Special Themed Issue: Forgotten/Ignored Women
WELCOME to the continually revamped digital Digest magazine.

Utilize our INTERACTIVE design by clicking on subjects to jump!

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.

Click here to CONTRIBUTE (guidelines)!

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

Inside R Out?: “Look around at Bodies– Affected“
- J. Curtis Main determines that sight is enough in sensing injustice and oppression... everywhere

The Bonfire: “For All the Rockstar Women“
- Kyla Barranco moves beyond the obvious women to the lesser-known influences to her life

Beyond the Words: "Kalpana Chakma: The Legendary Activist of Bangladesh"
- Aanmona Priyadarshini celebrates the life and work of her Bangladesh hero

Screen/Play #12: Sunset Story
- Brandie Rae Madrid discusses this documentary about two elderly activists who continue their fight for the marginalized

Z Body: “Women’s Affect on Sexual Health Throughout History“
- Z’s shares her concerns with general history leaving out women’s huge efforts at sexual health

Words are useless #2: "Fake Freedom“
- Mahajabin Khan shares her oil painting on “freedom” to the “third world”

Quote Corner #21: “From Women Past“
- We go back to the 1400s through the 1800s of women’s activism

Quote Corner #22: Maria McCray
- We celebrate the work and life of the recently deceased slam poet & activist

MadAds #16: Today’s Chicago Woman
- This magazine’s most recent issue on “Fashion Uncovered” begs the question of what a publication aimed at empowering women is hoping to accomplish

Faculty Feed #4: “Testosterone is No Excuse for Violence“
- WSGS Professor Prudence Moylan examines women’s international “worth” having too much to do with undoing men’s negative impacts

- Watch this video of a 10-year-old’s idea of girl’s capacities

(continued on next page)
THEMED ISSUE CONTENTS continued

Bookmark Here #5: *The Meaning of Mary Magdalene*, by Cynthia Bourgeault
- A book by Cynthia Bourgeault, suggested by Sophia Bairaktaris, on women & theology

Alum Alert #1: Jacqui Scott, 2010 WSGS Dual-degree graduate
- Check out our new special section following WSGS alum in their life since Loyola

Feminist Fires #4: Maria McCray, slam-poet activist, R.I.P.
- Maria McCray, recently deceased Chicago poet & activist, is remembered

Pt 1: "A Moment at the Farmer's Market"
- Joy DuPois shares a poem of feeling solidarity with women

Pt 2: "Affectivity"
- Mia Gutsell explores women’s effects on her life: the good, the bad, and the human

Pt 3: "The Holocaust & Freedom of Speech: Two Brave Girls"
- Myka Hedd asks that we remember two forgotten women

Pt 4: "55 Session of the UN Commission on the Status of Women"
- Reba Veronica D’ Costa emphasizes education as a foundation progress for girls

Pt 5: "Feminism: Not Just For Upper Middle Class White Class Women Who Wanted Their Own Room"
- Fabbria blasts the exclusivity of mainstream American feminism

Click the image below for our next special themed issue!

Click here to CONTRIBUTE (guidelines) We encourage ALL readers, to share with us, small or large, simple or complex.
Next Themed Digest Issue:

Feminist / Social Justice Resource–Hub & Zine
by Women’s Studies & Gender Studies at Loyola

US DEBT 14,240,186,690,013

SPECIAL THEMED ISSUE ON:
POP CULTURE, TECHNOLOGY, & COMMUNICATION

We want to hear from you!

We are seeking a multitude of responses for these topics, from one sentence to several pages. We appreciate and welcome well-thought out and respectful submissions, whatever the opinion. Also, keep in mind, stories, poetry, and art are highly appreciated and encouraged.
If you prefer to send us an image or video; our magazine can hold and present video files.

Who is behind pop culture? Is technology anti-human?
How are identities/people commodified in media?
Who gets to say what cultural expression is valuable?

Please see the “Digest Guidelines” at the end of each Digest for guidance.
Go here: http://www.luc.edu/womenstudies/complete_issues.shtml
Please send all submissions to Curtis by Sunday night, April 3 (before 6 am Mon. morning is fine); jmain@luc.edu.

A CALL FOR WRITERS, OPINIONS, & ARTISTS!

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers, to share with us, small or large, simple or complex.
**WSGS Event Highlight:**

**light the world on fire**
Women’s Studies & Gender Studies & the School of Communication

**3 pm**
**Mon March 28**
**Oxford Room at the Clare**
55 East Pearson St
near Water Tower Campus
open to the public

lecture by
**Eileen Wirth**

---

**“Suffragists, Flapper Journalists, Rosie the Reporter and Other Women of the Nebraska Press”**

They’ve written classic novels, investigated today’s health industry scams and battled sex discrimination in all forms of media.

**an unusual place?**

Discover the trials and triumphs of a group of tough, colorful unsung women who made a difference in tiny towns and world capitals.
WSGS Event Highlight 2

Women's Studies & Gender Studies and The International Studies Program present

“Jericho Road: Central American Immigration across Mexico”

5 pm
Wed April 6
Dumbach Hall

55 W. Sheridan Rd.
Lake Shore Campus
open to the public

lecture by
John Sevigny

This lecture reflects on religious parables and talks about recent anti-immigrant legislation in the States as well as the present Mexican Central American situation.

Anti-Immigration?

Sevigny’s book, “El Muerto Pare el Santo,” is concerned with universal questions of life and death and the thin or non-existent line that separates the two.

John Sevigny, photographer and writer, is a native of Miami who grew up steeped in a frequently contradictory combination of Afro-Cuban religion and urban chaos brought on by waves of Immigration and inner city strife. In his photographic work, he clings to the hope and faith of the former without forgetting the dark memories, and the lessons, of the latter. A descendent of a family of Methodist Civil Rights activists, his work frequently addresses issues of social justice.
WSGS Event Calendar:

March

3/23 Wednesday
12-1 pm Piper Hall 201
Who Said Mary has to be a Virgin?
The Social Construction of Mary’s Virginity.
WLA Lecture Series

3/24 Thursday
7 pm Mundelein Aud.
The Ann F. Baum Women & Leadership Speaker Series
Honoring retiring Alderwomen Mary Ann Smith, Helen Shillier, Vi Daley, & Ginger Rugal
the gannon Center

3/28 Monday
3 pm Oxford Room at the Clare
“Suffragists, Flapper Journalists, Rosie the Reporter, and other Women of the Nebraska Press”
Lecture by Eileen Wirth
WSGS & School of Communication

April/May

April 6
time/location TBA
John Seviqny
Photographer whose work focuses on social justice issues- immigration, poverty, alcoholism among others
Co-sponsors: Office of Ministry, Migration Studies

April 29 Friday
2 pm Piper 2nd Floor
WSGS End-of-Year Celebration
Join us WSGS in celebrating our minor and major graduates

Early May
Piper 2nd Floor
WSGS MA Graduates Capstone & Presentations
Join us WSGS in promoting our graduate students’ Loyola careers and graduation

Digest
Special Issues
we seek writers & artists!

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3/14 Monday
The Woman Effect/Affected
How have women affected you & the world?

4/4 Monday
Mass(ive) Media
pop culture, technology, and media

4/18 Monday
Oh My God! Oh Your God!
religion, spirituality, and atheism

5/2 Monday
Future/Career?
work, post-college, activism, you, & options

WSGS Event Calendar
Spring 2011
"Look around at Bodies... Affected"

Bringing up racism, sexism, classism, and many of the injustices that occur systematically and all the time, well, is not the most popular subject to people with the privilege of ignorance and power. Often, for instance, I am asked what value a degree in Women’s Studies has, in general. Or, too, I am asked, “Why feminism? Are conditions still not fair? I do not see any huge issues; women and girls, especially in the US, are equal.”

At times questions and statements like these leave me feeling stumped, deflated, and pissed. I have so many responses and so much emotion to convey, that, admittedly, I almost trip over myself. When someone charges that race in this country is no longer an issue, for example, or that white power is not a reality, I think to myself, “Are they blind? Do they choose to not see what is right in front of them? Are they so wealthy, powerful, and protected that they run in circles never seeing the effects of their privilege?”

Then I remember one of the most simple answers to, “What’s so wrong?” Look around- look at the bodies of the people near you, far from you, anywhere- what do you see? The physical bodies of the people most used and abused in this country, and by this country, show obvious signs. Look at the MadAds section of most any Digest to see how female bodies and darker-skinned bodies are literally used as commodities in advertising, media, porn, and so on. IT IS IN YOUR FACE. Do you not see?

Walk the streets of any town, and especially larger city, and who has been forgotten and tossed aside? Women. The mentally “ill.” War veterans. Drug-users and addicts. Darker-skinned people. Queer youth. Sex workers. Their bodies depict the experience of injustice. Their bodies are situated in spaces and conditions that are far from coincidental. Yet, in order to defend ill social conditions that privilege an “elite” minority of the country, those with more and more power excuse these marked bodies as “personal problems.” Unemployment, from the standpoint of people with jobs and people with way too much money, is a person’s problem, not a social situation we all create... and can change.

 Seriously, though, please look around and pay attention to the bodies around you, and even your own. If someone seems healthy, fed, energetic, and free of many issues and diseases, do you ask why? If you are this person, are you grateful, and do you also ask why? Then when you see others, or yourself, with the real marks of injustice on their bodies, often as cancers, obesity, gunshot wounds, scars from abuse, harassment, and rape, and so on, do you wonder why? This is not to argue that there is one definition of health and ill health, or just one spectrum, or that people may not choose to live in the bodies they occupy. But when they DO NOT, and they specifically desire something else or something they define as better for their body, why are certain “kinds” of people denied access?

Consider women’s beauty standards in this country. Whether it is tanning, hair products, high heels, waxing, shaving, overexercising, eating disorders, plastic surgery, or any of the endless efforts women are supposed to enforce in order to be desirable (or even considered a woman at all), they all alter the body, and some harm the body. Women’s physical bodies are manipulated away from their natural states in order to be considered “natural women.”

On and on the physical markers of oppression and injustice show- directly to our eyes. The rates of obesity, HIV/AIDS, war injuries and deaths, gang violence, toxic food poisonings, bad working conditions, domestic violence, mental and physical diseases, starvation and hunger, vitamin and mineral deficiencies, etc. show disproportionately in the bodies of socially deemed “minorities.”

So if ever you are confronted with similar questions, of “what is so wrong today,” or you have the same questions yourself, all anyone has to do is simply look in front of them, and maybe look in the mirror, too. The answers are that simple.

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As a feminist, women affecting my life seems like an obvious connection. Jane Addams, Margaret Sanger, Susan B. Anthony and the greats of feminism and woman power all served as role models to me throughout my childhood, teenage years, and now into adulthood. Although these women are amazing and progressive, rockstars to tell you the truth, when I take a minute to look around my life the real rockstars are not so well known despite how truly inspiring and influential they are now and will be in the future.

First and foremost, I was raised by women. I was blessed and honored to have a mother, aunts, two grandmothers, and a wealth of positive church and community leaders that helped to instill the feminist persona I now carry with me each day. My mom, despite raising two boys and marrying into a pretty conservative family, still managed to raise a feminist. If you’ve met my dad, you’d understand that this woman deserves a medal of honor for this success. Sure she didn’t preach about solidarity, sisterhood, or women’s empowerment. And for a long time, I equated the absence of these words with anti-feminism - but how wrong I was. My mom might not have said the words and educated me in the teachings of Friedan, de Beauvoir, Wollstonecraft but she passed along the teachings of feminism in an even more powerful way - through action.

Many may tell you, some with an eye roll and a shake of the head, that I can be a bit stubborn. Taking no for an answer, submitting to patriarchal commands, and sticking with the status quo have never been, and will never be my fortes. But I wasn’t born this way, as many would like to argue, it was through strong women, especially my mother, teaching me to stand up for myself and others. While some see it as being difficult, I was raised to view it as being a strong, grounded individual.

Not only did I have a strong, independent mom at home, but like many other students, I was surrounded by female teachers throughout elementary and high school. My mom, despite raising two boys and marrying into a pretty conservative family, still managed to raise a feminist. If you’ve met my dad, you’d understand that this woman deserves a medal of honor for this success. Sure she didn’t preach about solidarity, sisterhood, or women’s empowerment. And for a long time, I equated the absence of these words with anti-feminism - but how wrong I was. My mom might not have said the words and educated me in the teachings of Friedan, de Beauvoir, Wollstonecraft but she passed along the teachings of feminism in an even more powerful way - through action.

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Not only did I have a strong, independent mom at home, but like many other students, I was surrounded by female teachers throughout elementary and high school. I’m sure almost everyone can relate to this phenomenon but I wonder how many have actually stopped to think about it. From kindergarten to sixth grade, I had all female teachers. Middle school consisted of about a 10:1 ratio, and high school followed suit.

While there are certain historical and cultural factors that influence this highly female dominated domain, it does not change the fact that a large percentage of Westerners have been shaped by women throughout their childhood. The academic skills you develop, the authors you read, and a vast majority of the positive and negative feedback you receive comes from and is shaped by women. Some may still argue that it’s a man’s world, but I’d say that women are sure as hell shaping it.

So whether you’re a feminist, a masochist, a chauvinist, or just another individual in society, you’ve most likely been affected by women. Many are fed by women, taught by women, raised by women, and often cared for by women (women comprise of 92.1% of registered nurses). Our presidents may have always been men, although I hope to change that in 2028, but the people who are often most influential in our daily lives are women. So take a look around YOUR life, and see who’s influence and affected you, and how many of those people are women.
Beyond the Words

Anamona Prijadarchini’s Reflections

this week: “Kalpana Chakma: The Legendary Activist in Bangladesh”

“I think it is natural to expect the caged bird to be angry at those who imprisoned her. But if she understands that she has been imprisoned and that the cage is not her rightful place, then she has every right to claim the freedom of the skies!”

These thoughtful words were uttered by a twenty three-year-old women’s rights activist in Bangladesh. She was an indigenous woman from Chakma ethnicity and from the poor class. She was a first year graduate student of Baghaichari College. She was General Secretary of the Hill Women’s Federation. She was a brave woman who raised her voice against the oppression of indigenous communities in Bangladesh. She was Kalpana Chakma, who was abducted and raped by the Bangladeshi Army in 1996 from her home in Lallyaghona village. She was my hero, Kalpana Chakma.

She recognized that indigenous people, especially hill women in Bangladesh, were deprived because of their ethnicity, class, religion and sexuality. Therefore, she argued that to be free from these oppression we have to foster a movement that would challenge classist, racist, and sexist power structures. From her activism I came to know that race, class, gender, and sexuality are interconnected. Meghna Guhathakurta said “Kalpana’s reading of the woman question is a feminist one. Her feminism allows her to look at the woman question in terms of Bengali domination, as well as in terms of sexual politics within her own community.” She urged women to raise their voices to establish their rights.

Kalpana Chakma was known as an active and vocal human rights activist in the Chittagong Hill Tract (CHT) in Bangladesh. The ethnic minority people, who live in CHT, have very different socio-cultural structures from dominant Bengali culture, and there is a political tension and imbalance of power between these communities, especially because these minority people are living in a conflict zone where they are under scrutiny of the state and its militia. Bangladeshi people displaced more than half a million of indigenous people from their land. These people are frequently killed by state military and Bangladeshi settlers who started to live on indigenous people’s lands. Kalpana raised her bold voice against these repressions and harassments of indigenous men and women. She had especially been working for the emancipation of the indigenous women from becoming victims of the Bangladeshi Army’s lustful flame by organizing conferences, seminars, and meetings in various parts of the CHT. She supported the Jana...(continued on next page)
Sanghati Samiti (JSS), an underground political platform of the indigenous people, who has been arguing for their autonomy. All these activities turned her into the direct target of the Bangladeshi Army.

As consequences, the Bangladeshi Army abducted her and her two brothers on 12 June 1996 from her home at Lallyaghona village. According to Kalpana’s mother, they were sleeping when Army attacked on them. At first they took Khudiram, Kalpana’s younger brother and then Kali-charan, Kalpana’s elder brother. After that they abducted Kalpana. Khudiram Chakma described how he escaped:

“I was asked to dip into the water near the well. As soon as I did so, someone shouted ‘shoot him. Sensing imminent death I somehow untied my hand, the removed blindfold around my eyes, and started running in the waist deep water. I could hear one gunshot behind me but I kept running.”

Though he was rescued, his sister became the victim of the lust of militias. Still now this brother can not forget the last word of Kalpana, “Dada, Dada, mahre baja (brother, brother, rescue me).”

Though no one could find her death body or any other clues to can confirm that she was killed, from their daily lives and experiences indigenous groups know that she was raped and killed. Kalpana got threats from the army to be raped and killed before this incident. Therefore, it is fair to argue that she was killed. But the killer, Lt. Ferdous, VDP members Saleh Ahmed and Nurul Huq, whom Kalpana’s brother identified, are still free and in duty. The state, media, mainstream feminists, and human right activists were silent about her status as a missing person. They are still silent now.

Hill Women’s Federation published her diary five years after this incident, but the Bangladeshi government banned this book. Every year on June 12, Hill Women’s Federation and some other Indigenous organizations organize public meetings and conferences. But mainstream media does not project that story. Only local indigenous people carry their anger and their griefs with themselves in their everyday lives. Kalpana Chakma is still alive in their mind, and they don’t care whether mainstream media or human right activists recognize her or not. She was a hero to them and still now she is their hero.
“In the heart of Los Angeles, there is a retirement home for political progressives called Sunset Hall. Two women, Lucille Alpert and Irja Lloyd, took up residence there within two weeks of each other.” Director Laura Gabbert’s documentary Sunset Story begins simply as a focus on the friendship and continued activism of a pair of aging, radical women. The people at Sunset Hall are mostly in their 70s and above. A woman in her late seventies is considered one of the young ones at the home. Lucille is 95 and Irja is in her 80s.

Lucille is amazed at Irja’s constant energy. Though Irja is usually in a wheelchair, she still loves to attend rallies, picket lines, and protests at all hours. Irja speaks about the tiny joys of independence after having been in a hospital for awhile: “Everything gives me pleasure, you know?….I concentrate on it and think of how pleasant it is to be able to put your shoes on, how wonderful to be putting your shirt on by yourself.” Both women were in the education and social work field and retired from helping others as a profession when they were 76. But they continue to attend protests, form picket lines, promote voter registration, and get involved in politics and social justice at every turn. Amidst illnesses, disabilities, dementia, and memory loss, they stay mentally active and engaged. Irja says, “The only way to let people know is to go out and take some action. Nothing will happen if we just go out and vote. You have to take it out on the street.”

Lucille’s activism sprouted from her radical husband who was an advocate of women’s right to choose and to develop their own interests. Irja says she was born the same year that women got her suffrage: “That’s where I am now -- still fighting for women’s rights.” Irja inherited some of her radicalism from her father, a union man who worked against the terrible conditions of steel-axe workers in a small Connecticut town. She says, “I joined the Young Communist’s League when I was a senior in high school. But when I look back on it, Communism could not survive. It was not for all the people. It was for dictatorship.”

(continued on next page)
Even at their late ages, they are interested in discussing current men, relationships, and sex. They talk about bisexuality, birth control, and undersexed and oversexed people. They also talk about different types of prejudice and discrimination. When Lucille brings up that she could never have lived in a small town because she was often called a “kike” or “sheeny,” Irja counters that she and her friend were often mortified at being called “green-horns” in the small town they lived in. It may be that Lucille believes Irja was more privileged in her race, but Irja does not seem to agree completely.

A touching scene marks the middle of the film where a women with Alzheimer’s tries to figure out where she is, who the people around her are, and what happened to her life. A woman who works at Sunset Hall spends a good deal of time talking to her and reassuring her, and it struck me that this film highlights a reason why many people (and women) are forgotten: they forget themselves as well. Especially because women are not encouraged as often as men to create their own selves and lives, it seems to follow that it can be easier for them to forget who they are or were and lose the ties that bind them to a greater sense of the world.

This film is about eight years old, and it is possible that neither of these women are alive today. Although these women are important because they lived important lives even into their retirement years, they are important as examples of the many other people who are living the ends of their lives out, mostly alone and without being constantly surrounded by a loving family, partner(s), or old friends. Sunset Story reminds us that people are important at all stages of life, and whether people are as physically or mentally capable as they were at the peak of their lives, they deserve to be remembered, respected, and loved. And when it comes to the end, it is important that people be able to make their own choices about how to spend that time and how to craft how they will be remembered both for their whole lives and for those last remaining minutes of the sunset.

Rewatchability: Sunset Story is not one to watch for its cinematography or production quality per se, but it’s a wonderfully touching, poignant story that is perfect for a single rental or streaming.

Where to find: Available on DVD at Specialty Video on Broadway, Facets Multimedia on Fullerton, and through Netflix.
"Women’s Effect on Sexual Health Throughout History"

When asked about major historical figures in our country, the most common answers range from Abraham Lincoln to Thomas Jefferson, with very few women sprinkled in between. Concerning sexual health, women played a crucial role in changing the way our society views contraceptives, sexual health checks, and pre-natal care; however, their names are often left out of history books and discussions. If a women’s name is remembered, her name is often surrounded by clouds of mystery and confusion about what she actually accomplished.

Considering Margaret Sanger, most of my friends recognize the name, but have great difficulty recalling what she is remembered for. When I remind them that she founded what is now known as Planned Parenthood, they shrug and continue on with their conversation. Sanger’s accomplishments affect the lives of women every day. In 1916, she opened the first birth control clinic in New York, which later turned into the American Birth Control League, and finally Planned Parenthood. Sanger was jailed and harassed, all because of her effort to increase knowledge of sexual health and the availability of contraceptives everywhere. The fact that her name is often left out of history and historical discussion is shameful, and furthermore, a marker of our patriarchal society.

Perhaps gender inequality has just shifted from overt prejudice to covert thoughts and discrimination that can be hidden and explained away.

Another woman who suffered the same rejection from history is Emma Goldman. Even less well known than Sanger, Goldman’s effort to increase knowledge on the availability of birth control is often ignored. Having been considered an anarchist with radical plans and philosophies, (as well as her connection to assassination attempts) often leads her to be seen as a lunatic, rather than a founder for sexual health acceptance within the United States and beyond.

As we all hear in class, “History is always written from the winner’s perspective.” Well, patriarchy has been winning for far too long. When the names of amazing and influential women are being shut out of history, acknowledgement for their contribution fades, and we are left with shrugs and indifference when addressed with the reality of their achievement. I keep hearing in class that gender inequality is becoming less of a problem, that women are becoming more powerful and influential in societies around the world, but is that really true? Perhaps gender inequality has just shifted from overt prejudice to covert thoughts and discrimination that can be hidden and explained away. These thoughts of mine are drawn from seeing how women as influential as Hilary Clinton are not receiving appropriate credit and acknowledgement for their work.

While the answer to gender inequality and the gains we have or haven’t made is something that can’t be easily or simply defined in one or two words, the truth is obvious. Women have not been afforded the same place in history as men, especially in areas that they have had the most influence, like sexual health education and acceptance. Although changes won’t occur overnight, we can all start by acknowledging the amazing women in our lives and in our societies. By showing that women’s place in history is important to us and to our generation, we can slowly start to reverse the centuries of inequality that have been keeping women’s names and accomplishments hidden.

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This week we are featuring Mahajabin Khan’s oil painting:
“We are living in a world age of globalization. That means we are free in the sky. Each and every one is free. But as a citizen of a ‘third world country’ I do not think and do not feel that we are free. We have our sun but we are bound to other multicolored lights, which are coming from the first world, hence the title, ‘Fake Freedom.’” - Mahajabin

Artist background:
Jahangirnagar University, Bangladesh; anthropology student.
“Painting is my life and color is my best friend. I am from a simple middle class Muslim family. Its so tough to continue painting for a middle class muslim woman. But I am lucky that my family is always with me. My parents are my inspiration. It’s my dream to use my creative power of painting to expose the reality women who are struggling as ‘third world’ citizens. I do not know about the future but I am an optimist.”

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From Women Past
Voices from the 1400s to the 1800s

Remember, dear ladies, how these men call you frail, unserious, and easily influenced, but yet try hard, using all kinds of strange and deceptive tricks, to catch you, just as one lays traps for wild animals. Flee, flee, my ladies, and avoid their company—under these smiles are hidden deadly and painful poisons.
- Christine de Pizan, France, 1405

Instead of which, if fathers wish to educate their daughters beyond what is customary, for want of trained older women and on account of the extreme negligence which has become women’s sad lot, since well-educated older women are unavailable, they are obliged to bring in men teachers to give instruction and reading, writing, and arithmetic, playing musical instruments, and other skills.
- Sor Juana Ines de la Cruz, Mexico, 1691

Our Southern cities are whelmed beneath a tide of pollution; the virtue of female slaves is wholly at the mercy of irresponsible tyrants, and women are bought and sold in our slave markets, to gratify the brutal lust of those who bear the name of Christianity... Nor does the colored woman suffer alone: the moral purity of the white woman is deeply contaminated.
- Sarah M. Grimke, United States, 1837

I grew up like a neglected weed - ignorant of liberty, having no experience of it.
I had reasoned this out in my mind, there was one of two things I had a right to, liberty or death; if I could not have one, I would have the other.
I had crossed the line. I was free; but there was no one to welcome me to the land of freedom. I was a stranger in a strange land.
- Harriet Tubman, United States, 1800’s

And I say to you, before you put your daughters in a box, try to imagine how she will feel once inside, and thus construct the box to be as broad as the world is wide so that she might feel free.
- Kishida Toshinko, Japan, 1883

We do not wish to play the role of ornaments in the palaces of the stronger sex. Nor do we wish to continue in the semislavery in which we languish, mutilated in our personalities through laws decreed by men.
- Francisca Diniz, Brazil, 1890
Think. Know. Speak.

Maria McCray
Chicago-area slam poet, activist, and leader

We are but one, tiny speck in a Universe,
full of stars, planets, comets . . .
Listen to the place you came from?
That is your Roots.
That's the place you'll learn to love yourself.

- from "My Raising Rain in the Sun"

I remember a Black Woman who had a hard time of it.
I mean she worked! Okay?
What with 10 children & a husband to raise,
& times, being like they were;
sharecropping, that long lie about "40 Acres & a Mule"
& "A Woman’s Place" . . . come to think of it,
times haven’t changed all that much!

- from "My Raising Rain in the Sun"

Our Southern cities are whelmed beneath a tide of pollution; the virtue of female
slaves is wholly at thel would dig dandelions from around Dad’s headstone
......2Feet from Grands....2Feet from Great-grands
......2Feet from Great-Great-grands... & brag, loud & long to
my captive audience father
about his never-knew grandchildern,
just past where, i find dignity in small gestures..
just Past

- from "The only Thing I Miss about the South"

I proudly watch you as you grow & berate biology & nature & drown in wor-
ries... ...I wish, I wish I could rewind you, like the VCR, back, back, to bygone, halcyon,
pamper, diaper days... ...I have no other viable excuse. I am, after all, just another wor-
rried mother.

- from her book, Growth

'Express to the Loop'
Lost my job today
Goddamn F*ck*n’ CTA

- from "GDFCTA"

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THIS WEEK’S FOCUS: TODAY’S CHICAGO WOMAN

• What do you see upon first glance? Art? Fashion? Creativity? Beauty?
• Does this represent today’s Chicago woman to you?
• What does an almost nude model have to do with fashion? Especially in cold Chicago?
• This magazine claims to be in support of our area’s “professional women;” do high heels support women?
• This magazine was shown to several professional Chicago women, and most were displeased with the representation of women on this cover. Some were shocked that other women allowed this cover.
• Is this magazine cover, no matter the inner content, any different from other magazine’s attempts at using women’s bodies as “bait” to gain readers? Compare to Stuff, King, and Maxim.
• The smaller ads are found inside the magazine; what does their content say of “women’s interests?”
"Testosterone is No Excuse for Violence"

Demographics and hormones are making news recently. In Newsweek (March 14, 2011) Niall Ferguson forecasts that the male youth bulge in China and India will create internal instability expressed in crime, revolution at home or exported by 2020. Ferguson’s suggested response to “macho militarism [and] overdose of testosterone” is “Lock up your daughters.” We don’t really have to look East or to point to baby boys to find macho militarism. At the moment the United States military fighting two or three (if you count drones in Pakistan) wars and based in more than seventy countries in the world could easily qualify for the designation.

Why are women leaders recognized primarily for their work undoing the damage done by male leaders in culture and politics?

In the same issue Hilary Clinton is lauded for her mission “to put women and girls at the forefront of the new world order.” Within the article on Clinton is a sidebar on “The Gender Metric” outlines eight economic benefits that flow from women’s empowerment.” 150 Women Who Shake the World” are also identified and the magazine pledges that “this year and every year, Newsweek will honor local heroes, and the growing network of powerful women who support their efforts. These 150 women are noted for defying unjust laws and customs, making public the abuses, corruption and violence by governments and corporate actors, advocating for democracy and helping the hungry, the sick, the imprisoned, the grieving, the vulnerable. Sadly, however, what makes these women heroes – they are undoing the damage done by powerful men.

Melissa Harris Perry in the March 21 issue of The Nation says the Tea Party Republicans in the House of Representatives are using a fiscal emergency ploy to cut the programs that support women and children in order to drive white women out of the workforce and back to homemaking and childbearing. They want to regain control of women’s fertility by eliminating access to family planning, cutting health care to poor and immigrant women, by cutting food support and educational opportunities for their children. Harris Perry suspects the ultimate goal is to return white women to their domestic lives and increase the number of white births – in the words of the Tea Party supporters “To take our country back.”

To whom are the Tea Partiers and Niall Ferguson speaking when they say we need “To take our country back” or “Lock up your daughters?“ Why are women leaders recognized primarily for their work undoing the damage done by male leaders in culture and politics? I would like to read about concerted efforts among women and men to end violence and promote justice. I’m tired of easy explanations of evolutionary biology or uncontrolled hormones to explain abuses of power by men.

I invite everyone to become a feminist– it’s a political not a hormonal choice– to work for peace and justice right here in the United States. It could become our most valuable export.
Tell-A-Vision: because our film and visual works tell visions and revisions of our culture(s). Each week we will bring you a new clip reflecting values & ideas. What do they tell you?

"In this age of mixing and hybridity, popular culture, particularly the world of movies, constitutes a new frontier providing a sense of movement, of pulling away from the familiar and journeying into and beyond the world of the other.”

- bell hooks

This Week:

Willow Smith: 21st Century Girl

[Click to Play!]

In this clip, 10-year-old Willow Smith shares her 2nd single in music video form. In contrast to countless music videos by women and men, this young girl offers a less common belief in women and girls: strength, creativity, ability, and several other positive attributes. Take that, Rihanna!

Willow Smith is the youngest child to the super Hollywood couple Will Smith and Jada-Pinkett Smith. Like her parents and brother, she is making her way into music, film, and popular culture. In 2012, Will Smith will be releasing a remake of Little Orphan Annie, starring Willow, with music by Jay-Z.

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Year 1st Published: 2010
Current Publisher: Shambhala Publications
MSRP: $16.95
Pages: 256
Genre: Religion; Women

Topics:
- Mary Magdalene as a forgotten apostle and woman of Christianity.
- Exploration of other Christian texts, including the Gospel of Mary Magdalene.
- What a new understanding of Mary Magdalene can bring to Christianity.

What does the back say?
Mary Magdalene is one of the most influential symbols in the history of Christianity—yet, if you look in the Bible, you’ll find only a handful of verses that speak of her. How did she become such a compelling saint in the face of such paltry evidence? In her effort to answer that question, Cynthia Bourgeault examines the Bible, church tradition, art, legend, and newly discovered texts to see what’s there. She then applies her own reasoning and intuition, informed by the wisdom of the ages-old Christian contemplative tradition. What emerges is a radical view of Mary Magdalene as Jesus’s most important disciple, the one he considered to understand his teaching best. That teaching was characterized by a nondualistic approach to the world and by a deep understanding of the value of the feminine. Cynthia shows how an understanding of Mary Magdalene can revitalize contemporary Christianity, how Christians and others can, through her, find their way to Jesus’s original teachings and apply them to their modern lives.

Pros:
Even though this book dives into Biblical scholarship and history, the writing makes it an easy and enjoyable read for those new to the topic. Bourgeault presents Mary Magdalene in a fair and factual manner, without explicit appeal to emotion. She does an excellent job of explaining her arguments and giving adequate evidence for her conclusions concerning some rather controversial topics in Christianity. She also leaves much room for the reader to critically analyze the evidence she presents.

Cons:
Mary Magdalene’s image and depiction, which Bourgeault refers to quite often, is unfortunately not included in the book. A few images of Mary Magdalene herself really would help those readers who may not be too familiar with her story. Bourgeault also tends to repeat her main points almost verbatim in several sections of the book, which can make the reading during one sitting repetitive. She also cuts herself off short in some instances of her exploration of historical fact leaving the reader wanting more depth and context. However, given that she explores centuries’ worth of information in just over 250 pages, that is understandable.

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Major Works:
• Growth (poetry), 1999
• Longest-running consecutive poetry slam team member, at least five years with The Green Mill poetry slam team
• Her slam poetry was presented as a present to Gwendolyn Brooks
• Her person or poetry appeared in the films “Love Jones,” “Mo’ Betta Blues,” and “Big Shots”

Inspired by:
Although it’s unsure exactly what or who inspired Maria McCray, my guess is she was inspired by some of these:
• Gwendolyn Brooks
• Billie Holiday
• Patricia Smith, poet
• jazz music
• the struggles of the poor and oppressed

Is an inspiration to:
• The poetry (slam and written) community of Chicago and beyond.

Personal Life:
Maria McCray served as a Marine for 8 years, completing a 14-month tour in Vietnam. She was a mother to three, and her experiences with her family are prominent in her poetry. Much of her poetry spoke to her diverse ethnicity (African American, Filipino, Native American, among others), her ancestors, issues of racism, growing up in the South, living in Rogers Park, and overcoming various life struggles. She was an intense advocate of the Cabrini Green housing project, and was against the destruction of that area. Friends say that she was a very spiritual person, and open to many definitions and representations of spirituality. Her fans and friends often called her “Mama” or “Momma,” partly due to her wisdom, warmth, and poetry about motherhood. She passed away this past week due to spinal cancer.

Importance to Feminism:
Maria McCray is an inspiration to all women who struggle through life’s inequalities and hardships. Her strength as a Marine, a mother, a poet, an actor, a teacher, and a person all shine through in her poetry. Everyone who has read her work or seen her perform has been confronted with the presence of a bold woman living, loving, critiquing, and affirming.

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2010: Jacqui Scott

Master's in WSGS
Master's in Social Work

Introduce yourself, then tell me about your time at Loyola: why you went, what you went for, and what you did.

My name is Jacqui Scott and I graduated with my MSW and MA in Women's Studies and Gender Studies from Loyola in May 2010. I decided to go back to graduate school after working in the social work field for about 6 years after college. I was a Women's Studies major in college and when looking at graduate programs it was important to me that WSGS be a component of my graduate education. Loyola’s dual degree program in Women’s and Gender studies and Social Work seemed like it would be a great fit for me.

How were you connected to WSGS? Why? What are some of your best memories? Funny ones? Rough ones?

I was primarily connected to WSGS by being in the graduate program, but I also served as the graduate assistant to the director for two years. My best memories all involve my fellow graduate students. I couldn't have made it through without them. I will never forget our late night discussions about queer theory or how feminism and religion could possibly intersect. Some of my best memories also include our WSGS grad night out at FKA, my internships with Jayna and Perri both at the Center on Halsted and Deborah’s Place, late nights studying with Niya at Winston’s Café, and my WSGS Feminist Methodologies course with Prue and all of the students in the class!

So after graduating, tell us what you have been up to. What was seeking work like?

As I mention below, I began volunteering for RVA in June and continued to work at a wine bar in my neighborhood while I was looking for a fulltime job. I am not going to lie; it was very difficult to find a job after graduating and I even began my search three months prior to graduation.

(continued on next page)
Where are you currently working? How did you get the job? Did you use your degrees, specifically WSGS, to get the job? What do you do?

I currently work as a medical and legal advocate for Rape Victim Advocates (RVA), a rape crisis center in Chicago.

I began volunteering for RVA in June and accepted a full time position with the agency in November. I think that I was able to secure the position because I was a volunteer with the agency, but I believe my education and past work experience were also important components.

As an advocate I provide crisis intervention counseling, emotional support, and medical advocacy to child, adolescent, and adult survivors of sexual assault and abuse seen in the emergency department. In addition, I provide legal advocacy for sexual assault survivors including information about and accompaniment throughout criminal and civil justice proceedings. I also assist with institutional advocacy efforts and professional trainings for medical personnel criminal justice staff including the local Chicago Police Department districts and Oak Park Police Department. Finally, I provide outreach to the Austin Community and surrounding area regarding program services and sexual assault resources.

What are the strengths are weaknesses of your education? What could have been better? What helped? How do you apply feminism in the everyday?

I believe that the dual degree program provided me with a strong foundation to embark on my career path, but every program is not without its challenges. I strongly believe that the WSGS program should be its own department with full-time faculty. With that said I am grateful for the amazing faculty including the director and graduate program director who helped shape a positive educational experience for me. I believe that my relationships with these individuals and my ability to advocate for myself was most helpful.

Feminism is the lens through which I see the world. Therefore it is something that is part of my everyday both in the work I do and my interactions with those around me.

Lastly, tell us what to do... your suggestions for current Loyola kids. What do you miss? What would you do the same? Differently?

I am not sure what I would do differently if I had to go back. I might take a few different courses, but for the most part I am satisfied with my graduate experience. I miss many things, but I most miss being a part of an incredible network of students. Some advice for current students: 1) Take an internship! Work experience is so important and it can give you some insight into what type of work you might want to do if you are not on an academic path. 2) Even though you are busy try to get involved in the undergrad or graduate student groups. This not only helps you stay connected to other students with similar interests, but it provides you with an opportunity to put your feminism into action on campus.

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through various activities. 3.) Speak up when you are frustrated with something or don’t feel you are getting the most out of your education. Talk to your fellow students, faculty, and program director. Graduate school is all about creating your own education and advocating for your specific needs. 4.) Take care of your self!

**Alumni Association questions!**

- What is your favorite memory of Loyola?  
The relationships with my fellow students.

- Where was your favorite place on campus and why?  
Piper Hall. It was my home away from home for two years.

- What is the most interesting part of your job?  
Crisis Intervention - Responding to survivors of sexual assault in the emergency room.

- What (or who) inspires you?  
The survivors I work with everyday.

- Describe your perfect day.  
Sleeping in, having brunch with my best friends, heading to the beach or for a hike with my dogs.

- If you could travel anywhere in the world, where would you go, and why?  
India – I have always wanted to go.

- What gets you out of bed in the morning?  
Knowing that we have so much more work to do!

- What’s your favorite Chicago restaurant and why?  
Avec – Good food and wine.

- Which one best describes you in college: athlete, intellectual, artist, young professional, activist, or social butterfly?  
activist
It was a moment
A blip on the radar
A millisecond
No one could have beckoned
Me out of that embrace
That kept the pace
With my soul.
Four friends stood face to face
One present in spirit
Encircled in our airspace
We all knew she could hear it.
It was one of those magical moments
You want to bottle in jar
To take when we are afar
From each other.
Surrounded by nature and the earth
It was all local
No big Ag here
We were all vocal
And inclusive
Caught up in the connection
Of expansion and circumspection.
We dispersed with a glow
To our separate spaces
But in the know
That we are together in spirit
Not just at the outdoor marketplace.

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I’ve had so many women in my life who have raised me to become a better individual. My mother, aunt, cousins, friends, and teachers have all taught me what it means to be a woman. They have educated me to be strong, independent, compassionate, caring and kind. However, I cannot forget that there were women in my life who also harmed me. Bullies, authoritarian adults, and various other mean girls made some days horrible for me, too horrible to recall. As such, I don’t want to just remember that women had a positive effect upon me. I want to also keep in mind that women had a negative impact as well. The reason for this balanced perspective can be explained by one definition of feminism that I find most appropriate.

Feminism is the belief that women are human beings. Human beings are imperfect creatures with great qualities, and grand faults. Throughout the history of the world, women have been derided as terrible demons with no worth. Alternatively, they have been raised up as angelic beacons of the moral good, and images of purity. Feminism has too fallen into this trap at times. Great feminists, such as Margaret Sanger, and some early American suffragettes, claimed that women should be allowed into the public sphere because of their superior moral essence. By perpetuating these arguments, women are simply painted in an even greater caricature. It is dangerous to fall into this mindset. I know I have felt this way on some occasions.

Therefore, I am not going to simply remember those women who affected me in a positive manner. I am also going to remember those women who affected me negatively. The same applies to men. I cannot simply remember all the men who have committed horrible deeds in history. I must also remember the men who have performed incredible acts of caring. For, in the end, we are all human. We are all imperfectly flawed, and radiant.

As such, I don’t want to just remember that women had a positive effect upon me. I want to also keep in mind that women had a negative impact as well.

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Many women, mostly or completely forgotten by history, have influenced the world in which we live today. There are too many women who have made incredible contributions but are virtually unknown. I had only to mention this magazine theme to my friends, “Forgotten/ignored women,” and they were bursting with ideas about who I should write about. My friends in the sciences were especially keen that I focus on Rosalind Franklin, a female scientist who did equal work in discovering that DNA is a double helix as two male scientists, but they received Nobel prizes while she did not. But I have to write about what I know, and who influenced me personally, so Ms. Franklin will not be starring in this particular paper. There are two women who I would like to honor in this article, who not only made a difference in my life, but in most people’s lives. Sophie Scholl and Mary Beth Tinker have never received the attention they deserve, but I hope I can at least introduce the readers of this magazine to them.

Sophie Scholl was a German-born Christian who reached early adulthood during World War II. Though she had all the privileges of a non-Jewish middle class citizen, she chose to resist the war effort. While many bystanders were unable to act against the Nazis due to fear or even agreement with them, Sophie helped create an underground resistance group called the White Rose. She was one of the only women involved in the group. Her involvement was especially important given the Nazis’ greater likelihood to search men instead of women. She was able to smuggle several anti-war pamphlets into public places without being searched. Her bravery led to her death; being the only female leader, she was the only woman in the group who was executed by the Nazis. Before she was killed, she said “Stand up for what you believe in, even if you are standing alone.”

Though I didn’t learn about Sophie Scholl until college, I have always had a particular interest in the Holocaust, due in part to being Jewish. When I was little and learned about the Holocaust in Sunday school, I wondered why no one tried to help the Jews. As I got older, I became more understanding. [...] However, learning about Sophie made me realize there were silent heroes.

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position. However, learning about Sophie made me realize there were silent heroes. Though she’s not solely responsible for ending World War II, I believe she contributed to it in a major way. She gave people hope, and, more importantly, the courage to join a resistance movement that helped those people the Nazis were persecuting. She and other resisters chipped away at the Nazi’s pretense that there was widespread support for them. The fact that she was a woman makes her defiance even more heroic to me; she was a young female I can admire and strive to emulate in my life. Whenever I see something that is not right, I can protest against it, knowing the consequences to me will never be the consequence that Sophie faced for her disobedience. Her courage is an inspiration.

Mary Beth Tinker, another personal hero of mine, made a difference on a slightly smaller, but still important, scale. Mary Beth was a student who opposed the Vietnam War. She decided, like Sophie Scholl, that she would take a stand against the war. She chose to do this by wearing a black armband to school in the late 1960’s, which symbolized resistance to the war. She, and two other male students who had worn the armbands, were suspended. Instead of dropping the issue, this 13-year-old-girl (along with her parents) sued the school and was able to take her case to the Supreme Court. In the groundbreaking 1969 Tinker v. Des Moines case, the U.S. Supreme Court ruled in favor of Mary Beth Tinker and students everywhere. Justice Fortas said, “It can hardly be argued that either students or teachers shed their constitutional rights to freedom of speech or expression as the schoolhouse gate.” Because of Mary Beth Tinker, American students have the freedom to express themselves in school.

I grew up learning about the Tinker v. Des Moines case from my father, a lawyer, but in typical sexist fashion, he told me recently that he never realized the lead plaintiff in the case was a girl. I, of course, knew, having researched the case when I was younger, and I was in awe of Mary Beth. I didn’t realize until high school just how profoundly her actions would affect me. In my junior year, a friend and I decided to organize a gay rights day at our school. We sold shirts that read, “Gay? Fine by me” and encouraged our buyers to wear them on the Day of Silence, bringing attention to homophobia and heterosexist privilege. Though there were several challenges from parents and school administrators about whether we were legally allowed to wear the shirts, I knew Mary Beth Tinker’s actions had secured our right to express our views in school.

It is unfortunate that these two brave girls are not more well-known. But learning about their courage and realizing how few people know about them makes me even more inclined to stand up for free thinkers and defend those with a minority view. That these two girls lived in societies that were not as kind to women as ours makes their accomplishments even more impressive. Sophie Scholl and Mary Beth Tinker will not be forgotten. Their actions will live on so long as people gain knowledge and inspiration from them.

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“55 Session of the UN Commission on the Status of Women (CSW55)”

- Reba Veronica D’ Costa
  Ed. D. Graduate Student

“Equal Access of Women and Girls to Education and Employment”

Commission on the Status of Women (CSW) is a bridge between the forgotten/ignored women and valiant women. The CSW “is the main UN body that promotes the advancement of women in political, economic, civil, social and educational fields. It was established in 1946 and is composed of 45 countries, observers and Nongovernment organizations (NGOs)” (Franciscan International, 2011). Following the 1995 Beijing Platform by the 4th World UN conference of women is the CSW55.

The Franciscan International (FI) Sixth Annual Seminar was held from February 18-20, 2011 in preparation for the CSW55. On February 21, NGO CSW Consultation Day was organized at the Salvation Army, 14th Street, New York. CSW55 was held from February 22 to March 4, 2011 at the UN Headquarter in New York. All these volumes of events were remarkable opportunities to experience the energy and the amount of highly organized dissemination of information from women around the world.

There was a strong recognition that educated women are able to have better paid jobs, thus are able to sustain their families, support family expenses and reduce poverty in the family. Finally an educated mother fosters education for her own children. As children receive education they enjoy better health and quality life.

Keynote Speakers, Guest Speaker, and several NGOs parallel events accompanied the CSW55 where the Panelists spoke on the theme “Equality of access and participation of women and girls to education, training, science and technology, including for the promotion of women’s equal access to full employment and decent work”. Participants at the symposia raised important questions, concerning for the vulnerable and forgotten/ignored women from their specific contexts.

The Under-Secretary-General and Executive Director of UN Women, Michelle Bachelet encouraged participants “to maximize the mandate of UN Women and to turn these linkages into concrete changes for women and girls.” She spoke at the CSW Consultation Day and at the opening session of CSW55. Michelle Bachelet is committed to work together with UN Women, “acting as a global broker, looking for successful stories, best practices, while bearing in mind the specifics related to each country.”

Guest speaker, Dr. Kaosar Afsana, Associate Director of Health Programme, Winner of NGO CSW55 NY Woman of Distinction Award and BRAC Bangladesh Mobile technologies helping poor urban and rural women- lessons learned. Her group is part of Health Alliance/UN.

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UN NGO and recognizes that Bangladesh is one of the most experienced in public health. Nevertheless Dr. Afsana claims that Bangladesh once known “as Golden Bengal and now as one suffering from natural disasters, terrorism, women’s subjugation, and poverty.”

The fact that “women have been affected by a thousand-year-old pattern of being ignored and left out of society” (Freire, 1970) can no longer be ignored. CSW55 highlighted the importance of education, training, and the development of technological skills for girls. From differing vintage points panelists encouraged basic education for girls, the improvement of quality education, and ensuring safety in schools and sound health security for girls. Ms Susan Dorston, Global Chief of Education, (UNICEF) from her experience across the globe, highlighted that schools play an important role in promoting quality education. Children not only acquire academic knowledge and facts, but they must also learn to become aware of social cultures and national responsibilities.

For too long women (particularly rural poor women) in developing countries are victims of sexual harassment, teenage pregnancy, likely to die in childbirth, more susceptible to diseases. The Swedish side event (taking place at the UN North Lawn building) of the UN CSW55 geared their responses to the questions: What are the key factors that enhance quality in education? What factors promote gender equality in education and promote development of girls’/women’s status? The panelists pointed out roles and responsibilities of various stakeholders (governments, NGOs, UN bodies and other actors), to ensure gender equality. There was a strong recognition that educated women are able to have better paid jobs, thus are able to sustain their families, support family expenses and reduce poverty in the family. Finally an educated mother fosters education for her own children. As children receive education they enjoy better health and quality life. The panelists also emphasized that it is not sufficient that girls receive education but they must also receive quality education.

The events led me to envision a global village at the UN CSW55 while listening to the heartbreaking experiences of voiceless and poor women around the world, at the same time a united mega force of enthusiasm to liberate women and make their voices heard at the global table made me realize UN Women’s power and united strength to make a difference beyond one’s imagination. The provocative speeches and discussions imbued me to collaborate with the UN Women committed to create a new future for all women. My experience at this gathering was only a first step to a future that would lead me to engage in collaboration with dedicated women to bring justice and peace in our world through education.

In remote Bangladesh, I have seen ignored - illiterate women; but I cannot forget the smile on the faces an embedded capacity of learning among women and children. I traveled twice a week by boat to a remote Hindu Fishery Islands in Chittagong Hill Tracts in Bangladesh to improve the lives of impoverished people and bring literacy to their children. Where I just gave them skills through adult education and literacy to the children, they offered me true love and simplicity. To make a change I believe a bridge needs to be built that joins vulnerable ignored women with privileged women. I also believe in creating a million circles of education to empower girls and women.

I am grateful to the Franciscan International for granting me the scholarship to participate in these events to be connected with the UN Women.
I am frustrated with mainstream feminism’s exclusivity. Talking about groups of women, or women in general, being left out warrants a discussion of how women themselves, or the feminist movement in particular, continues to silence other women. Specifically, I am grappling with this question: what does feminism or gender equality look like for women who must focus first on survival? What about women who find liberation through securing food, water, or healthcare? Or continuing to call one’s self a feminist while staring at the underside of a toilet seat? Or making it through another day living with an abuser? Or…the list of personal victories continues where mainstream feminism’s list cuts off.

The fact that I’m even writing this right now, or that you’re reading it, or that there are several people who didn’t read this article because they’re too busy with their studies or their job or…is an indicator that I am, we all are, so privileged. That my brain even has the time and space to think about and recognize my privilege is an indicator of it as well. And we all hide in that, because it’s just easier that way. I mean, you can’t pine over equalizing the feminist movement if you need to get to work and finish two papers and file your stupid FAFSA all while you deal with anxiety and stress and poor eating and sleeping habits and flirting with peers-people that probably wouldn’t be able to understand this Digest if they tried—because they’re all too busy. We all are.

So much more than this, or any other upper-middle class white university is talking about. And I just can’t stop thinking about that; what don’t I know? What haven’t I been exposed to because the feminism I grew up under, that I learned under, is so exclusive.

V-Day and The Vagina Monologues are an interesting example of this exclusivity. Until very recently, I commended, both privately and publically, this movement as being a beacon of vaginal light for women and girls everywhere. “This is the answer,” I thought, “This organization is the ultimate force. It is exactly what we all need.” I believed so thoroughly that V-Day was IT that I was actually offended when another woman suggested that V-Day was also exclusive: that it didn’t include minorities-of any kind-enough, or market itself in a truly global fashion, or speak up for all women in the way I thought it did. I scoffed at these remarks at first, trying to construct some reason why anyone would have the ovaries to criticize what I considered to be the locus, the clitoris of feminist thought in particular, continues to silence other women. Specifically, I am grappling with this question: what does feminism or gender equality look like for women who must focus first on survival? What about women who find liberation through securing food, water, or healthcare? Or continuing to call one’s self a feminist while staring at the underside of a toilet seat? Or making it through another day living with an abuser? Or…the list of personal victories continues where mainstream feminism’s list cuts off.

The fact that I’m even writing this right now, or that you’re reading it, or that there are several people who didn’t read this article because they’re too busy with their studies or their job or…is an indicator that I am, we all are, so privileged. That my brain even has the time and space to think about and recognize my privilege is an indicator of it as well. And we all hide in that, because it’s just easier that way. I mean, you can’t pine over equalizing the feminist movement if you need to get to work and finish two papers and file your stupid FAFSA all while you deal with anxiety and stress and poor eating and sleeping habits and flirting with peers-people that probably wouldn’t be able to understand this Digest if they tried—because they’re all too busy. We all are.

So much more than this, or any other upper-middle class white university is talking about. And I just can’t stop thinking about that; what don’t I know? What haven’t I been exposed to because the feminism I grew up under, that I learned under, is so exclusive.

V-Day and The Vagina Monologues are an interesting example of this exclusivity. Until very recently, I commended, both privately and publically, this movement as being a beacon of vaginal light for women and girls everywhere. “This is the answer,” I thought, “This organization is the ultimate force. It is exactly what we all need.” I believed so thoroughly that V-Day was IT that I was actually offended when another woman suggested that V-Day was also exclusive: that it didn’t include minorities-of any kind-enough, or market itself in a truly global fashion, or speak up for all women in the way I thought it did. I scoffed at these remarks at first, trying to construct some reason why anyone would have the ovaries to criticize what I considered to be the locus, the clitoris of feminist thought in particular, continues to silence other women. Specifically, I am grappling with this question: what does feminism or gender equality look like for women who must focus first on survival? What about women who find liberation through securing food, water, or healthcare? Or continuing to call one’s self a feminist while staring at the underside of a toilet seat? Or making it through another day living with an abuser? Or…the list of personal victories continues where mainstream feminism’s list cuts off.

The fact that I’m even writing this right now, or that you’re reading it, or that there are several people who didn’t read this article because they’re too busy with their studies or their job or…is an indicator that I am, we all are, so privileged. That my brain even has the time and space to think about and recognize my privilege is an indicator of it as well.

We need to re-define what we label feminism or at least how we talk about feminism. We don’t have to be radical activists to call ourselves feminists. We can be vulnerable and flawed and working on it. There are so many ways to connect to one another, so many more ways to speak up, so many more words to be said in languages and accents that I may never have heard. So much more than this, or any other upper-middle class white university is talking about. And I just can’t stop thinking about that; what don’t I know? What haven’t I been exposed to because the feminism I grew up under, that I learned under, is so exclusive. This is a call to have uncomfortable conversations and to ask awkward questions. I’m asking this of individuals, of myself, but also of universities and professors; teach me something I don’t already know…I’m listening.
WSGS EVENTS

May Alternative Break Immersion to El Paso, Texas
Students are invited to participate in this 10 day WSGS-sponsored ABI trip in mid-May. We will be partnering and volunteering with Annunciation House in El Paso to examine U.S./Mexico border issues, as well as the violence in Ciudad Juarez, Mexico. Please note we will not be crossing the border into Mexico on this trip. We will learn first-hand about the experiences of undocumented immigrants at the border. The student leader, Nuria Martinez, is originally from El Paso and is welcoming us into her home for dinner as part of the trip. The group is planning to read and discuss The Daughter of Juarez this March and visit the Mexican Museum of Art in Pilsen this April as preparation for the experience. The cost is just $1000 for all expenses including room, board, and transportation. Interested students can contact Patrick Eccles in Ministry at peccles@luc.edu.

Women’s History Month Dinner: Reflections on Leadership
Wednesday, March 16, 2011 | Piper Hall, First Floor
The Gannon Center for Women and Leadership continues its tradition of a special reception and dinner for Women’s History Month. This year, we are delighted to have Marjorie Beane, Ph.D. as our after-dinner speaker. Marge retired from Loyola University after serving as VP for Administration and as a member of Father Garanzini’s Cabinet. She continues to be a mentor for many Loyola women. The event also provides an opportunity for University women to celebrate who we are and to be challenged to continue to work creatively as women involved in Jesuit higher education; a wonderful activity for Women’s History Month. Limited seating, please RSVP by March 9th to the Gannon Center 773 508 8430 or ccoyne@luc.edu.

“Who Said Mary has to be a Virgin? The Social Construction of Mary’s Virginity” by Amanda Furiasse Wednesday, March 23rd, 12 p.m.
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 elo.ch@luc.edu with questions or visit our website at www.luc.edu/wla/WLA_Graduate_Student_Speaker_Series.shtml

WSGS Spring 2011 Event Calendar: Available Now
Be sure and download our semester calendar, which is attached via email. Our calendar includes events from WSGS, the Gannon Center, and the Women and Leadership Archives

CAMPUS EVENTS

Greek Independence Day
Save the date for the Greek Independence Day celebration on March 21. Stop by for free food, music and a dance performance by the Loyola Hellenic Student Association in CFSU.

Mock Interviews
Friday, March 18; between 9:00 a.m. – 3:00 p.m. | Career Development Center, Sullivan 295
Practice makes perfect! The CDC staff will be conducting mock interviews for any student who would like to get some practice for their full-time or internship job search. The interview will be approximately 30 minutes with 15 minutes of feedback. Look for further information and sign up for an interview in RamblerLink under the “Jobs” tab and Show Me: “All Interviews” then “Mock Interviews.” Sign-ups will be on a first-come, first-served basis.

How to Work a Job Fair Workshop
Monday, March 21, 5:00 p.m. | Sullivan Center 290
This workshop will provide strategies and tips to help you successfully navigate a career fair. We’ll focus on how to prepare before, during and after the fair so that you can make the best impression possible. Attend this workshop to prepare for the Career Fair on Thursday, March 24.
CAMPUS EVENTS cont.

Take a Deep Breath - Weekly Mindfulness Meditation
Mondays 4:30-5:30 p.m.
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.

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.

Special Webinar on International Family Planning
Monday, March 8th (International Women’s Day) at 7:00pm Eastern
The Feminist Majority Foundation’s Campus Program would like to invite you to a special free webinar about the complications with pregnancy and childbirth in developing nations. Featuring Eleanor Smeal, FMF President & Anushay Hossain, FMF Global Programs Coordinator. One woman dies one minute of every day from complications with pregnancy and childbirth-99% of them in the developing nations primarily in south Asia and sub-Saharan Africa. This is the leading cause of death for adolescent girls between the ages of 15 and 19. More than 13 million girls give birth each year and 33% of women in the developing world will give birth before the age of 20. You and your group can help save women’s lives. We encourage you to participate as individuals or view as a group. Please RSVP online at https://cc.readytalk.com/cc/schedule/display.do?udc=q2m4jn2db0

Dancing, Activism, and Community: Chicago Women’s Health Center at Indie Parlour Night
Wednesday, March 9th, 9am-2am  |  6314 North Clark Ave.
Join Chicago Women’s Health Center for a night of dancing, activism, and community! Featuring a different queer-friendly, community-based organization each Wednesday night, Parlour on Clark is welcoming CWHC as the highlighted organization of next week’s Indie Parlour night. Started as a means of uniting activist-minded members of Chicago’s queer community, Indie Parlour promotes both organizations and individuals working to support, actualize, and develop queer politics and community resources.

Gallery 400 Features Exhibit on Gender Identity and Representation
Now through Saturday, March 12th
10am-6pm Tuesday through Friday, 12-6pm Saturday, and by appointment  |  400 South Peoria Street
The newest exhibit at University of Illinois at Chicago’s Gallery 400 presents new commentary on gender representation and identity expression. Combining Kerstin Honeit’s “Ambiguity is My Weapon,” Edie Fake’s “Bless This Mess,” and “Forced into Femininity” by Robin Hustle and Lee Relvas, Gallery 400’s exhibit prompts viewers to question expectations and stereotypes surrounding family, physical bodies, and social systems through the use of drawing, video performance, embroidery, and photography. Coming from Berlin, artist Honeit addresses the impact family and gender have on identity development and presentation. Honeit’s exhibit confronts fluidity in gender performance, as she uses photography and videography in portraying nine half-siblings she has never met. Admission to the gallery is free. For more information about each exhibition and/or to learn about additional artistic projects, visit the Gallery 400 website.
The Women & Leadership Archives Lecture Series

Spring 2011 Schedule

February 15th- Tuesday- 1:15 to 2:15pm
Christopher Ramsey

March 23rd- Wednesday- Noon to 1pm
Who Said Mary has to be a Virgin? The Social Construction of Mary’s Virginity?
Amanda Furiasse

April 27th- 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

Stay tuned for new postings in future Digests!*  
* If you have a volunteer posting for students, staff, and the community, contact kberg@luc.edu
**Tiara Operations Intern**

Be a key member of the event strategy and execution team, including event registration, event planning, supply shopping, production of materials, event setup and cleanup and more for a variety of programs and offerings including: workshops, teleclasses, special events, a monthly group coaching program, one-on-one life and executive coaching, corporate programs and speaking engagements. Produce new materials and systems to improve existing programs (e.g. event evaluations, post-event participant follow up). Recommend and manage strategies as inspired to help us improve our operations and event execution. Tiara Coaching is a women-owned and operated business supporting women to lead lives that inspire them. Special skills required/desired: Event planning, organization and reliability. Access to personal laptop or computer and general computer skills. Students in this position will learn about: Planning for a variety of event types; Successful event strategy; Managing planning timelines; Managing the "experience" for participants from registration to follow-up; Working in a virtual team; and How Tiara Coaching works to fulfill its mission of a world where all women are choosing to lead lives that inspire them. Location where the student will be working: Chicagoland – most programs take place in the West Loop. Weekly meetings in the Lincoln Square neighborhood. Days/hours available for student interns to work: Will vary based on event schedule. 8 to 12 hours per week. Day, evening and at times weekend hours. One unpaid internship is available. Submit a resume and cover letter describing why you’re interested in and what you would contribute to this role to Anne Kellogg Reed at areed@tiaracoaching.com.

**Tiara Communications Intern**

Be a key member of the communications and online presence strategy and execution team responsible for global and local communications. Responsibilities include planning and integrating monthly global and local communications, crafting and sending messages to global and local databases using Constant Contact, crafting and sending monthly messages to local program participants, database management, creating and managing social media content (Facebook, blog, Twitter), enhancements and updates to website, and more. Recommend and manage tools/processes as inspired to help us improve our communications and online presence planning and execution. Tiara Coaching is a women-owned and operated business supporting women to lead lives that inspire them. Tiara offers workshops, teleclasses, events, a monthly group coaching program, one-on-one life and executive coaching, corporate programs, and speaking engagements. Special skills required/desired: Written communication skills, social media know-how, organization and reliability. Access to personal laptop or computer and good computer skills. Students in this position will learn about: Global communications planning; Communication and online presence strategy; Management of social media; Crafting compelling and concise messages; Working in a virtual team; and How Tiara Coaching works to fulfill its mission of a world where all women are choosing to lead lives that inspire them. Location where the student will be working: Mostly virtually. Weekly meetings in the Lincoln Park neighborhood. Days/hours available for student interns to work: Will vary based on event schedule. 8 to 12 hours per week. Weekly meetings will take place during the day. One unpaid internship available. Students can apply for this position by submitting a resume and cover letter describing why you’re interested in and what you would contribute to this role to Amy Riley at ariley@tiaracoaching.co.

**Shoop Consulting Group Online Marketing Intern**

Play a key marketing role in the business expansion of Loving the Pregnant You, a division of Shoop Consulting Group, Inc. Help manage a website enhancement project; Conduct marketing research to project website traffic and revenue potential; Develop strategies to maximize online traffic and revenue; Conduct research to recommend product ideas, branding, and design; Create and manage social media strategy; Create and manage blogging process. Loving the Pregnant You supports expectant mothers to feel empowered and creative during their pregnancies and to not feel “trapped” inside any of the circumstances that may come up during such and important and emotional time. Special skills required/desired: Online marketing skills and knowledge, social media know-how, organization, and reliability. Access to personal laptop or computer and good computer skills. Students in this position will learn about: Business expansion strategy and execution; Online marketing; Operations of a coaching business and process of writing a book; Working in a virtual team. Location where the student will be working: Mostly virtually. Weekly meetings in the Lincoln Park neighborhood. Days/hours available for student interns to work: Will vary based on event schedule. 8 to 12 hours per week. Weekly meetings will take place during the day. One unpaid internship available. Students can apply for this position by submitting a resume and cover letter describing why you’re interested in and what you would contribute to this role to Amy Riley at amy@lovingthepregnantyou.com.
Beloit College’s Women’s and Gender Studies Program

Consideration of applications will begin on March 14, 2011.

This College seeks a one-year sabbatical replacement. Teaching responsibilities involve 4-5 courses that would include feminist/gender studies courses at both the introductory and advanced undergraduate levels, along with other courses appropriate to applicant’s disciplinary/research background. Consideration of applications will begin on March 14, 2011. We are particularly interested in applicants who can contribute any of the following: add to current curricular initiatives and majors in international development, health care studies, and/or ethnic studies, effectively teach and mentor diverse student populations, develop and support co-curricular projects and initiatives that bolster student and faculty interest in WGST. Please send a letter of introduction or email, CV, list of three references, and relevant syllabi/teaching portfolio to: in the letter or email, please indicate a preference for Tuesday/Thursday or Monday/Wednesday/Friday teaching schedule and whether mornings/afternoons or afternoons/evenings would be more convenient. Beloit College is committed to the educational benefits of diversity and urges all interested individuals to apply. AA/EOE employer.

Visiting Instructor Wanted

Deadline for applications: March 15

Guilford College is looking for a visiting instructor for African History. Guilford College invites applications for a two-year full-time position in African History, beginning August 2011. Ph.D. preferred. Authorization for a tenure-track search is possible the following year. Teaching responsibilities (3/3) consist of surveys on Africa Before 1800. Africa Since 1800 and upper division courses in areas of expertise. Desirable teaching areas include: Sub-Saharan Africa, Arab and Atlantic slave trades, colonial and post-colonial Africa, women and gender in Africa, African Diaspora Studies and/or African-American Studies. The successful candidate will participate in the International Studies program by teaching African history and by collaborating with other faculty to generate student interest in Africa. The College emphasizes teaching excellence, a writing intensive curriculum, interdisciplinary collaboration, and College community participation. Guilford seeks applications from people representing diversity based on age, race, gender, sexual orientation, disabilities, ethnicity, religion, national origin, career and life experiences, socio-economic background, and geographic roots, as well as from members of the Religious Society of Friends. EOE/AA.

Send cover letter, C.V., official graduate transcript, set of teaching evaluations, sample writing assignment, and three letters of recommendation (sent under separate cover) to Alvis Dunn, History Department, c/o Fred Devine, Human Resources Director, 5800 West Friendly Avenue, Greensboro, NC 27410. Deadline for applications: March 15. Applications will be acknowledged by e-mail; interviews at Guilford College. http://www.guiford.edu

AIDS Foundation of Chicago Database Analyst

The AIDS Foundation of Chicago (AFC) is seeking a motivated, organized, and detail-oriented person to serve as its Database Analyst. The Database Analyst will work within the Microsoft SQL Web Portal environment in order to build out forms, views, reports, and stored procedures. The Analyst will create scripts for data maintenance, bug fixes, and quality assurance reviews. And review, analyze and document data and workflow processes.

Founded in 1985 by community activists and physicians, AFC is a local and national leader in the fight against HIV/AIDS. AFC collaborates with community organizations to develop and improve HIV/AIDS services, funds and coordinates prevention, care, and advocacy projects; and champions effective, compassionate HIV/AIDS policy.

Send cover letter and resume to: Email to: HRJobs@AIDSChiicago.org, via mail to AIDS Foundation of Chicago, 200 West Jackson Suite 2200 Chicago, IL 60606, or via fax to (312) 784-9054. Please reference position code PRO DA 233. People of color, women, people living with HIV/AIDS, and all others are encouraged to apply. No phone calls please. For more information, go to idealist.org

Bright Pink National Programs Manager

Bright Pink is a 501(c)3 national non-profit organization that provides education, support, and a sense of community to young women who are at high risk for breast and ovarian cancer. Bright Pink educates young woman about breast and ovarian cancer risk, helps them develop a strategy to be proactive with their health and detect cancer early or prevent it altogether and supports those who are at high-risk for developing the disease. Bright Pink has experienced tremendous growth since our inception in 2007, and is looking for a National Programs Manager to join to our team and help further our mission.

Please send your resume and a cover letter within the body of an email to Lindsay Avner, Executive Director, with “NATIONAL PROGRAMS MANAGER” in the subject line at: BrightPinkRecruiting@Gmail.com. For more information, go to idealist.org
Call for Social Justice Instructors: Undergraduate Exchange Program
Deadline for Applications: March 31
The Undergraduate Exchange Program of the Open Society Foundations is recruiting two instructors to teach a course emphasizing social justice for university students at its Pre-Departure Orientation, from July 15–21, 2011 (tentative dates), near Istanbul, Turkey. The purpose of the orientation is to build community among a cadre of fellows, expose students to open society values, prepare them for academic and cultural life in the U.S., and engage them in critical thinking and action about human rights and active citizenship. The Undergraduate Exchange Program is sponsored by Open Society Foundations in New York and awards fellowships to 30 university students from Albania, Bosnia and Herzegovina, Kosovo, Moldova, Serbia and Ukraine to participate in one year of nondegree liberal arts study in the United States and to engage in community service and civil society development. At the summer Pre-Departure Orientation, fellows are introduced to teaching methods and a classroom atmosphere they will encounter in the U.S. Emphasis is made on engaging students in Open Society themes such as democracy, social justice and human rights, particularly in the U.S. and/or in their home regions. For more information on how to apply visit http://www.soros.org/initiatives/scholarship/news/call-for-applications-uep-justice-instructors-20110223

The 40-Hour Domestic Violence Training
April 23 through May 21 | Five consecutive Saturdays, 9 am to 6 pm
Apna Ghar
4753 N Broadway, Conference Room, Main Level, Chicago, IL 60640
The cost for the training is $225, for students $175 and for network agencies $75. To register, please contact Asma Waheed at 773-334-0173, ext. 235 awaheed@apnaghar.org Sanjna Das at 773-334-0173, ext. 243 sdas@apnaghar.org

Antioch’s Women’s and Gender Studies in Europe program
Deadline for Applications: March 30
Antioch’s Women’s and Gender Studies in Europe program is currently accepting applications for Fall 2011. The WGSE program is a full-semester, undergraduate program in WGS, and the successful participants earn 16 credit hours (distributed among four courses). The WGSE program will be offering a full week of academic lectures by prominent WGS faculty at Humboldt University, providing a great complement to other, more activism-focused, presentations from our affiliated Berlin-based women’s and LGBTQ NGOs. The WGSE program foregrounds past-and present-day experiences of women and religious, sexual and ethnic minorities across Europe. Students learn about the struggles of the Roma women in the Czech Republic, the past and present experiences of the citizens of Jewish, Afro-German, and Turkish backgrounds in Germany, about the experiences in the Netherlands of those marked as “allochthonous,” as well as the ways in which the Polish political and religious establishment ensures the continued whiteness of the Polish population. These topics are foregrounded throughout the semester, and they are framed through our discussions of post-colonial theories and theories of nation/sexuality/gender. While set in Europe, the WGSE program’s focus is determinedly on the margins, and participants learn about the diversity that is Europe from the perspectives of ethnic/racial and sexual minorities. Please visit our website at http://www.antioch.edu/wgs/ To apply contact Iveta Jusova at ijusova@antioch.edu

Soapbox Feminist Summer Camp 2011
Last year Soapbox inaugurated Feminist Summer Camp, a complement to our popular Feminist Winter Term. The goal of both programs is simple: to immerse students into feminist practice. The program is designed for undergraduates, graduate students, and recent (or not-so-recent) graduates who are interested in feminism. These week-long sessions take place in New York City, where most students choose to stay together in a hostel and spend the week meeting with various feminist organizations. Each day is organized around a theme, including a career day to help with job readiness. For Feminist Summer Camp 2011, themes include: Religion, Film, Art, and Reproductive Justice, among other hot topics. This exposure to feminism in action helps participants see the myriad of ways that feminism can play out in our professional and personal lives. Due to high demand, FSC 2011 will include two sessions: Session 1 is June 5 to June 11 and Session 2 is June 12 to June 18. More details, including the contract and questionnaire can be found at http://www.soapboxinc.com/feminist-summer-camp.

The deposit deadline for both sessions is April 6.
Incarcerated Mothers: Oppression and Resistance
Co-Editors: Gordana Ejdukovic and Rebecca Jaremko Bromwich
Publication Date: 2012 | Deadline for abstracts: May 31, 2011
A large proportion - and in many jurisdictions the majority - of incarcerated women are mothers. Popular attention is often paid to challenges faced by children of incarcerated mothers while incarcerated women themselves often do not “count” as mothers in mainstream discourse. This anthology will explore complex issues relating to incarcerated mothers, from connections between mothering and incarceration, through criminalization of motherhood to understanding experiences of mothers in prison. A large proportion - and in many jurisdictions the majority - of incarcerated women are mothers. Popular attention is often paid to challenges faced by children of incarcerated mothers while incarcerated women themselves often do not “count” as mothers in mainstream discourse. This anthology will explore complex issues relating to incarcerated mothers, from connections between mothering and incarceration, through criminalization of motherhood to understanding experiences of mothers in prison. This book will examine the experiences of incarcerated mothers as well as how incarcerated mothers are understood in popular discourse and discounted as good or “real” mothers in Western patriarchal society. We encourage submissions that interrogate popular discourses about mothering, virtue and criminalization and especially those that focus on resistance and agency by incarcerated mothers.
Submission Guidelines: Abstracts should be 250 words. Please also include a brief biography, including citizenship (50 words). Please send to Rebecca@jjbarrister.com
Accepted Papers of 4000-5000 words (15-20 pages) will be due November 1, 2011 and should conform to MLA citation format.

Empathy: Self, Society, Culture, Call for Papers
Indiana University, Bloomington, Nov 11-12, 2011
Keynote speakers: Carolyn Dean (Brown University); Nancy Eisenberg (Arizona State University); Nancy Sherman (Georgetown University) Growing out of a two-year grant-supported project on “Virtuous Empathy: Scientific and Humanistic Investigations,” this symposium aims to explore theories and practices of empathy. For more information about the Virtuous Empathy project, see http://poynter.indiana.edu/empathy.shtml. We invite papers to explore both virtuous and vicious forms of empathy, and to do so from a variety of perspectives. Proposals for papers are invited in three broad categories: Empathy and Psychology; Empathy and Ethics; and Empathy in Culture, History, and Society. Proposals should include a 500-word abstract and paper title, a 100 word description of the author’s research interests, and a one page CV. Authors should aim to present their papers within 40 minutes to allow for response and discussion. All proposals are due by May 9, 2011. Applicants will be notified of acceptance on or around June 8, 2011. Send proposals to: Empathy Symposium, c/o Richard B. Miller, Poynter Center, 618 E. Third St. Indiana University, Bloomington, IN 47405, miller3@indiana.edu.

Thirdspace Journal Deadline Extended
The editors of thirdspace: a journal of feminist theory and culture invite submissions for a themed issue of their journal, “Generations of Feminism.” To be considered for this special issue, submissions must be received by April 15, 2011. We welcome submissions from a wide range of disciplinary and geographical perspectives. Submissions from researchers working within, or among, the disciplines of geography, sociology, literature, area studies, cultural studies, film/media studies, art, history, education, law, and women’s/gender studies are particularly encouraged. We accept the submission of work from scholars of any rank or affiliation, and encourage submissions from emerging feminist scholars, including graduate students. All submissions to the journal must be submitted electronically through our online submission process. All submissions are peer-reviewed by established, senior feminist scholars. For more information on our publishing policies see: http://www.thirdspace.ca/journal/about/editorialPolicies To submit: Please follow our online submission process at http://www.thirdspace.ca/journal/about/submissions For more information, please contact us at info@thirdspace.ca.
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