In This Issue:

**Female Markers- transition yourself?**

**the Bonfire #15:**
"Conflict & Compromise"

**SCREEN/PLAY #13:**
Venus Boyz

**Quote Corner #23**
Venus Boyz

**MAD Ad #17:**
"The Gender Divide"

**TELL-A-VISION #6:**
Venus Boyz

**BOOKMARK HERE:**
GENDERQUEER: voices from beyond the sexual binary

Alum Alert • WSGS • Jayna Puntureiro, 2010

WLA: (Re)Animated
Mundelein: 1938 Archery

Special focus on:
**Venus Boyz**

Documentary on trans/gender/queer women and drag kings

QUICK RESOURCE LINKS:

EVENTS: WSGS | Campus | Local

OPPORTUNITIES: Internships | Volunteer | Academic Funding | Careers

ACADEMICS: Learning | Conferences | Calls for Papers
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.
Next Themed Digest Issue:

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

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/womensstudies/complete_issues.shtml

Please send all submissions to Curtis by Sunday night, April 3 (before 8 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:

**“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.

**Lecture by Eileen Wirth**

3 pm
Mon March 28
Oxford Room
at the Clare

55 East Pearson St
near Water Tower Campus
open to the public

Dr. Wirth is chair of the Department of Journalism and Mass Communication at Creighton University in Omaha. She was among the first women city news reporters at the Omaha World-Herald in the 1970's and is writing a book about the first hundred years of Nebraska women in journalism.
WSGS Event Highlight 2

“Jericho Road: Central American Immigration across Mexico”

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 Methodists and Civil Rights activists, his work frequently addresses issues of social justice.
“Gender Matters- trans(ition) yourself?”

Some of the bravest individuals I have ever known take dangerous routes outside of rigid sex, gender, and sexuality identities. I am not talking about Lady Gaga or Mariah Carey dressing as men to promote their megastardom. Nor I am speaking of anyone with so much privilege and power that stepping outside gender boundaries poses little to no threat. No, I am talking about the individuals who forget about the popularity contests and put their very lives on the line.

This week we are featuring one of the most honest documentaries I have ever seen: Venus Boyz. Years ago I stumbled upon this film, and as someone who is deeply interested in both personal and political gender/gender*cking performance, the content has stayed with me and inspired me. Thus when Brandie Madrid joined the team at Digest magazine and began her feminist film reviews in her section, Screen/Play, I kept nudging her to watch this documentary so that we may highlight it here. See several sections of this issue devoted to Venus Boyz.

What is really special about this film is the people whose lives and voices are captured. Many are “women” who perform as “men,” but this is just a loose and generic approach to the film. Really, several people who move in and out of gender, sex, and sexuality boundaries share their stories, opinions, and feelings. In doing so, they reveal, often eloquently and boldly, how these boundaries are so messy, strange, harmful, and often, impossible. Who better to ask questions concerning identity boundaries than people who, with enormous risks, live and move between and outside multiple identities?

No one person is free from the responsibility of race, gender, sex, class, etc. societal structures- we are all players in the game(s).

My own personal agenda for promoting this documentary is to once again demonstrate how people who are on the fringes of culture, power, authority, and popularity have the most to reveal about every one else and the world at large. One person in the documentary, as is shown in clip #1 in this week’s Tell-A-Vision, considers themselves a stranger to everyone, and a stranger everyone. When you “fall” outside of our rigid categories concerning race, gender, and so on, what spaces do you occupy? What connections do you make to others who speak old languages when you are making new ones?

But there is more to my agenda. As Kyla Barranco argued in “Performing the Daily Drag Show” from her column, The Bonfire, these so-called boundaries I have been alluding to are not so clearly bound-ed. Imagine them as two-faced liars constantly and consistently changing their stories, the rules, and the outcomes. Yes, the lines in race, sex, gender, and so on are so very complicated and harmful because they are merely methods in controlling human bodies (when used outside of simple value-less descriptors).

And yes, as much as any one of us feels inside or outside these bounds, we all both influence their supposed rigidness and define or redefine them constantly; do we transition or stay rigid? In other words, no one person is free from the responsibility of race, gender, sex, class, etc. societal structures- we are all players in the game(s). True, many of us have less access to influencing others. Yet as the brave individuals show us in Venus Boyz, even the most seemingly disenfranchised are the most influential and groundbreaking people among us.

To read Brandie’s feminist film review of the documentary, click here! To watch clips from the film, click here! To see what the editor has to say about choosing the film, click here!

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers, to share with us, small or large, simple or complex.
Being a feminist is an amazing, fun, thought-provoking, and sometimes spiritual experience. Learning and discussing gender, sex, race, inequalities, equalities, you name it has opened up my mind and changed me in ways that truly cannot be explained in an opening paragraph. But as many (dare I say most) feminists know, those positive experiences often occur within their own feminist circles, safe spaces, or with others who seem open and receptive to new and often radical ideas. But there are times when those spaces and mindsets aren't always available, MANY times. Conflict is a part of everyday life, and each day people are asked to choose to stand up for their beliefs or keep those values “in check” to avoid problems in friendships, relationships, and professional atmospheres. So my question, and conflict, is how much of YOU should you be willing to compromise?

Feminism definitely isn’t prevalent in all atmospheres of my friendships and relationships. My dad, god love him, is a right wing tea partier. Let’s just say that SOMETIMES our views don’t always match up, especially on feminism. My good friend is from a highly socialist society where chauvinism, traditionalism, and “man” centered politics prevail. Feminism is not exactly at the top of this man’s agenda to say the least. And countless friends, family members, and professors see the “F” word as a crazy or laughable idea prompting frustration, desperation, and anger.

Once upon a time, I would tell you to “agree to disagree”. Maybe this my way of hoping that one day, the other half of my world would see the light. But that day didn’t come, and somehow, I don’t think it’s coming anytime soon. I once would compromise my beliefs, values, and better judgments to avoid a fight or an awkward situation. All I was left with was pent up frustration and a lot of people I was afraid to discuss real world issues about for fear of starting a fight. Well folks, that day has long passed. Real changes don’t get made by biting your tongue and avoiding serious talks and sometimes conflicts. I understand that you can’t win every battle, but if there’s one thing years of frustration and feminism has taught me is that you can damn well try.

Biting your tongue allows reproductive rights to be taken away from women. It allows gay rights to be forgotten about. It allows the Church to dictate what’s wrong and right in morality issues. Many would argue that by staying silent, you are doing nothing. I dare to disagree. By saying nothing, you are doing a lot, especially hurting the issues you care about. Edmund Burke sums it up best with his quote, “All that is needed for the forces of evil to triumph is for enough good men to do nothing.”

So how much of yourself are you willing to compromise? For me, little to none. Whether it’s my best friend, my boyfriend, or even my dad, compromising my beliefs and biting my tongue gets me nowhere. So next time you’re stuck between a rock and hard place and you’ve agreed to disagree - push a little farther.

"Do what you feel in your heart to be right, for you’ll be criticized anyway. You’ll be damned if you do and damned if you don’t.” --Eleanor Roosevelt

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers, to share with us, small or large, simple or complex.
this week: **Venus Boyz**

Gabrielle Baur is a bit of a one-hit wonder of a documentarian. Baur’s major work, Venus Boyz, is a 2002 glimpse at a number of different people, mainly performers and artists, who explore gender identity and expression. The film moves from one person to another, usually without stopping to give much context or definition, just like the fluidity of many of the people’s own gender expression. It doesn’t need to always have a definition. It can just be, change, grow, move on, come back again, and never have to feel the need to explain itself. Therefore, it becomes difficult to name each person, yet it might be more helpful to think of them as part of a whole spectrum rather than trying to figure out each person’s pronoun and place on that spectrum.

The director’s intentions are written in poetic form on the screen: “Some years ago/ I set out on this journey /in search of women who live in between,/ who also live the man within/ whatever that means/ be it for a night/ be it for a lifetime.” The film allows each person to speak for themselves, and there are no editorial voiceovers or interpretations of anything in the film. One of the people in the film sums up that ambiguity and anonymity perfectly when they say of the first King meeting place, Club Casanova in New York City: “You didn’t know who’s who, what sexuality anybody was; nobody cared.”

Who are these people who play with gender? A drag queen who very much supports the drag king community offers this insight: “...[E]verything that’s around us in advertising and on sitcoms and in movies, teaches us so much about wanting to be like everybody else and wanting to conform and wanting to be the popular girl in school and wanting to be the cool guy, you know, and I think what they don’t show is it’s all the geeks and the nerds and the people that were rejected and the people that felt like shit in school who really try 200% more to make something of themselves.” It is those people who were questioned, ridiculed, identified as other, who turn to exploration of the self and all of its possibilities.

One performer believes the political statement is not always intended but is often there regardless: “I think I started out in a political way but not consciously ‘I’m being political.’ I think any artist that breaks boundaries, it’s a political thing. It’s saying like, ‘Why not? Why can’t I do this?’” This same comedian says, “Instead of becoming an angry woman, I became a funny man.”

The film is a chronicle of different people and their ways of exploring gender and sexuality. Like one person was originally inspired by the pinstripe suits and androgyny of David Bowie. Slowly putting

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on clothes and speaking both in German and English, they say, “I can be feeling bad. I can be feeling like a nothing. But then, when I put on these trousers, particularly from a pint-striped suit, and I put on a nice dress shirt, and I button it up slowly up to the collar, and I tie the tie... Every time I put on the suit jacket I feel a little bit more powerful.” And later: “Alter ego is that part of me that wants to scream out: ‘Here I am, the whole world belongs to me,’ and I conquer any man or any woman I want to.”

For this person, dressing in drag is about power and sexuality, about freeing something inside that gets hidden by an unwanted expression of sexuality and gender. Their insight into gender roles and their own sexuality expanded when they shaved their head: “Ever since I’ve been bald, I’ve noticed that female sexuality, for many men, surely not all of them but many, is strongly linked with hair, and as soon as you shave your hair off, they think you deny your sexuality. I feel it as a liberation. For women, it is more natural for them that I am bald but I prefer men. I fancy women but men turn me on more.”

This same Berliner dresses as a woman to begin the drag show act. Because they are normally perceived as a butch woman, they almost seem to be a woman dressed as a man dressed as a woman, and one audience member describes the act as reminiscent of Weimar Germany and Bertolt Brecht. The performer strips in a very typical manner, revealing breasts covered with homemade pasties. But then they proceed to take off a bombshell wig and make less-feminine faces and use their tongue in a serpentine fashion to startle the audience. They say, “Basically, when I deconstruct this sex bomb, Angela, she’s called Angela, and approach the audience, androgynous, sexy, self-confident, I choose my own sexual objects. Sometimes I have the urge to shock people up, to get very close to them and say: ‘Here I am, and you can’t avoid me. And I stick my tongue out at you as if you were my father. You can’t escape.’”

Another person explains their recent realization “that I am transgender. Without intending to, I find that I live my life as a passing woman and that I am very often perceived as a man, very often. And it’s interesting, I’m not flat-chested.” Feeling the goatee on their face, they say, “This is only natural. When I was in my twenties, there was maybe one. I’m forty now, and it’s just growing, I don’t know. I think it’s interesting because it’s different. That’s why I like it, because you don’t think a woman should have it. And before, they didn’t think we should have trousers. Before, they didn’t think we should drive cars, they didn’t think so. I think that the world is changing.”

Next they show an old black and white photograph of their father. He looks like an especially beautiful Carmen Miranda, his hair coiffed in a curly updo, his lithe body clothed in a dark dress with a striped shirt and matching socks, one hand on his hip and the other elbow resting provocatively on a dresser. His lipsticked smile is captivating.

Perhaps reflecting on emotions elicited by the photograph, they say,

“I was very fortunate to grow up in a queer environment. My mother’s a lesbian, and my father was bisexual. So I remember when I was a child and I saw a man and woman kissing in a movie and it seemed so strange and unnatural for me because what I knew was lesbians and gay men relating with each other. I think that it was challenging but I do think that it was a blessing because I came into the earth on so many margins.... I think it gave me a lot of strength because I had to learn how to move in each world while at the same time realizing that I didn’t really belong in any of them.”

This same person also speaks to the idea of locating a sense of heritage and tradition within cross-dressing: “I feel like we’re very much in the tradition too because in African societies and Native American societies there were always crossdressers, and there were always people who played both roles, both gender roles. A lot of times they were the people who were the spiritual people, who were the medicine people, who were the healers. And I think somehow by demonstrating this comfortableness within ourselves with both aspects of our gender identity, that something is healing about that for people in general to see.”

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A performer and teacher, Diane recites a poem on stage: "I enjoyed the experience of being a man. People would step aside when I walked down the street. It felt different, very. I could at last get my share of the seat on the subway, even learned to pee in a urinal. I had these three separate identities: wife, mother, and man. But my husband and children couldn’t embrace my fantasy and so I had to leave. I was interested in exploring what it would be like to live as a man, to find enough territory for myself."

Diane, like many others, speaks about the doors that are opened when you are perceived as a man: "You have a lot more credibility as a man in the world. It’s just the way it is. You walk into the room as a man, and people immediately pay you attention. You walk into the room as a woman, and they immediately check to see if you are sexy, that’s the first thing, men and women. And then if you’re a certain age, and once you’re over 40 or 35, forget it. Unless you’re a particularly elegant-looking woman, and then people could be curious."

As Diane teaches three young drag kings how to hold their space and walk around a room, she speaks about projecting an idea that you could own that floor you walk upon, which is reminiscent of the actuality that men own most of the world’s property. She asks the kings to put on more armor because boys were always having to defend themselves on the playground growing up. She speaks of violence amongst males, which is followed by a voice-over about violence toward women: "It’s like every three minutes a woman is being abused in America, something like that, and if you think about that, that’s astronomical."

Diane thinks that women are more vulnerable in men, both in action and in reality: "As a woman, I’m really communicating, and my gaze is on the surface of my eyeball. I’m looking out at the world with a lot of curiosity and a desire to communicate. Now as a man, as this man, I am a lot more reserved, and I expect the world to come to me, so I’m much more withdrawn. As women, it’s like we’re open for access 24 hours a day. People have to like us. That’s the ruling thing in our psyches."

Diane doesn’t particularly like one of her characters, Danny King, but she realizes that he is a reality, a reflection of real men she has met in her life. Her daughter thinks it’s interesting because her father is the male figure in her life, and she considers him to be a very gentle man unlike her mother’s persona of Danny King. She hopes that the world does not think her mother sees men as a bunch of Danny Kings.

This film is so inclusive as to grab from all types of artists: paint, sculpture, drag performers, pornographers, photographers, as well as all sorts of lifestyles: people living as men, women, cyborgs, intersex people, genderqueers, crossdressers, etc.

It would have spread itself too thin to try to be any more inclusive, and this film is wonderful for anyone wanting to learn more about multiplicities of lifestyles, whatever that means to you.

Rewatchability: While this film is not as gorgeously shot as others, it is a thoughtful documentation of a little-explored subculture of drag performers as well as adventurers and explorers in the realm of gender and sexuality. It should be watched and rewatched in order to help us stay informed, affirmed, and open.

Where to Find It: Streaming on Netflix and rentable on DVD at Specialty Video on Broadway as well as Facets Multimedia on Fullerton.

To read more quotes from the film, click here!
To watch clips from the film, click here!
To see what the editor has to say about choosing the film, click here!
As a woman who is sexually active, I make sure to have a pap smear every year. I am aware of the risk of contracting HPV and I know that it can cause cervical cancer. I talk with my friends about these appointments and I am often surprised to learn that, of my friends who are sexually active, most don’t go in to the gynecologist because they are afraid. They are afraid for a number of reasons. They don’t want to explain their sexual history to someone, they don’t want to expose themselves, they don’t want their parents or family finding out or they are afraid it will hurt, among a number of other reasons.

This fear is deadly. Whatever a woman’s reason, refusing to go to the gynecologist for a pap smear can ultimately lead to unforeseen cervical cancer or other vaginal infections; things that can often be treated if caught early enough.

I’ve also heard from a few women my age the following statement, “I got the cervical cancer shot. I don’t need to go to the gynecologist because I’ll never get cervical cancer.” Obviously there are a lot of problems with that statement. The first misconception is the belief that the cervical cancer shot prevents all forms of HPV from causing cancer. However, as the doctor explains when receiving the shot, it only protects against the four of the more than 100 kinds of HPV. Although not all kinds of HPV cause cancer, more than four are dangerous.

Another misconception I hear from women my age is, “I don’t have to worry about HPV because I use condoms when I have sex.” HPV is one of a few sexually transmitted infections that one can get from genital contact alone. So YES! This means that you can get HPV from oral sex, or other kinds of genital to genital contact. Just because you have the good sense to use a condom, doesn’t mean you are given a shield that will protect you from all sexually transmitted infections.

Whether women are refusing to go to the gynecologist because of fear or misconception, they are endangering themselves against infections and diseases that can oftentimes be treated quickly and painlessly by a gynecologist. During the past few decades, women have been fighting for the right to access sexual health care and to be educated on sexual health risks. Take advantage of these wonderful rights and opportunities that we have been given, and get yourself to a gynecologist for a routine screening. It might save your life.
I think it’s actually men who have penis envy of other men.

It’s fun because I’m not a man, so it’s fun to put on that other gender.... I don’t play husbands really. Sometimes maybe when I play with a drag queen.

A drag king is someone who wants gender euphoria. A drag king is someone who has accepted their female masculinity.

They don’t want women looking like men. That’s the crossover. It makes them think they might be queer if they like a butch version. I would say that my male is all drag queen and my female is all Amazon.

It’s an everyday thing for me. When I take this off, I don’t assume a different role.

Butch is masculinity as an identity in women.

You do have to be ready to carry something when you decide to define yourself, when you decide to be different than what the mainstream society says is normal. You may have to fight.

I’m always intrigued in any form of art with the concept of negative space and the concept of what is around a thing that defines that thing, and so with masculinity it’s the same. It’s what’s around it, do you know, it’s always the dichotomy. It’s the moving forward and the holding back and the being strong and the being vulnerable, and this is what is interesting. And this is what I find that makes any performance good, this passion.

It’s hard, I can’t really define what’s a man, what’s a woman.... I don’t wanna define it. I think it’s good to just express it and be what you wanna be, be seen how you wanna be seen.

Women were raised to feel ashamed of their bodies, particularly their genitals. There’s not a lot of pride women have in their genitals, probably because of the way in which they’ve been portrayed in pornography in very invasive, intrusive, ugly ways.

Pansexual is how I describe my sexuality... in that we don’t discriminate on the basis of gender. We don’t choose who we’re having sexual relationships with depending on if they’re male, female, or other. Usually this is called bisexuality, but to me, to say bisexual, reinforces the binary idea that there is only male and female.
THIS WEEK’S FOCUS: THE GENDER DIVIDE

- Everywhere we go, there are advertisements for gender.
- And everywhere we go, there are still more advertisements of gender that assume sex.
- And still further, there are gender advertisements that assume sex that assume sexuality.
- These “advertisements” are often signs, in our clothing, in colors, in hair, and in just about any facet of life that you can imagine, down to something as miniscule as the whites of our fingernails.

- So everytime you see some of the “signs” below, ask yourself if both the carrier of the sign and the receiver of the sign, often yourself, are vessels for the advertising and brainwashing everyone to believe that humans should and do fit neatly into boxes....
- ...like bathrooms, underwear, prayer groups, sports(teams), soap, shoes, glasses, speaking styles, etc.

Click here to CONTRIBUTE (guidelines)
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:

**Venus Boyz: Living in & out of Gender**

[Click to Play!]

Clip 1 of 4: (Not) fitting in

In these four clips, people from the documentary *Venus Boyz* discuss their lives as trans, genderqueer, and gender non-conforming individuals. They also discuss relationships, family, gender and power relations, and their lives in general living on the fringes.

*Venus Boyz* is a 2002 documentary written and directed by Gabrielle Baur. The documentary follows the lives of many “female-born” individuals through their lives as they perform gender in and out of drag king circles, and also focuses on their personal lives regarding sex, gender, gender identity, gender performance, sexuality, and power dynamics.

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Clip 2 of 4: Movement as a Man

Clip 3 of 4: From Woman to Man: Differences

Clip 4 of 4: Using testosterone in a Man’s World

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Year 1st Published: 2002
Current Publisher: Alyson Books
MSRP: $16.95
Pages: 297
Genre: Trans/Gender Studies

Topics:
• Current notions of gender, sex, gender identity, sexuality, and sexual orientation
• How the above are performed, institutionalized, reconstituted, and problematic
• 38 personal accounts of traversing the above, and not fitting neatly into categories

What does the back say?
In recent years gender identity has galvanized the queer community perhaps more than any other issue. The questions go beyond the nature of male or female to a yet-to-be-traversed region that lies somewhere between and beyond biologically determined gender. In this groundbreaking anthology, three experts in gender studies and politics navigate the rigid, socially imposed concepts of two genders to discover and illuminate the limitless possibilities of identity. Thirty-eight first-person accounts of gender construction, exploration, and questioning provide a groundwork for cultural discussion, political action, and even greater possibilities of autonomous gender choices. Noted lesbian-feminist scholar Joan Nestle is joined by internationally prominent gender warrior Riki Wilchins and historian Clare Howell to provide a social, cultural, and political exploration of gender identity that is essential reading for anyone interested in gender rights and human rights in general.

Pros:
One of the most outstanding aspects of this work is the inclusion of so many voices, and further, the amount of the work that is dedicated to people other than the “authors.” Too often, it seems, theorists and researchers literally objectify and remove power and agency from their subjects to bolster their own agendas, interests, and biases. Rather, this book, much like the documentary film we focus on in this week’s issue, Venus Boyz, has 3 editors who in their own right have plenty to add to this conversation, yet who all choose to “allow” others (less privileged others) take up the majority of this book. The result is almost 400 pages of personal accounts from a variety of positions and viewpoints. Really, if you have any interest in gender, genderqueer, genderfluid*ting, and trans topics and issues, you must check out this book!

Cons:
Many may find this book “less academic,” thus less official. Yet because it contains more than 38 personal accounts, you may still be able to use this as an academic resource and not just a personal endeavor. Because there are so many voices and opinions, the book at times feels unboundled and without clear purpose; however, so does gender and sexism, so maybe the pairing makes sense.

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2010: Jayna Punturiero

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 Jayna Punturiero and I graduated from Loyola May 2010. I was in the dual degree program with social work and women’s studies gender studies. The reason I went to Loyola is for the dual program, and because it seemed like there was real emphasis on the intersections between the two programs. I also chose Loyola because I thought moving to Chicago would provide wonderful opportunities for internships. I ended up with two amazing internships that helped further my understanding and work with both social work and feminism: one at the Center on Halsted and the other at Evanston Hospital’s women’s hospital, working with high risk pregnant and parenting families. I loved integrating both programs into my lived experiences, which is the entire point of attending graduate school.

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

I was in the dual program with WSGS and social work. Some of my best memories include numerous WSGS 402 classes with Prue Moylan. We had a small class – I think 9 people – and we became very close throughout the semester. It was one of the hardest classes I’ve ever taken, but I learned an incredible amount both from Prue and from my classmates. I felt like we really created a feminist shared learning space. One great memory I have is taking feminist ethics, which was certainly outside of my comfort zone, in my last semester. I felt like we not only created a small community of feminists among theologians, but we connected with people from all different disciplines. I learned a lot about my own assumptions about people of faith, and I challenged myself to take a hard look at what I was coming into the class with. I also loved taking queer theory and talking about things like erotic vomiting in graduate school. How fantastic is that? I have so many wonderful memories from the WSGS program. Mostly the community that we built meant everything.

(continued on next page)
throughout the program as well as after we left. Even having classes in Piper Hall somehow made us all closer - we went to the kitchen for snacks and tea and had cozy rooms to meet in.

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

After graduating, my partner and I moved to Western Massachusetts. I got a job as a crisis clinician/social worker at a crisis team in July and continue to work there. I at times have conflicts about this - I really enjoy what I do, but I feel that I am not utilizing my women’s studies training in a way that I should/would like to. At the same time, I challenge myself to bring a feminist perspective to the work that I do. I also utilize feminist therapy and, of course, provide some education here and there :)

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 am working at a nonprofit agency called Clinical and Support Options as a crisis clinician. We are the county crisis team and provide evaluations for people in psychiatric crisis. I know that my supervisor was excited to have me on board with my WSGS degree, as she looks for people with specialties in certain areas so that we have a wide range of clinicians. Not only did I come to CSO with my WSGS degree, I also interned at an LGBT community center and a women’s hospital, which have proved to be extremely helpful in my current position.

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 actually wish there were more WSGS classes in the dual program. While I was in the program, I also would have appreciated a class focused on contemporary feminist issues, and how we can tie our research and understanding of the past into this. The strengths of the program are numerous. First, I think the size of the folks in the program is perfect. It was smaller than the SOWK program so I got to know nearly everyone, and this allowed us to form a strong community. I think having to take undergraduate classes for the degree had positive and negative consequences. I think it really worked in Queer Theory, perhaps because everyone in the class wanted to take the elective and was invested in being there. Although I really enjoyed Global Feminism with visiting professor Anup Grewal, it did not work well mixing graduate and undergraduate students. The class didn’t have a good flow or community feel. I think the material was fantastic and it would have been a great class had it been smaller and perhaps separated by grad and undergrad. Additionally, I think Prue Moylan is a huge asset to the program as well. She’s a great advocate. I did an independent study with Prue and two other women, and it was one of the best experiences I’ve had. 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 miss the people and the dialogue. I would keep nearly all the classes the same. I would change some of the make-
up of a few of the classes, as I said above. I think if I were to do it all over again, I would make it a point to spend more time with my colleagues outside of class.

**Alumni Association questions!**

- **What is the most enduring lesson you learned at Loyola?**
  Too many to name!

- **What is your favorite memory of Loyola?**
  Graduate school is what you make it, and you take what you put in. I may have had a few not-so-great teachers, but at times I learned more from doing my own research than a class could have taught me.

- **If you could go back to school, what Loyola course would you take?**
  I would take more Women’s Studies courses - I would probably try to take global feminism every time it was offered because it was taught by different professors and in a different way.

- **Where was your favorite place on campus and why?**
  Anywhere on the lake. So peaceful and beautiful.

- **What is your favorite place in Chicago and why?**
  I have so many favorite places! I loved Andersonville in general - great atmosphere and it was so wonderful to walk around in warm weather.

- **Why did you decide to go into your current field?**
  I believe in social justice. That’s what brought me into social work and feminism and I hope to continue to fight for social justice in all aspects of my life.

- **What is the most interesting part of your job?**
  The clients. They range in every demographic and inspire me with their strength.

- **What is the greatest piece of advice you’ve ever received?**
  Do what you love. Plain, simple, and to the point.

- **What (or who) inspires you?**
  I try to find inspiration in things around me every day. The friendly cashier, the tulips, my co-workers...

- **Describe your perfect day.**
  Probably a picnic with my partner and then hanging out with my family. Board games, beers, and pizza.

- **If you could travel anywhere in the world, where would you go, and why?**
  I would go EVERYWHERE! Learning different cultures and widening my perspective would be an amazing experience. But at this very moment, I’d love to try New Zealand. Why? Because why not?

- **What gets you out of bed in the morning?**
  Coffee!

- **Describe yourself in three words.**
  I am... a thoughtful feminist.

- **What’s your favorite Chicago restaurant and why?**
  I don’t think I can pick a favorite, but I did really love the Turquoise Cafe in Roscoe Village. Tremendous Turkish food.

- **Which one best describes you in college: athlete, intellectual, artist, young professional, activist, or social butterfly?**
  I hope activist, and definitely young professional.
“If being a woman is more accurately conceived as a state which fluctuates for the individual, depending on what she and/or others consider to characterize it, then there are always different densities of sexed being in operation, and the historical aspects are in play here.”

- Denise Riley, Feminist Historian

From: Mundelein College
Subject: 1938 Athletics: Archery

The above photo is part of WLA’s special digital photo collection from Mundelein College. In 1991, Loyola University Chicago incorporated the last remaining women’s college of Illinois, Mundelein. Join us in reanimating photos like this one from the past for glimpses into what made the present and influences the future.

The Women & Leadership Archives (WLA) collects, preserves, organizes, describes, and makes available materials of enduring value to researchers studying women’s leadership activities. The WLA strives to promote knowledge and understanding of women’s many diverse and important contributions to society through active collection development, research, and the facilitation of learning about women’s history. The Women & Leadership Archives functions as a public facility in addition to serving the Loyola University Chicago community.

Click the above paragraph to jump to the WLA website, and the previous paragraph to jump to the photo collection.

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers, to share with us, small or large, simple or complex.
All-Star Alderwomen: Public Service for the Public Good
The 2011 Ann F. Baum Women and Leadership Speaker Series

**Thursday, March 24 at 7 pm | Mundelein Auditorium, 1032 West Sheridan Rd.**

Four stellar retiring Chicago alderwomen will speak about the importance of public service in their city wards and beyond. Beth Konrad from Loyola’s School of Communication will serve as the Q&A moderator, following talks by: Vi Daley of the 43rd Ward, Virginia Rugai (MA ‘01, BS ’67) of the 19th Ward, Helen Shiller of the 46th Ward, and Mary Ann Smith (MUND ’66) of the 48th Ward. Sponsored by the Cannon Center for Women & Leadership

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

**“Mass(ive) Media” Next Special Themed Issue of Digest magazine**

**Submissions due Sunday evening, 4/3; For release in week of 4/4**

Our next special themed issue of Digest magazine coincides with our rapidly growing technologies and new forms of media, communication, and mass / pop culture. We are asking for feedback and opinion on “mass(ive) media,” or how technology is transforming culture and communication, and maybe even what it means to be “human.” Many of our cross-listed courses touch on this very topic in a number of ways, and we hope to bring those same class discussion into the public realm of our community. For those students looking to get published, this is a great opportunity! We eagerly invite all students, faculty, staff, and WSGS community friends (non-Loyola) to contribute articles, stories, poetry, art, and other forms of expression for our digital magazine.

Send submissions/questions to Curtis: jmain@luc.edu.

**“Jericho Road: Central American Immigration Across Mexico”**

**Wednesday, April 6 at 5 pm | Dumbach Hall**

Over the course of a decade, photographer and writer John Sevigny has created projects ranging from gritty, hard-edged documentaries (Ladies’ Bar, 2007) to far more sublime explorations of the spirit, mortality and existence (El Muerto Pare el Santo, 2009). A native of Miami, Sevigny 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.

His lecture reflects on religious parables and talks about recent anti-immigrant legislation in the States as well as the present Mexican/Central American situation. 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. Sponsored by WSGS and The International Studies Program

**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 Juárez, 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.

**“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 eloch@luc.edu with questions or visit our website at www.luc.edu/wla/WLA_Graduate_Student_Speaker_Series.shtml
Inside Government presents Michael Strautmanis
Regis Multi-Purpose Room from 5:30 p.m. to 7 p.m.
Michael Strautmanis is the Deputy Assistant to the President and Counselor for Strategic Engagement to the Senior Advisor Valerie Jarrett. He will discuss his personal experiences in the White House as well as decision making both short and long term. Mr. Strautmanis joined President Clinton’s administration as the Chief of Staff to the General Counsel at the United States Agency for International Development. Following that he joined then Senator Obama’s Senatorial team. He went on to be Chief Counsel for Obama for America during the 2008 campaign, then joined the President’s transition team. Pizza and salad will be provided.

Finding Your Global Career
Tuesday, March 22, 4:30 – 5:30 p.m., Sullivan Center 203
Join the Office of International Programs and the Career Development Center for a presentation and discussion on the global job market and the realities of finding an international job. Get advice from Elizabeth von Groell a human resource expert who has lived, studied and/or worked as an expatriate in Vienna, Austria; Munich, Frankfurt, and Hannover, Germany; Stockholm, Sweden; and Bangkok, Thailand, as well as Addis Ababa, Ethiopia.

Spring 2011 Career Fair
Thursday, March 24, 12:00 – 4:00 p.m., Gentile Center
The Spring 2011 Career Fair will feature organizations recruiting for full-time employment and summer and fall internships in a variety of settings. We anticipate participants from the corporate, non-profit, and government sectors looking for students in all disciplines and majors. This fair is free to all current Loyola students and alumni. For information on which employers are attending the fair, please see: http://www.luc.edu/career/fairs.shtml
For questions about any of these events, please contact the Career Development Center at 773.508.7716; careercenter@luc.edu.

Tony and Janina’s American Wedding Documentary Screening
Tuesday, March 29, 6 p.m. | Sullivan Center Galvin Auditorium
The Student Alliance for Immigration Reform (S.A.I.R.) with UNICEF, Invisible Conflicts, and Refugee Outreach presents this documentary screening and panel of speakers, including Tony Wasilewski and writer/director/producer Ruth Leitman.
Tony & Janina’s American Wedding is a feature length documentary that gets to the heart of the broken, red tape ridden U.S. immigration system. After 18 years in America, Tony and Janina Wasilewski’s family is torn apart when Janina is deported back to Poland, taking their 6 year old son Brian with her. Set on the backdrop of the Chicago political scene, and featuring Illinois Congressman Luis Gutierrez at the heart of the immigration reform movement, this film follows the Wasilewski’s 3-year struggle to be reunited, as their Senator Barack Obama rises to the Presidency. With a fresh perspective on the immigration conversation, this film tells the untold human rights story of Post-9/11, that every undocumented immigrant in America faces today, with the power to open the conversation for change.
Trailer: http://tonyandjanina.com/trailers/

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.
SHEER Change Celebration to Honor Local Activists
Thursday, March 31, 6 to 9 p.m.  |  The Beauty Bar, 1444 West Chicago Avenue

In pursuit of reshaping society’s approach to healthy sexuality, Sexuality Health Education to End Rape (SHEER) invites you to the collective’s first annual SHEER CHANGE Celebration. Come mingle with Chicago activists, celebrate the work being done to change rape culture, and discuss the future of SHEER. SHEER will also be announcing the SHEER Change Award Honorees! To learn more about the event, see http://www.facebook.com/event.php?eid=168087409910647.

The Chicago-based collective promotes a survivor-centered, sex-positive, pro-consent approach to sexuality and health education. Read more about SHEER’s mission, goals, and upcoming events on their website. http://www.sheeronline.org/

Art Exhibit: 14th International Open Juried by Laura Anderson Barbata
WomanMade Gallery  |  685 N. Milwaukee Ave.

WMG exhibits art made by and about women, educates the public about women’s art, and advocates for the equal treatment and recognition of women’s artistic accomplishments. WMG provides a multifaceted space for women artists. These women are not less advantaged in terms of their talent; they remain, however, disadvantaged in their access to exhibit their work in a professional, high-quality, committed space that provides the safety of artistic expression and recognizes the value of traditionally devalued art. Our exhibit topics have ranged in themes from domestic violence and religious freedom to stylistic themes such as the still life and surrealism.

Woman Made Gallery had its first juried art exhibit in July 1992 titled “Women Do Women”. Nineteen artists depicted images and iconography of all things female. Since then the gallery hosts on the average eight group exhibitions per year with approximately 30 artists per show and a wide variety of themes. WMG has shown the work of more than 6500 women artists since 1992.

Stay tuned for new postings in future Digests!*  
* If you have a volunteer posting for students, staff, and the community, contact kberg@luc.edu
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
**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 is 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 Anne Kellogg Reed at areed@tiaracoaching.com.

**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 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 is 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.com.
Europe, the WGSE program’s focus is determinedly on the margins, and participants learn about the diversity that are framed through our discussions of post-colonial theories and theories of nation/sexuality/gender. While set in continued whiteness of the Polish population. These topics are foregrounded throughout the semester, and they about the experiences in the Netherlands of those of Jewish, Afro-German, and Turkish backgrounds in Germany, about the struggles of the Roma women in the Czech Republic, the past and present experiences of the citizens and present-day experiences of women and religious, sexual and ethnic minorities across Europe. Students learn presentations from our affiliated Berlin-based women’s and LGBTQ NGOs. The WGSE program foregrounds past-

**Call for Social Justice Instructors: Undergraduate Exchange Program**

**Deadline for Applications: March 30**

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

**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 topics 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://acea.antioch.edu/ws/ To apply contact Ireta Jusova at iijusova@antioch.edu

**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

**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/EEO employer.

**ACADEMIC FUNDING**

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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

LUC Peer Mentors

Apply to be a Peer Mentor for First Year Students at Loyola. Peer Mentors is a group of upper class students at Loyola, we have a group of first year students we contact throughout the year through email or one-on-one meetings to help them adjust to their first year at Loyola. We are here to answer questions, give advice or just to be there for the first year students. We also put on 3 large events throughout the year- one being our annual Masquerade Ball and then some smaller events to get to know the students.

Now how to apply to be a Peer Mentor- Fill out the application (email firstyearexperience@luc.edu for it) and bring it to the First Year Experience office in Sullivan, on the 2nd floor by 5 p.m. on Monday, April 4th. THEN please join us for a Meet and Greet on Tuesday April 5th at 8:30 on the 3rd floor of the Life Science Building. At the Meet and Greet there will be food and time for you to ask any questions you might have about Peer Mentors, and this is also where we will be doing some group interviews and time to get to know you.
So if you have advice or anything you would go back and tell your first year self, join Peer Mentors so you can help new students. Contact: firstyearexperience@luc.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 Eljdupovic 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@jjbarrier.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 fair
      ness.
   (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 Hern-
  andez, 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 depart-
  ment, 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 com-
  munity, 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