Manager, Illinois Safe Schools Alliance, 70 E Lake Street, Suite 900, Chicago, IL 60601 OR fax to 312/368.0283 OR [david@illinoisafeschools.org](mailto:david@illinoisafeschools.org).

## Full-time, Tenure-track Position for specialist in African American Women's Health Review of Applications: Begins January 31

Suffolk University's Sociology Department seeks applicants for a full-time, tenure-track position, at the rank of Assistant or Associate Professor for the 2011/2012 academic year, commencing September 1, 2011. The successful candidate will have expertise in African American women's health. She or he will teach in both the undergraduate Sociology program and in the interdisciplinary, Master of Arts in Women's Health (MAWH) graduate program.

The salary range for this position is competitive. Position is contingent on final budgetary approval. Review of applications will begin January 31, 2011 and will continue until position is filled. This position will teach 4-5 courses per year (graduate and undergraduate); maintain an active research program; engage in departmental, university and professional activities; advise and mentor graduate students; participate in curriculum development, admissions and recruiting for the MAWH program. Preference will be given to candidates who wish to play a leadership role in the MAWH program, including serving as Associate Director of the MAWH program, if qualified.

## Postdoctoral Fellowship at the Center for Gender Studies at the University of Chicago

Deadline for Applications: February 4

The Center for Gender Studies at the University of Chicago invites applications for a one-year postdoctoral fellowship beginning September 15, 2011 and lasting through the academic year. The fellow will take a leading role in a Sawyer Seminar titled "International Women's Human Rights: Paradigms, Paradoxes, and Possibilities," which is funded by the Andrew W. Mellon Foundation, will teach one undergraduate course on the seminar's issues during the 2011-12 academic year, and will co-organize one undergraduate workshop/conference. The post doctoral fellow may come from law, theological studies, or any discipline in the social sciences or humanities. The applicant must have received her or his PhD or JD between September 16, 2006 and September 15, 2011. The stipend for the postdoctoral fellowship is \$50,000, plus benefits. One quarter of teaching (Autumn or Winter) is required, and the fellow is expected to be in residence full-time in academic year 2011-12. Please note: though the seminar's comparative approach to women's human rights will in part focus on European and Indian human rights traditions, applications are welcome from scholars working on other world regions.

For more information visit <http://genderstudies.uchicago.edu/>

The World is divided into armed camps ready to commit genocide just because we can't agree on whose fairy tales to believe.

- Ed Krebs, photographer

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# ACADEMIC FUNDING

## Research Associateship, Five College Women's Studies Research Center

Deadline: February 7

The Center invites applications for its research associateship for 2011-2012 from scholars and teachers at all levels of the educational system, as well as from artists, community organizers and political activists, both local and international. Associates are provided with offices in our spacious facility, faculty library privileges, and the collegiality of a diverse community of feminists. Research Associate applications are accepted for either a semester or the academic year. The Center supports projects in all disciplines so long as they focus centrally on women or gender. Research Associateships do not provide a stipend. We accept about 15-18 Research Associates per year. Applicants should submit a project proposal (up to 4 pages), curriculum vitae, two letters of reference, and on-line application cover form. Applications received by February 7 (including letters of recommendation) will receive full consideration. Submit all applications to: Five College Women's Studies Research Center, Mount Holyoke College, 50 College Street, South Hadley, MA 01075-6406. Deadline is February 7, 2011. For further information email [fcwsrc@fivecolleges.edu](mailto:fcwsrc@fivecolleges.edu), website: <http://www.fivecolleges.edu/sites/fcwsrc>

## 2011-2012 National Security Education Program's David L. Boren Scholarships

Deadline: February 1

The applications for the 2011-2012 National Security Education Program's David L. Boren Scholarships for undergraduate students and Fellowships for graduate students are now available at [www.borenawards.org](http://www.borenawards.org). Boren Awards provide unique funding opportunities for U.S. students to study in Africa, Asia, Central & Eastern Europe, Eurasia, Latin America, and the Middle East, where they can add important international and language components to their educations. Boren Scholarships provide up to \$20,000 for an academic year's study abroad. Boren Fellowships provide up to \$30,000 for language study and international research. The application deadline for the Boren Fellowship is February 1, and the deadline for the Boren Scholarship is February 10. Please contact the Boren Awards staff at [boren@iie.org](mailto:boren@iie.org) or 1-800-618-NSEP with any questions.



# LEARNING

## Loyola Service Learning Program in Lima, Peru

Deadline: Monday, March 21

Spend your summer making a difference and using your Spanish conversation skills on the Peru Service-learning Program! With service placements in the health, education and social service field, this program is ideal for students who want an intensive immersion experience in Latin America but cannot devote an entire semester. In English-taught classes, you will learn about the political and social dynamics shaping Peru's successful but uneven development while also getting hands-on experience in affected and impoverished Lima communities. Centered in the country's capital, the program also takes to you Peru's beaches, jungles and mountains on weekend excursions. Please feel free to contact Amye Day in the Office for International Programs at [aday1@luc.edu](mailto:aday1@luc.edu) if you have any questions about the program. Visit [http://www.luc.edu/studyabroad/summer\\_peru.shtml](http://www.luc.edu/studyabroad/summer_peru.shtml).

## Summer 2011 Faculty-led Travel Course: Tunisia, Africa

Application Deadline: March 21

Loyola Professor Peter J. Schraeder will be leading for the 6th year in a row his highly popular interdisciplinary 22-day summer travel course to Tunisia, "Arab World, Islam and U.S. Foreign Policy," May 22-June 11, 2011. For further information (including application materials) please visit [http://luc.edu/studyabroad/summer\\_tunisia.shtml](http://luc.edu/studyabroad/summer_tunisia.shtml). Please contact Professor Schraeder ([pschrae@luc.edu](mailto:pschrae@luc.edu) or 773-508-3070) if you have any questions. Space is limited -apply today!

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# CONFERENCES

## Early Bird Registration: 7th Annual National Young Feminist Leadership Conference

Deadline for discounted rate: February 1

March 12-14, 2011, The George Washington University in Washington, D.C.

This conference is an opportunity for young feminists, national leaders, and elected officials from across the country to share in open dialogue and organize around the world's feminist issues, including: domestic and global reproductive rights, civic engagement, clinic violence, the environment, violence against women and much more! Following two days of skills building and leadership training attendees will deliver their message to Members of Congress on Capitol Hill for our Congressional Visit Day. Keep checking [feministcampus.org](http://feministcampus.org) for updates and registration information! If you have any questions, please do not hesitate to contact your Campus Organizers at 1-866-444-3652 (East Coast) and 1-866-471-3652 (West Coast).

## CARE's 2011 Conference & International Women's Day Celebration

Tuesday - Thursday, March 8-10

1919 Connecticut Ave., NW, Washington, District of Columbia

The CARE Conference will be held March 8-10, 2011, in conjunction with the 100th Celebration of International Women's Day and CARE's 65th anniversary! Almost 1,000 CARE supporters gathered in the nation's capitol for last year's CARE National Conference and Celebration to learn more about issues that affect global poverty and call our nation's leaders to create a better future for all. Together, we ask our elected officials to adopt policies that address the underlying causes of poverty, such as gender inequality and poor governance. A video summarizing the Care's National Conference (2010 edition): <http://www.youtube.com/watch?v=hiY3AifOqSw>. Highlights of the 2010 Conference: [http://www.youtube.com/watch?v=WePMcHFZRPQ&feature=player\\_embedded](http://www.youtube.com/watch?v=WePMcHFZRPQ&feature=player_embedded)

## Engendering Change: The First Annual Chicago Area Graduate Gender Conference

May 20-21, 2011 Northwestern University

Northwestern University, the University of Illinois-Chicago, and the University of Chicago are proud to announce the first annual Engendering Change graduate student gender conference. The conference will take place at Northwestern University on May 20th and 21st, 2011. The conference will coincide with a performance art event that includes luminaries such as Holly Hughes (University of Michigan), Rhodessa Jones, and Lenelle Moisse. All panels will be moderated by faculty from the Chicago area.

The conference is open to graduate students in any field who are working on research related to the study of gender/genders. To submit, please send an abstract of no more than 300 words to Christine Wood [atc-wood@northwestern.edu](mailto:atc-wood@northwestern.edu). Be sure to include an email address.

The deadline for submission is 5 pm (CST) on February 22, 2011. All presenters will be notified by March 15, 2011. The conference is free and open to the public. Direct any questions to: Christine Wood at [c-wood@northwestern.edu](mailto:c-wood@northwestern.edu)

*As I walk the bridge, I am not resigned to death. I am determined to use every ounce of my power to hold on, to keep from falling, to notice the changes in the light, to hear the sounds of the forest, and to hope against hope that, while I take one step against after another, a technological breakthrough will come along to help me in my fight against cancer. A helicopter will appear and lower a rope, then set me gently back on solid ground. But until then, I will not let go. However fragile it may be, the rope bridge needs only to be strong enough.*

- Marjorie Shostak, author of *Nisa: The Life and Words of a !Kung Woman*

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# CALLS FOR PAPERS

## The 4th Annual Undergraduate Ethics Symposium DePauw University

Call for Papers and Creative Projects | Deadline: February 1

DePauw University invites you to take part in the Undergraduate Ethics Symposium at the Prindle Institute for Ethics on April 9-11, 2010. This symposium is an opportunity to engage in dialogue with leading scholars and professionals about today's ethical concerns. Although students may write about any ethical issue, this year we especially encourage submissions focusing on personal morality, as well as environmental ethics, bio-medical ethics, media ethics, feminist ethics, and diversity. Students may submit an argumentative, interpretive or analytic essay or a creative piece. Accepted students' work will be the primary focus of the symposium workshops. Benefits: Participating students attend seminars with distinguished visiting scholars or professionals. Students' travel (up to \$400), lodging, and meals while at DePauw will be covered by the Institute. Accepted work will be published. Submission guidelines: Submit to Linda Clute at [prindleinstitute@depauw.edu](mailto:prindleinstitute@depauw.edu). All submissions should be electronic; texts should be MS Word, not pdf. Place name and collegiate affiliation on separate page. Guidelines: Argumentative, analytic and interpretive essays should be submitted in Chicago style with a 3,500 word limit. Fiction should also be submitted in Chicago style with a 3,500 word limit; poets should submit 5-10 poems, not more than 10 pages total. Playwrights and screenwriters should submit a single work, up to 10 pages in length. Film makers and documentarians should submit a single work, up to 10 minutes long. Photographers should submit approximately 10 photographs or a video accompanied by a short description.

## Deadline Extended: The 18th Annual Susan B. Anthony Institute for Gender and Women's Studies Interdisciplinary Graduate Conference at the University of Rochester

Call for Proposals: February 12 | March 24th & 25th, 2011

We are thrilled to announce that the proposal deadline has been extended to FEBRUARY 12, 2011 for the University of Rochester's 18th Annual Gender and Women's Studies Interdisciplinary Graduate Conference. The topic for this year is "Precarious Spaces: (Dis-) Locating Gender." The conference organizers would greatly appreciate it if you could forward this message to the graduate students in your department. Though the conference centers on gender and women's studies, we encourage applications from a wide range of disciplines. For more information, please visit: <http://www.rochester.edu/College/WST/grad/conference.html>

## Palimpsest: A Journal on Women, Gender and the Black International

Call for Papers Deadline: February

Palimpsest is a new peer-reviewed journal that publishes cutting edge interdisciplinary scholarship and creative work by and about women of the African Diaspora and their communities in the Atlantic and Indian Ocean Worlds. This journal is a partnership between Vanderbilt University's African American and Diaspora Studies Program and the State University of New York Press. The inaugural issue will focus on the theme: Liberations Across Boundaries. Submissions accepted on a rolling basis, with the deadline for the first issue being February 2011 for full consideration. Visit [www.vanderbilt.edu/afamst/palimpsest](http://www.vanderbilt.edu/afamst/palimpsest) for submission guidelines. Contact: [palimpsest@vanderbilt.edu](mailto:palimpsest@vanderbilt.edu)

## Democratic Republic of the Congo: Understanding the Conflicts and Examining Potential Solutions to the Congo Crisis

Deadline for Proposals: February 10

Kent State University's Departments of History, Pan African Studies, and the Women's Studies Program are co-organizing this year's KSU May 4th Symposium on Democracy. This year's focus will be on the Democratic Republic of Congo and the critical issues there of war-related sexual violence; extractive industries; existing and potential democratic grassroots efforts in the conflict zones; and the ethics of external interventions. The conference will be Wednesday April 27 to Friday April 29. There are plans for a post-conference publication. This is a call for papers addressing the four main themes: sexual violence in war, extractive industries, the ethics of intervention, and democratic solutions to the current crisis. The conference can help support a limited number of participants through cost-shares of airfare and lodging. Some meals will be provided by Kent State. Please submit a 250 word abstract to Monika Flaschka ([mflaschk@kent.edu](mailto:mflaschk@kent.edu)) by February 10, 2011. Before the title, each abstract should state which theme it addresses, the name and host institution of the presenter, an email and postal address, and phone number.

## The Boston Seminar on the History of Women and Gender

Call for Proposals in 2011-2012 series: March 15

Programs take place alternately at the Schlesinger Library of the Radcliffe Institute and at the Massachusetts Historical Society. The Seminar's steering committee welcomes suggestions for papers dealing with all aspects of the history of women and/or gender in the United States and will also consider projects comparing the American experience with that in other parts of the world. Each session focuses on the discussion of a pre-circulated paper. The essayist and an assigned commentator will each have an opportunity for remarks before the discussion is opened to the floor. Papers must be available for circulation at least a month before the seminar date. In developing its 2011-2012 series, the Seminar's steering committee will fill some sessions through invitations and others through this call for papers. If you would like to be considered for a slot, please send your CV and a one-page précis of your paper by March 15 to Conrad E. Wright, Massachusetts Historical Society, 1154 Boylston Street, Boston, MA 02215, or to [cwright@masshist.org](mailto:cwright@masshist.org). In your proposal, please indicate when your paper will be available for distribution. If there are special scheduling conditions, such as a planned trip to Boston or an extended period when you cannot make a presentation, please so indicate in your proposal.

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# We want you to Submit!

## Digest Contributor Guidelines

### Principles

#### i) Feminist Consciousness:

- (a) recognizes all voices and experiences as important, and not in a hierarchical form.
- (b) takes responsibility for the self and does not assume false objectivity.
- (c) is not absolutist or detached, but rather, is more inclusive and sensitive to others.

#### ii) Accessibility:

- (a) means utilizing accessible language, theory, knowledge, and structure in your writing.
- (b) maintains a connection with your diverse audience by not using unfamiliar/obscure words, overly long sentences, or abstraction.
- (c) does not assume a specific audience, for example, white 20-year-old college students.

#### iii) Jesuit Social Justice Education & Effort:

- (a) promotes justice in openhanded and generous ways to ensure freedom of inquiry, the pursuit of truth and care for others.
- (b) is made possible through value-based leadership that ensures a consistent focus on personal integrity, ethical behavior, and the appropriate balance between justice and fairness.
- (c) focuses on global awareness by demonstrating an understanding that the world's people and societies are interrelated and interdependent.

### Expectations and Specifics

- You may request to identify yourself by name, alias, or as "anonymous" for publication in the digest. For reasons of accountability, the staff must know who you are, first and last name plus email address.
- We promote accountability of our contributors, and prefer your real name and your preferred title (i.e., Maruka Hernandez, CTA Operations Director, 34 years old, mother of 4; or J. Curtis Main, Loyola graduate student in WSGS, white, 27 years old), but understand, in terms of safety, privacy, and controversy, if you desire limitations. We are happy to publish imagery of you along with your submission, at our discretion.
- We gladly accept submission of varying length- from a quick comment to several pages. Comments may be reserved for a special "feedback" section. In order to process and include a submission for a particular issue, please send your submission at least two days prior to the desired publication date.
- Please include a short statement of context when submitting imagery, audio, and video.
- We appreciate various styles of scholarship; the best work reveals thoughtfulness, insight, and fresh perspectives.
- Such submissions should be clear, concise, and impactful. We aim to be socially conscious and inclusive of various cultures, identities, opinions, and lifestyles.
- As a product of the support and resources of Loyola University and its Women Studies and Gender Studies department, all contributors must be respectful of the origin of the magazine; this can be accomplished in part by ensuring that each article is part of an open discourse rather than an exclusive manifesto.
- All articles must have some clear connection to the mission of the magazine. It may be helpful to provide a sentence or two describing how your article fits into the magazine as a whole.
- The writing must be the original work of the author and may be personal, theoretical, or a combination of the two. When quoting or using the ideas of others, it must be properly quoted and annotated. Please fact-check your work and double-check any quotes, allusions and references. When referencing members of Loyola and the surrounding community, an effort should be made to allow each person to review the section of the article that involves them to allow for fairness and accuracy.
- Gratuitous use of expletives and other inflammatory or degrading words and imagery may be censored if it does not fit with the overall message of the article or magazine. We do not wish to edit content, but if we feel we must insist on changes other than fixing typos and grammar, we will do so with the intent that it does not compromise the author's original message. If no compromise can be made, the editor reserves the right not to publish an article.
- All articles are assumed to be the opinion of the contributor and not necessarily a reflection of the views of Loyola University and the WSGS program.

**We very much look forward to your submissions and your contribution to our overall mission. Please send your submissions to Curtis at: [jmain@luc.edu](mailto:jmain@luc.edu)**

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