WSGS EVENT SPOTLIGHT:

the Women's Studies & Gender Studies Program presents

Science Attitudes, Science Anxiety, and Gender
Do women’s attitudes toward and fears about science differ from men’s? Can they talk about it to each other?

Thursday
November 18
4 pm
Piper Hall

Lecture and Q&A
by Jeffry Mallow
Professor Emeritus
Loyola Physics Department

WSGS Spring 2011 Course List

Film Review, Feminist Take

SCREEN/PLAY
This Week: Sherrybaby

the Bonfire!
"I DON'T: A solution to the Marriage Problem"

SOUND OFF... "Digital Disconnect"

Quote Corner #8
Cornel West
A full page theme or person each week. Share. Post. Stimulate. Reflect.
“Digital Disconnect”

My father would often reminisce, “We did have a black and white television, our first tv, and it was exciting; but it changed things... we did not spend as much time outside and in connection with other people.” Growing up, I figured he was just of an older generation that did not like “change.” Yet, the older I become myself, more and more surrounded by loud, thriving technology advances, the more bizarre our disconnections make me feel.

Example number one: headphones and mp3 players. In the past month I have noticed the “chic, stylish” mostly younger crowds donning gigantic, 1970’s looking headphones. At first these devices reminded me of airline pilots riding the el. But if the trend proves true- moving towards disconnection from real, physical humans in proximity, this new fad is another way of saying, “don’t bother me, real people, my digital noise is my preference.” One way this amuses and aggravates me the most, for instance, is considering how many affluent white people enjoy black artists, like Kanye or Jay-Z, in public transit, but feel no connection or possibility of connection to black people in their neighborhoods, work environments, and so on. After all, Kanye’s album on repeat is far more predictable and removed than holding a conversation with a person of similar background on the bus, right beside you.

Example number two: Facebook, Twitter, and MySpace. Sure, these websites have created “spaces” for billions of “connections,” but really, what is a digital self? What is a digital connection? Can you, as a person, as a physical being, be portrayed fairly and accurately digitally? Are chosen photos, text characters, sounds, and videos representative of you? Or just parts of you? No one person is one or two dimensional, but multi-dimensional, so what happens in these limited realms? In one of my favorite aspects of these- the audience; folks now make posts and comments for hundreds to see. Are these representative, or chosen carefully?

(continued on next page)
Example number three: porn. Yes, porn serves as an outlet for pleasure, ideas, connections, and so on. Yet porn also “serves up” digital sex, made often by large studios with transparent agendas. In seeking digital pleasure made by other people’s ideas of and for sex, what of real sex, real physical intimacy? With our eyes and libidos glued to someone else’s digital pleasure, well, what of pleasure to be had with another body? What of fantasies made by your own creation involving people in your real life, not in California and Brazilian studios you may never meet?

Example number four: Netflix, HDTV’s, and projectors. I will never forget installing my first projector- all of a sudden, I had movie, television, and video game pleasure all within feet of my bed, and far from others. The recent trends of pulling public spaces, like films, into homes, creates much less room for contact with others that is not chosen. Netflix is incredible, but again, at your couch-ridden fingertips, you have your digital friends, dramas, and stories, and do not necessarily need the company of non-digital people. I surely do not take great pleasure in dishing out ten or more dollars to watch a film, but the act of moving outside of one’s private space, and into the public, potentially mixing with other people, is nearly impossible if we stay at home.

Final example, number five: app phones. Picture it, and you know it well: people in intimate movement with their tiny, HD screens, texting, talking, playing games, learning Chinese, and so on. Take a party full of people, for instance, and give each an iphone for play, and the likelihood of their eyes meeting each other’s decreases drastically. After all, why converse with another human when an iphone is so predictable, complex, connected, and fun? I see it often, at school, at work, on the train, even at parties: people with their heads down, connecting to digital formats, “human” or not.

Even as I write this, digitally, for a digital publication, I recognize the value and efficiency of our technical selves. But at the same time I also fear the disconnections our awesome gadgets are creating, to our knowledge or not. I will never forget, years ago, when this type of behavior, in its early years, shocked me. At UNC-Chapel Hill, a 30,000+ person campus, sometimes walking to class could almost reach a mile. Often, people walked in pairs or groups, conversing, connecting, sharing. Walking behind two people, when cell phones were not as common, one person was having a really intimate and great conversation on their phone, and the person right beside them, physically, was just walking quietly, head down. There were two people, physically right beside one another, and an audio sound of another person’s voice was chosen over a connection immediately “real” beside them.

This is exactly what I am concerned about: our patterns of choosing digital, less risky, less nuanced connections over people RIGHT BESIDE US. I prefer a vision of the future of, let’s say, a bus full of people talking with one another, touching, making eye contact, and so on, over a bus full of people each paying attention to a phone, book, mp3 player, or biting their fingers as they eagerly await a phone call or text. Digital packages don’t change lives much; people do.

I am so very guilty of all of the above. I choose texting over calling, emailing over calling, calling over visiting, porn over imagination, projector over local film, A.I. character over friend, Facebook over travelling, reading over talking, listening to MIA over hearing a person beside me speak of their adversities and pleasures of life. I will never meet MIA. But I might run into 5 people everyday just like her.

Samuel Delaney, author and queer activist, speaks of two kinds of human interaction: contact and networking. Contact involves unplanned, random exchange with people unlike yourself, especially outside of your class. On the other hand, networking is the effort at finding others like you, or others who have something in common with you. Sitting beside a stranger and enjoying their laugh at a movie theater is contact; giving your partner’s crotch a rub during a Netflix movie at home is networking. Much less change occurs when we simply reinforce our own identities, selves, and interests through networking. But when we put down, and away, our predictable, digital connections, and move into the world not neatly presented to us in 1080p, we make contact. Our selves are challenged. We might stumble upon unknown pleasures, connections, and people.

PLEASE, hear me: I am not against our digital connections.... as a means. But as an end? Yes, I believe their purpose is to bring people together, not digitally, but realistically. Use them as a last resort. I understand the need to be alone, to phase out the world. I just continue to hope that when we all seek human contact, it is not digital, if possible, and not simply networking.

Make contact.
**Opening Scene:**

*Sherrybaby* is the 2006 directorial debut of Laurie Collyer, who set to direct a film about Julia Butterfly Hill, appears poised to become a director of films about spirited women engaged in struggles both inward and outward. At the opening of *Sherrybaby*, Sherry (Maggie Gyllenhaal) rides a commuter bus wearing a low-cut tank top and a short skirt. But she does not recall *Pretty Woman* or *Erin Brockovich*. Maggie Gyllenhaal is a different sort of actress than Julie Roberts and is therefore cast in grittier, more complex roles. Instead, Sherry looks out of the window with an expression of wonder and hope, but without a trace of glamour. She started using heroin and became an exotic dancer at age 16, eventually ending up in jail. (Although we don’t know how or why she started down that path, her reunion scene with her father points to sexual abuse and a sense of self-worth that is attached to her sexuality and attention from men.) Now that she is out, she wants to be a better mother and work with children.

Sherry is reunited with her brother, his wife, and most importantly, her daughter Alexis. It is difficult to watch Sherry’s face as she struggles with her emotions when embracing her daughter. Yet it is also difficult to see the presents she gives to her young daughter: a sexy tank top, a Barbie doll that they take turns kissing in reverence, and a handmade doll. Though there may be nothing inherently wrong with dolls, it is disheartening to see Sherry continuing the line of sexualized femininity that has added to some of Sherry’s own difficulties in life. After the gift-giving, she tells her daughter the truth of what happened to her: “I stole from people to get money for drugs.” Her daughter accepts this with a head-nod, but it is unclear whether or not she understands what her mother is saying.

This film may be hard for many feminists to watch because Sherry uses her sexuality to do what she thinks will get her and her daughter a better life. She wants to become a better mother, but she doesn’t know how to do that without sleeping with men who can help her. However, this film is not without merit and message for strong women who want to be recognized for their intellect and personality. Sherry wants to work with children, and it is obvious from her attitude and her certificates that she has worked hard to become a better person both for herself and in order to help others. But as someone who is working her way up from recent jail time and through a halfway house, it is difficult for her to raise herself up as quickly as she would like. If anything, it is her over-ambition that prevents her from making a slow, steady climb. She spirals downward throughout the film, but she manages to seek out the help she needs in order to re-stabilize and start again. Anyone taking issue with Sherry’s over-sexualization can at least take comfort in the fact that she enjoys sex and is proud of her body. When she sleeps with men she truly likes, she has no qualms asking for what she wants and receiving it with full pleasure.

*Sherrybaby* does not dole out any easy answers or neatly-wrapped morals. We could judge some of Sherry’s actions, but we can never know exactly what she has gone through or how much her abuse has shaped her life. She can only connect to her sister-in-law through talk about clothes and make-up, but that divide, played out through silences and awkward pauses is based on their differences in lifestyle, economic situation and connection to Sherry’s daughter. In all, *Sherrybaby* is a realistic film that allows the viewer to make their own decisions about difficult subject matter.

**Themes, Issues and Social Impact:**

Motherhood, Sex and Sexuality, Addiction, Sexual Abuse and Incest, Institutions of Incarceration and Rehabilitation, Race and Racism, Female Relationships, and Economic Divides. Sherry, though a relatively attractive blonde, white woman, is certainly not a figure of privilege, and *Sherrybaby* is not a slicked-up movie of overnight redemption. The film and its protagonist take on hard issues that people of many backgrounds must face yet are not often depicted with such nuance and authenticity in film.

**Rewatchability:** Recommend it to friends, but not easy to rewatch again and again.

**Where to Find It:** Streamable on Netflix; available at Specialty Video on Broadway and Facets Cinema on Fullerton.
Recently, same sex marriage has been in the news more than ever. I’ll be the first to admit, I’m a strong believer that all individuals should have the same rights in this country, no matter their race, religion, sexuality, gender, etc. But I’ll also be the first to admit that many people have it wrong, including those same sex couples who are fighting to secure a wrecked, privileged institution that is denied to all except opposite sex couples. Marriage is not a right, it’s a flawed institution that is failing everyday. The solution to the “marriage” problem isn’t marriage for all, instead, I believe that it’s marriage for none.

Now, don’t get me wrong. I haven’t always been opposed to the idea of marriage. As a kid, and teenager, I dreamed of the perfect wedding: white dress, big church, lots of cake, and my five best friends as the maids of honor. But recently, I’ve decided that maybe marriage isn’t for me, and I don’t think its doing too much for other people either.

Let’s look at the facts, more than 50% of marriages in America will end in divorce. That’s a pretty hefty number. That means that if you’re getting married today, chances are you’ll be getting divorced sometime in your lifetime. So why get married? For many people it’s to make one’s relationship “official”. Really? The way I see it, if two individuals truly love each other then why must they prove the “legitimacy” of their love to other people like family, the state, religion, or dare I say themselves? If you really want to make it official why not put an ad in the paper, or better yet - make it “FBO” (Facebook official)? This IS what makes all other relationships “official” in today’s modern society, isn’t it? Whether or not one follows the modern society, making a marriage “official” shouldn’t consist of caterers, a ballroom, and fancy dresses.

Another reason couples choose to marry is to live together. Here in 2010 though, one doesn’t have to be married to live with one other. You just have to be a responsible adult. The reasoning behind this argument is that “back in the day”, couples weren’t supposed to live together until marriage because sharing a bed meant sex. Seeing as MANY, if not most couples participate in pre-marital sex, this argument doesn’t make too much sense, and don’t hide behind anal, oral, and other “non-vaginal” forms of sexual activity as not sexual! Also, there are plenty of couples who live with one another and live happily ever after, so although this was a legitimate reason 50 years ago, it no longer stands as a good argument to tie the knot.

One of the biggest arguments for marriage is to have children. Like the argument stated above, this is archaic and doesn’t accurately reflect society today. Many couples who marry choose not to have children or cannot have children. There are also a number of successful, unwed couples that have children without the vows of marriage. Single parenthood, mostly single motherhood, has strongly been on the rise in the past four decades and is a healthy, valuable family form (not just an “alternative”). Marriage is not a prerequisite for children. Responsibility is. Having children is an enormous decision that requires time, love, and dedication. One thing it does not require is marriage. Whether a couple “breakups” or “divorces” doesn’t matter. The end result is the same, families are split up and feelings are hurt. Marriage only serves to further the process of pain with divorce papers and the stigma of a “divorced family”.

Then there’s the concept of taxes and the debate of prenuptial agreements. Are people really getting married for the tax benefits? The money? By doing this, people are only putting numbers and worth on other individuals. This doesn’t perpetuate love or a good relationships. This perpetuates stress, number crunching, and anger over taxes and prenups. When children enter into the equation of divorce and separation, fights are bound to ensue. These fights usually don’t take into account the children’s feelings, but instead the wants and needs of the parents. As stated above this only ends in hurt and loss, which would still be the result if the couple was not married and had children. So, save yourself the divorce papers, the cost of a wedding, and a lot of marital headaches by not getting married.

So, the only “real” reason for a couple to get married is to prove their love to God, which to be quite honest I don’t necessarily agree with. But - if two individuals feel that they want to make their relationship “sacred” in front of the Lord and are doing it solely for religious purposes, then by all means swear your marriage before God and no one else. BUT if you do choose to participate in the marriage ceremony, why throw big lavish receptions at the start of a relationship rather than 10, 20, 60 years down the road when there is something to celebrate. Now that’s something to party for.

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. My generation and the kids of the new millennium have too many other problems to worry about in this world without dealing with the woes of marriage and all the societal expectations that come along with it. Healthy, successful, and committed relationships don’t begin with marriage, often that’s how they end. So how do you see the rest of your life playing out? Do you want the fancy dress, big church, cake, and fancy reception? If so, why? If it’s because of your family, friends, or even because you think it’s what’s “expected”, I would think again. Society and your close peers ultimately won’t have to deal with the consequences of a failed marriage, you will.
THIS WEEK’S FOCUS: ABSOLUT VODKA
- cute, candy, pink, exposed, thin, animal-clad women....
- and muscly, dark, hunky men....

• ABSOLUT GENDER?
MORE THAN

WOMEN ARE IN PHYSICALLY ABUSIVE RELATIONSHIPS ON CAMPUS EACH YEAR.
That’s 200 too many—enough to fill a Sociology 101 class.
If you’ve experienced violence, you are not alone.
Find this symbol on campus and get help.

We wanted to take a moment to update you on some of the great programs coming out of the violence prevention grant and the Coordinated Community Response Team (CCRT).

Dating Violence Support Group
In conjunction with the YWCA Evanston-North Shore, the Wellness Center is offering a Dating Violence Support Group to students. The group meets Mondays from 6-7pm in Crown Center 108 until November 15th. Please keep this group in mind when talking with students who may have experienced dating violence.

Peer Education Program
The CCRT is currently recruiting students to become peer educators for a Bystander Education program being presented in the residence halls this semester. Students who are interested will be trained to present the program Preventing Sexual Violence: Speak Up, Step In (created by the Wellness Center), lead at least 1 presentation, and remain a peer educator for the remainder of this school year. Interested students can email Suzie at scamp2@luc.edu for more information.

Advocacy
As a reminder, sexual assault advocates are available on campus to all student survivors of sexual assault. Advocates are available Monday through Friday 8:30am-5pm and weekends, 5pm Friday – 8am Monday, by calling 773-494-3810. Please feel free to call the line yourself to ask questions, or give the phone number to students who would like to see an advocate.
WSGS & GANNON CENTER SPONSORED EVENTS

A Conversation with Dagoberto Gilb
Friday, November 12, 6 to 8 p.m.
Piper Hall, First Floor
Dagoberto Gilb is the author of the books The Flowers, Gritos, Woodcuts of Women, The Last Known Residence of Mickey Acuña, and The Magic of Blood
Cosponsored by Latin American Studies

“Science Attitudes, Science Anxiety, & Gender”
Thursday, November 18, 4 p.m.
Piper Hall, First Floor
Do women’s attitudes toward and fears about science differ from men’s? Can they talk about it to each other? Lecture and Q&A by Jeffry Mallow, physics professor emeritus. Dr. Mallow’s research interests include theoretical atomic physics, supersymmetric quantum mechanics, physics pedagogy, and gender and science. He is author of the book “Science Anxiety” and co-author of a 2002 online compilation, Gender Issues in Physics/Science Education. Co-sponsored by the Physics Department.

“Happy Hour” with Prudence Moylan*
Tuesdays from 4:30 to 5:30 p.m
Piper Hall, 2nd Floor
Calling all WSGS graduate students! Prudence Moylan, the WSGS Graduate Studies Director, invites you to 2nd floor Piper Hall for snacks, coffee, tea, and scintillating conversation. Join Prue and WSGS graduate students for chit-chat and words of wisdom.
*Note: this meeting is not related to nor centered around alcohol.

NEW WSGS COURSE ANNOUNCEMENT

Sex in the City: Constructing Urban Genders and Sexualities (SOC 370.2)
Tuesdays 4:15-6:45 p.m. Mundelein 605
Professor Jon Norman, Department of Sociology
Although not everyone in a city romps around like Carey Bradshaw and her comrades on the illustrous show “Sex and the City,” cities have historically proven fertile grounds for the exploration of alternative sexualities and genders. In this course, we will examine the construction of genders and sexualities in urban areas, focusing on the intersection of urban sociology and the sociology of gender/sexuality. We additionally will draw on feminist and queer studies scholars from a variety of disciplines. We will explore what it is about cities that alters the construction and performance of gender and sexuality. We will think critically about the meaning of place in the context of gender performance, considering the ways that particular places - downtowns, suburbs, street corners, neighborhoods, etc - are involved in the production and consumption of genders and sexualities. The course will consider both theoretical and empirical understandings of urban genders and sexualities, and will focus on both spatial arrangements as well as institutional ones in analyzing phenomena.

CAMPUS EVENTS

7th Annual Loyola Festival of Arab Cinema: Middle Eastern Buffet and Double Feature
November 12
Galvin Auditorium, Jeanne and Joseph Sullivan Center
6:00 - Free Middle Eastern Buffet
7:00 – Screening: Laila’s Birthday
8:30 – Screening: Caramel
The 7th Annual Loyola Festival of Arab Cinema sponsors an evening of Middle Eastern Food and Arab Cinema. Laila’s Birthday is a dark comedy. Abu Laila used to be a judge, but because the government doesn’t have the means to renew his assignment he is forced to be a taxi driver. On the day his daughter Laila becomes seven years old his wife insists that he’ll be at home early and bring her a present and a cake. Abu Laila has nothing else on his mind then completing this mission. But the daily life in Palestine has other plans. The 2007 Lebanese movie, Caramel, is an Arabic motion picture and is Director /Actress Nadine Labaki’s directorial debut. It is considered to be one of the most acclaimed movies on the international level and takes the audience through the story of five Lebanese women as they struggle with the deepest desires of their hearts.
All Screenings are Free. For further information call 773-508-3725 or e-mail jharder@luc.edu

7th Annual Loyola Festival of Arab Cinema: Middle Eastern Buffet and Triple Feature
Saturday, November 13
Galvin Auditorium, Jeanne and Joseph Sullivan Center
4:00 – Screening: Captain Abu Raed
7:00 – Screening: Dunia- Kiss Me Not on the Eyes
9:00 – Screening: The Kite
Captain Abu Raed is a universal story of friendship, inspiration and heroism set in contemporary Jordan. An aging airport janitor who is mistaken for an airline pilot by a group of poor neighborhood children weaves fantastical
(continued on next page)
CAMPUS EVENTS CONTINUED

stories to offer hope for a sad, and sometimes unchangeable, reality.
A young student of the arts, Dunia aspires to be a professional
dancer and poet. Her artistic expression is inhibited, however, by
her inability to experience and express desire. Dunia’s reasoning
that women should not move their bodies to evoke an act of love
is challenged by the ardent public intellectual Dr. Beshir—played
by Egyptian superstar singer Mohammed Mounir. Ultimately,
Dunia learns that she must confront the traditions that have
destroyed her capacity for pleasure before she will be able to
experience it.
In The Kite, sixteen-year-old Lamia must cross a border
checkpoint between Lebanon and Israel to marry a man she has
never met. Neither she nor her betrothed are eager to
consummate a marriage to a stranger—a matter further
complicated by Lamia’s surprising admission that she is in love
with the Israeli soldier guarding the border. Sabbag’s enchanting
drama about marriage and tradition is underscored by delicate
symbolism and artful references to politics of Lebanon’s
territories that have been annexed.
All Screenings are Free. For Further information call 773-508-
3725 or e-mail jharder@luc.edu

An Israeli Journalist's Perspective on the
Prospects for Mideast Peace
Monday, November 15, Noon
Mundelein Center Greenhouse, 7th Floor
A Discussion by Gil Hoffman, Chief Political Correspondent, The
Jerusalem Post
Well-connected to Israeli and Palestinian leaders, Hoffman has
interviewed every major figure across the Israel political
spectrum. Hoffman provides a behind-the-scenes look at the
intrigue and humor in the Israeli political arena.
An Israeli lunch will be served.
Sponsored by Hillel at Loyola

Arab Heritage Month Fashion Show
Monday, November 15, 7 to 10 p.m.
Mundelein Center Auditorium
A historical demonstration of the wardrobe of the Arab world.
Over 12 Arab countries will be represented. Free food.
For more information or special accommodations please
contact Lena Asfour at lasfour@luc.edu.

Erasing the Distance Performance
Tuesday, November 16, from 7 to 9 p.m.
Watch a performance demonstrating how mental health
affects lives.
Sullivan Center, Galvin Auditorium
Contact: lucpsychclub@gmail.com
Sponsored by Psychology Club, Psi Chi, AMSA, & SAF

Child Rights and Contemporary Immigration Issues
Wednesday, November 17, 4 to 6 p.m.
Corboy Law Center
Moderator: Katherine Kaulka Walts, Director, Center for the Human
Rights of Children, Loyola University Chicago
Speakers: James Garbarino, Senior Faculty Fellow, Center for the
Human Rights of Children, Loyola University Chicago
Mary M. DeLorey, Strategic Issues Advisor, Latin America, Caribbean
Region, Catholic Relief Services
Mony Ruiz Vealco, Managing Attorney, National Immigrant Justice
Center, Chicago, IL
Sponsored by the Graduate School & Office of International Programs

"Life in the Shadows" Documentary Screening
Dinner Dialogue: Social Justice Dinner Dialogue Presents...Is
there a problem here?
Wednesday, November 17, 7:30 to 9 p.m.
Bremner Lounge, CFSU
Join Services for Students with Disabilities partnered with
Student Diversity and Multicultural Affairs for a brief viewing
and discussion of the documentary "Life in the Shadows," and
how society approaches the issue of disabilities.
Moderated by Bryan Dunn. Dinner will be provided.
This event is part of Disability Awareness Week, disABILITY: Fight for Social Justice and Inclusion
http://www.luc.edu/diversity/disabilities_awarene.shtml

“Laughing at Our Differences” Screening
Thursday, November 18, 6:30-9:30 p.m.
Movie and Discussion
Crown Center Auditorium
"Laughing at Our Differences" is a stand-up comedy movie
about diversity and disability awareness. This movie captures
a hilarious live performance by 24-year-old disabled
comedian Josh Sundquist. Josh uses comedy to break down
types and foster understanding between students of
different backgrounds and experiences. He believes that
laughter allows people to set aside preconceived notions and
to appreciate those things that make each of us unique.
http://www.luc.edu/diversity/disabilities_awarene.shtml

Do you think violence is a problem on Loyola’s Campus?
Then be a part of the solution.

Become a bystander education peer educator today!

Peer Educators are:
- Trained to educate students on the issues of bystander education to violence
- Lead programs on campus
- Help make a difference with sexual violence
- Learn valuable skills that will help you to grow professionally
- Become a part of social change at Loyola

For more information contact Suzie in the Wellness Center Phone: 773-508-2676 or
sazman2@luc.edu

“It is often easier to become outraged by injustice half a
world away than by oppression and discrimination half a block
from home.”
- Carl T. Rowan
LOCAL EVENTS

**Zeitgeist Films Presents Vision: From the Life of Hildegard Von Bingen**
Music Box Theatre, 3733 N. Southport Ave.
A visionary in every sense of the word, Hildegard von Bingen, the famed 12th-century Benedictine nun was a Christian mystic, composer, philosopher, playwright, poet, naturalist, scientist, physician, herbalist and ecological activist. New German Cinema auteur Margarethe von Trotta reunites with recurrent star Barbara Sukowa to bring the story of this extraordinary woman to life. In a staggering performance, Sukowa portrays von Bingen’s fierce determination to expand the responsibilities of women within the order, even as she fends off outrage from some in the Church over the visions she claims to receive from God. For showtimes and information call 773-871-6604 or visit us at our website: http://www.musicboxtheatre.com

**Stacy Garrop’s In Eleanor’s Words**
A Song Cycle Written in Tribute to Eleanor Roosevelt
Saturday, November 13 at 8 p.m.
Fulton Recital Hall, 1010 E. 59th Street, Hyde Park
The New Music Ensemble will perform Chicago-based composer Stacy Garrop’s In Eleanor’s Words, a song cycle written in tribute to Eleanor Roosevelt. Stacy Garrop’s In Eleanor’s Words features excerpts from six newspaper columns that Eleanor Roosevelt wrote during the course of her very public life. They present the former First Lady’s thoughts and reflections, and span from her earliest articles to almost her last. The performance features a mezzo-soprano, pianists, flutists, and a viola. Admission is free. A reception will follow.

**UN Women: “Integrating Gender into the Aid Effective Process”**
Virtual Dialogue
November 15-December 3
The UN-INSTRAW (now part of UN-WOMEN) Virtual Dialogues are an excellent platform for participants to network, exchange information and good practices with other professionals around the globe and build further participatory and dynamic research. The Virtual Dialogue on “Integrating Gender into the Aid Effectiveness Process” will provide you with the opportunity to exchange ideas and practices on how to better incorporate a gender perspective into the financing for development agenda, as well as on how to promote gender-sensitive development projects around the world. For further information, please visit the Virtual Dialogue Platform (http://www.un-instraw.org/aegp/).

ONGOING CAMPUS EVENTS

**Why Art Matters**
November 18 to January 22, 2011
Opening Reception: Thursday, November 18, 6 to 6:30 p.m.
Ralph Arnold Fine Arts Annex
Why Art Matters is a student art advocacy project exhibiting works of art at the Ralph Arnold Fine Arts Annex.
No tickets or reservations are necessary for this exhibition, but please RSVP to Gallery@LUC.edu if you plan on attending the opening reception.

**Take a Deep Breath – Weekly Mindfulness Meditation**
Mondays 4:30-5:30 p.m.
Instruction for new members from 4:30-4:45 p.m. at the Wellness Center
September 13th through December 6th
Learn how to meditate and incorporate it into your daily life! Sessions are ongoing, newcomers welcome. Contact Dianna at 508 2544 for more information or join us any Monday at the Wellness Center.

**Dating Violence Support Group**
If you’ve experienced violence in a dating or intimate relationship, you’re not alone. This drop-in support group, led by the YWCA Evanston–North Shore, will allow survivors of dating violence to connect with others in a supportive and caring environment. For more information, contact the Wellness Center. To visit the Wellness Center website go to http://www.luc.edu/wellness/

**Open Alcoholic Anonymous (AA) Meeting**
Fridays 4:00-5:00 p.m.
CFSU, Chamber Room (lower level).
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.

**Summer 2011 Faculty-led Travel Course: Tunisia, Africa**
Application Deadline: March 21
SUMMER TRAVEL COURSE (TUNISIA) ANNOUNCEMENT
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. Please contact Professor Schraeder (pschrae@luc.edu 773-508-3070) if you have any questions. Space is limited – apply today!

“Men weren’t really the enemy - they were fellow victims suffering from an outmoded masculine mystique that made them feel unnecessarily inadequate when there were no bears to kill.”
- Betty Friedan
Adjunct Instructors in Justice Studies for Spring 2011
Deadline: Application reviews begin November 4 continuing until suitable applicants are found
The Justice Studies Department at Northeastern Illinois University, due to high student demand, is looking to hire adjunct instructors for the Spring 2011 semester to teach.
In Justice Studies we seek to discover the social and historical roots of justice and injustice and examine how popular understandings of these shape public policies, including those of the criminal justice system. We study systematic explanations for the failure (or triumph) of justice in society and explore the potential for transformative justice. Through critical inquiry, social science investigation, and experiential learning, students develop an understanding of social and economic justice issues and critical criminology.
We study the structural roots of crime and take up the legal and social concerns of socially disenfranchised communities whose members are often clients of the criminal justice system, including the poor, people of color, women, prisoners, immigrants, and refugees.
Northeastern seeks instructors for courses in the following areas:
Introduction to Social Justice (Tues. 6:10-8:55 p.m.), Skills for Inquiry (MW 7:05-8:20 p.m.), Social Justice and GLBT Issues (Time: TBA), Advocating for Social Justice in Illinois (Time: TBA), and Portrayal of Crime in the Media (Time: TBA). People interested in applying to teach one or more courses should send a cover letter indicating which course(s) you would be interested and qualified to teach, and a curriculum vitae to: Dr. Cris Toffolo, Professor & Chair, Justice Studies Department, LWH 4062, Northeastern Illinois University, 5500 North St. Louis Avenue, Chicago, IL 60625-4699
For more information contact Cris at 773-442-4761 or c-toffolo@neiu.edu

Assistant Professor in Early American/United States History
Deadline: November 15
The Department of History at The College of Wooster invites applications for a tenure-track position at the rank of assistant professor in Early American/United States History before 1877. The successful candidate will be expected to teach the U.S. history survey and upper-level courses in his/her area of specialization, including a course or courses that could be cross-listed in the College’s program in Women’s, Gender and Sexuality Studies. The successful candidate will also supervise undergraduate research in the College’s required Independent Study Program and participate in the College’s interdisciplinary programs, including its First-Year Seminar. Ph.D. expected. Please send a letter of application, CV, official graduate transcripts and three confidential letters of recommendation to Gregory Shaya, Chair, Department of History, The College of Wooster, 1189 Beall Ave., Wooster, OH 44691. Additional evidence of research and teaching interests is welcome (e.g., prospectuses, sample chapters, articles, sample syllabi, course descriptions, teaching philosophy). Applications received by November 15, 2010 will receive full consideration. Additional inquiries may be sent to gshaya@wooster.edu.

Assistant Professor of American History
Application Deadline: application review begins November 15 continuing until position is filled.
The School of Arts and Humanities at the University of Texas at Dallas invites applications for a tenure-track Assistant Professor of American History, Search PAN100902. specializing in nineteenth or twentieth-century Women’s and/or Gender History. The successful candidate must hold a Ph.D. and have evidence of scholarly promise, a strong record in undergraduate teaching along with an interest in offering both lower-division general courses in American history and topics courses in the specialization for upper-division undergraduates and graduate students. The School of Arts and Humanities offers an interdisciplinary program built on four interrelated areas: Literary Studies, Historical Studies, Aesthetic Studies, and Arts and Technology. UTD is a dynamic, growing research institution with a diverse student body and a strong research faculty. For more information about the School, see http://ah.utdallas.edu. The appointment will be effective September 1, 2011. To apply for this position, a current curriculum vitae, a letter of application, examples of course syllabi, writing sample, and three letters of reference should be submitted via http://provost.utdallas.edu/facultyjobs

Tenured Associate Professor of Women's Studies and Editorial Director of Feminist Studies
Deadline: November 22
The Department of Women’s Studies at the University of Maryland announces a position for an associate professor whose scholarship and teaching meet all the requirements for tenure at a major research university. Applicants must have significant editorial experience and be ready to take on the responsibilities of Editorial Director of the pioneering interdisciplinary journal Feminist Studies. This is a nine-month faculty position with an administrative supplement for the summer months. The specific field is open, and should accord with one of the broad areas of inquiry within the Department: (1) Gender, Race, Racialization, and/or Diaspora Studies; (2) Women’s Movements, Global and Local; (3) Bodies, Genders, Sexualities; (4) Gendered Labor: Households and Communities; (5) Art, Culture, Technologies, and Social Change. Candidates should submit a curriculum vitae and a 4-5 page letter of application emphasizing their contributions to the interdisciplinary field of women’s and gender studies and describing their research, editorial experience, teaching experiences and interests, and academic and/or community service to https://jobs.umd.edu. For best consideration please submit your materials by November 22.

“We haven’t come a long way, we’ve come a short way. If we hadn’t come a short way, no one would be calling us baby.”
- Elizabeth Janeway
Gender and Violence 2011 Women's Studies Conference
Call for Papers
Application Deadline: December 1
The Central Pennsylvania Consortium (CPC), comprised of Dickinson, Franklin and Marshall, and Gettysburg Colleges, sponsors an annual conference on women's studies. The theme of the 2011 conference, held at Dickinson College in Carlisle, PA on Saturday, March 26th is "Gender and Violence." Papers may focus on such topics as women's experiences with war as soldiers, supporters, detractors, and victims; current and longstanding fights over access to natural resources as gendered battles; institutional and/or structural violence across race, socioeconomic class, and sexual identity; agency and victimhood in the context of violence in popular culture; violence and sexual identities and practices; violence within domestic situations; experiences and approaches to ending violence; among other sites of inquiry and experience. We welcome proposals from across the disciplines and interdisciplines, including the humanities, social sciences, and sciences. We particularly encourage undergraduate and graduate students to submit proposals. Please submit a one-page (250 word) proposal to Stephanie Gilmore, chair of the Women's and Gender Studies department at Dickinson College, at gilmores@dickinson.edu or 105 Denny Hall, Dickinson College, Carlisle, PA 17013. If you have questions, please contact Stephanie Gilmore at gilmores@dickinson.edu

"We Got Your Back Project": Growing up LGBTQIA in Middle School and High School
Call for Submissions
We are accepting videos, and written statements that share how the lives of LGBTQIA people get better when we have each other's back. Give some hope with LGBTQIA youth by telling them how your own life improved. Please submit a blog post via email or a link to your uploaded/embedded video to: wegotyourbackproject@gmail.com. We are encouraging authors of color, bisexual and transgender folks to share their stories in print or via a video message. We want to ensure that your voices are heard, and that you can be the voice that touches a youth in distress. We hope that this project is a part of creating an LGBTQIA community that respects all of us. We need to have each other's back.
Submission Guidelines are as follows: Post Length: 2,500 maximum. (Please note, longer posts may be broken up into several posts on the project). Videos: Please keep videos to no more than 8 minutes. If you have a video on YouTube or Vimeo, please submit a link to the video and a brief description. Language: Feel free to use adult language, however please warn for swearing or other adult and/or potentially triggering language in your post at the beginning. If you do share potentially triggering material, we ask that you use the "more" tag to put it behind a cut.

Mothering and Motherhood in the 21st Century: Research and Activism
Call for Papers
Extended deadline: November 15
February 17-19, Lisbon, Portugal.
We welcome submissions from scholars, students, activists, and workers, artists, mothers and others who work or research in this area. Cross-cultural, historical and comparative work is encouraged. We encourage a variety of types of submissions including academic papers from all disciplines, workshops, creative submissions, performances, storytelling, visual arts and other alternative formats. Building upon the rich's crucial distinction between mothering and motherhood the conference will explore how scholars and activists challenge normative motherhood and develop new experiences, practices, identities, meanings, activism, ideologies and policies for empowered mothering. If you are interested in being considered as a presenter, please send a 250 word abstract and a 50 word bio by November 15, 2010 to: info@motherhoodinitiative.org. One must be a member of Motherhood Initiative for Research and Community Involvement (MIRCI) to submit an abstract for this conference. Memberships begin May 1, 2010.

Interrogating Complicities: Postcolonial, Queer, and the Threat of the Normative
University of Minnesota Twin Cities
November 15-16, 2010
How can Queer Studies and Postcolonial Studies dialogue as fields of critical inquiry that are invoked in opposition to dominant ways of framing gender, sexuality, and the nation? Scholarship across these two disciplines have revealed fissures that persist as obstacles in this conversation. By accepting "queer" as always resistant, we risk equating it uncritically with the "modern" and "the progressive". Likewise, Postcolonial Studies has been charged with insufficiently questioning heteronormative structures. This conference seeks to bring into focus both the collusions and the contradictions that erupt at the intersections of these two fields.
This is a free conference. For further information please visit the conference website: http://complicities2010.umn.edu or send an email to complicitiesconf@gmail.com.

"Marriage is for women the commonest mode of livelihood, and the total amount of undesired sex endured by women is probably greater in marriage than in prostitution."
- Bertrand Russell
Evil, Women and the Feminine
Call for Papers
Abstract deadline: November 26
This inter-disciplinary conference, scheduled to take place in Warsaw, Poland in May 2011, seeks to examine issues surrounding the conjunction between evil and the feminine. In many cultures women have been long suspected as the source of sundry human miseries, however basic to society they may be. At the same time as ideals of purity and dedication to family have been exalted and feminine beauty lauded, women have been viewed as embodying sinister forces of evil. In grappling with our understanding of what it is to be ‘evil’, the project aims to shine a spotlight on this dark area of the human condition and explore the possible sources of the fear and resentment of women. For more information visit http://www.inter-disciplinary.net/at-the-interface/evil/evil-women-and-the-feminine/call-for-papers/

1st Global Conference Queer Sexualities
Call for Papers
Submission deadline: November 26
This conference is scheduled for May, 2011 in Warsaw, Poland. 20 years since the reclamation of the word ‘queer’ by the LGBTQ community this conference would like to take a closer look at broad themes of queer sexualities through time and space, non-normative sexual constructions and queer sexual identities from a diverse range of perspectives by scholars working in various academic disciplines. Yet our meaning of the word queer is not limited to the non-mainstream sexuality as we opt for inclusion of ‘unusual’ heterosexual practices into the ‘queer domain’ in order not to discriminate but understand, include and accept. For further details about the conference please visit: http://www.inter-disciplinary.net/at-the-interface/gender-and-sexuality/queer-sexualities/call-for-papers/

WOMEN’S STRESS AND SUPPORT STUDY
Women researchers are seeking participants for a study to better understand women’s reactions to unwanted sexual experiences.

Have you had an unwanted sexual experience since age 14?

Did you ever tell someone about that experience?

Are you currently at least 18 years old?

Women who answer yes to all of these questions are invited to complete a confidential mail survey. The survey will take about 1 hour. Women will be paid for their participation.

For more information, please contact:
Dr. Sarah Ullman
(312) 996-5508
ForWomen@uic.edu

University of Illinois at Chicago
Department of Criminology, Law and Justice
1007 West Harrison Street, MC 141
Chicago, IL 60607

This research is sponsored by the National Institutes of Health and approved by the UIC Institutional Review Board (Protocol #2010-1956).
"My aim is not to provide excuses for black behavior or to absolve blacks of personal responsibility. But when the new black conservatives accent black behavior and responsibility in such a way that the cultural realities of black people are ignored, they are playing a deceptive and dangerous intellectual game with the lives and fortunes of disadvantaged people. We indeed must criticize and condemn immoral acts of black people, but we must do so cognizant of the circumstances into which people are born and under which they live. By overlooking these circumstances, the new black conservatives fall into the trap of blaming black poor people for their predicament. It is imperative to steer a course between the Scylla of environmental determinism and the Charybdis of a blaming-the-victims perspective."

- Cornel West

"You can't lead the people if you don't love the people. You can't save the people if you don't serve the people."

- Cornel West

"We have to recognize that there cannot be relationships unless there is commitment, unless there is loyalty, unless there is love, patience, persistence."

- Cornel West

"Empathy is not simply a matter of trying to imagine what others are going through, but having the will to muster enough courage to do something about it. In a way, empathy is predicated upon hope."

- Cornel West

"I cannot be an optimist but I am a prisoner of hope."

- Cornel West

"Never forget that justice is what love looks like in public."

- Cornel West
## Women’s Studies & Gender Studies Course List
### Spring 2011

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Code</th>
<th>WSGS Code</th>
<th>Class #</th>
<th>Course Title</th>
<th>Instructor</th>
<th>Time</th>
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<tr>
<td><strong>Anthropology</strong></td>
<td>ANTH</td>
<td>205-001</td>
<td>205-001</td>
<td>Gender Cross-Cultural Perspective</td>
<td>Kalantary</td>
<td>TuTh 10:00-11:15</td>
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<tr>
<td><strong>Classical Studies</strong></td>
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<td>(none offered)</td>
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<td><strong>Criminal Justice</strong></td>
<td>CRMU</td>
<td>373-001</td>
<td>392-001</td>
<td>Domestic Violence</td>
<td>Stalans</td>
<td>TuTh 10:00-11:15</td>
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<td><strong>English</strong></td>
<td>ENGL</td>
<td>283-069</td>
<td>283-065</td>
<td>2287/2952</td>
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<td>283-070</td>
<td>283-066</td>
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<td>283-11W</td>
<td>283-12W</td>
<td>3987/2954</td>
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<td>283-12W</td>
<td>283-14W</td>
<td>3988/3481</td>
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<td>289-A02</td>
<td>297-A02</td>
<td>3063/5042</td>
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<td>344-092</td>
<td>397-'</td>
<td>5087/-'</td>
<td>Caughie</td>
<td>Tu 10:00-11:15</td>
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<tr>
<td><strong>Fine/Perl. Arts</strong></td>
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<td><strong>History</strong></td>
<td>HIST</td>
<td>104-031</td>
<td>201</td>
<td>Women &amp; Gender in Global History</td>
<td>Hemenway</td>
<td>TuTh 11:30-12:45</td>
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<td>312-006</td>
<td>318-004</td>
<td>2715/2985</td>
<td>Staudinger</td>
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<td>238-001</td>
<td>239-003</td>
<td>2751/2947</td>
<td>Huntsinger</td>
<td>MWF 14:00-2:30</td>
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<td>238-002</td>
<td>239-004</td>
<td>3406/3500</td>
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<td>238-003</td>
<td>238-002</td>
<td>4296/2406</td>
<td>Lakin-Starr</td>
<td>Tu 7:00-9:30</td>
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<td>SOCL</td>
<td>123-003</td>
<td>123-003</td>
<td>2367/3009</td>
<td>TBA</td>
<td>MWF 8:15-9:05</td>
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<td>123-004</td>
<td>123-004</td>
<td>5730/5986</td>
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<td>MWF 8:15-9:05</td>
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<td>123-001</td>
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<td>1961/2942</td>
<td>Brown</td>
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<td>123-002</td>
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<td>2914/2943</td>
<td>Brown</td>
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<td>210-001</td>
<td>210-001</td>
<td>1968/2945</td>
<td>Everitt</td>
<td>TuTh 8:30-9:45</td>
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<td>271-001</td>
<td>271-001</td>
<td>1977/2950</td>
<td>TBA</td>
<td>MWF 6:15-9:05</td>
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<td>271-002</td>
<td>271-002</td>
<td>3091/3514</td>
<td>TBA</td>
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<td>271-003</td>
<td>271-003</td>
<td>3092/3515</td>
<td>Wittner</td>
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<td>240-001</td>
<td>242-001</td>
<td>1973/2948</td>
<td>Irby</td>
<td>MWF 12:35-1:25</td>
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<td><strong>Theology</strong></td>
<td>THEO</td>
<td>178-001</td>
<td>278-001</td>
<td>5217/2951</td>
<td>Ross</td>
<td>MWF 11:30-12:20</td>
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<td><strong>Women’s Studies &amp; Gender Studies</strong></td>
<td>WSGS</td>
<td>101-001</td>
<td>4169</td>
<td>Introduction to WSGS</td>
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<td>201-LSC</td>
<td>6228</td>
<td>Contemporary Issues in WSGS: Gender &amp; Migration</td>
<td>Croggaert</td>
<td>TuTh 8:30-9:45</td>
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<td>104-031</td>
<td>201/-</td>
<td>321/- Women &amp; Gender in Global History</td>
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<td>389-001</td>
<td>3035</td>
<td>Practicum*</td>
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<td>390-001</td>
<td>3002</td>
<td>Directed Readings*</td>
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<td>398-001</td>
<td>3008</td>
<td>Internship*</td>
<td>Murphy</td>
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<td>399-001</td>
<td>3003</td>
<td>Capstone: Feminist &amp; Health Sciences Methodologies</td>
<td>Myers</td>
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<td><strong>Women’s Studies &amp; Gender Studies</strong></td>
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<td>3004</td>
<td>Feminist Methodologies</td>
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<td>441-001</td>
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<td>5485 Women and Gender History: Europe</td>
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<td>497</td>
<td>TBA</td>
<td>Global Feminisms / Advanced Policy in Social Work</td>
<td>Singh</td>
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<td>TBA</td>
<td>Research on Feminism, Women, and Global Policy</td>
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<td>502-001</td>
<td>502-001</td>
<td>1003 Biblical Studies. Mary Magdalene &amp; Other Women</td>
<td>Lupieri</td>
<td>Th 4:15-6:45</td>
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<td>502-002</td>
<td>1014</td>
<td>Ethnicity, Race and Culture</td>
<td>Kim</td>
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<td>502-003</td>
<td>4927</td>
<td>Human Sexuality and Sexual Dysfunction</td>
<td>Friere</td>
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<td>606-06</td>
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<td>436-081</td>
<td>497</td>
<td>Victorian Novel</td>
<td>Clarke</td>
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<td>478-604</td>
<td>497</td>
<td>Women Authors in English</td>
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<td><strong>Graduate WSGS</strong></td>
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<td>3005</td>
<td>Practicum*</td>
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<td>Independent Study*</td>
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<td>3289</td>
<td>Master’s Study*</td>
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*Permission Required

This information is subject to change!

www.luc.edu/womenstudies