The Postcard Project showcases the individual experiences of women and men surrounding gender, sexuality, feminism, rape, sexual assault, consent, child abuse, and menstruation. This project debuted at the 2011 Vagina Monologues at Loyola and was spearheaded by Halle Petrone.

CHAPTER FOUR
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.
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SPECIAL THEMED ISSUE ON:
Work, post-education, activism, & options

How do we incorporate social justice in Corporate America?
Tell us about your job or career experience.
How will you continue to fight for the marginalized throughout your career?

We are seeking a multitude of responses, and appreciate and welcome well-thought out and respectful submissions, whatever the opinion. Also, keep in mind, stories, poetry, videos, and art are highly appreciated and encouraged. Go here for guidelines at the end of each issue: http://www.luc.edu/womenstudies/complete_issues.shtml

A CALL FOR WRITERS, OPINIONS, & ARTISTS!
6 pm
Wed May 11
Piper Hall
Gathering Room

WSGS staff, faculty, and fellow students in Piper Hall are cordially invited for a reception celebrating the accomplishments of students receiving their WSGS MA.

Refreshments will be provided along with a champagne toast. WSGS graduate MA students will be doing short presentations about their time at Loyola in the WSGS MA program.

Congratulations from WSGS!
Women’s Studies & Gender Studies

SELECT COURSES FOR FALL 2011

WSGS 101– Intro to Women's Studies & Gender Studies
Professor TBA | TuTh 2:30

This course introduces students to the interdisciplinary fields of both Women's Studies and Gender Studies, which explore the ways in which sex and gender manifest themselves in social, economic, cultural, and political arenas. It draws upon scholarship in women's and feminist studies, masculinity studies, and queer studies, fields that in turn draw upon a variety of intellectual perspectives or disciplines, including history, psychology, rhetoric, sociology, literary studies, and biology, among others.

WSGS 201– Contemporary Issues in WSGS: The New Europe: Gender, Global Migrations, Multiculturalism
Dr. Cristina Lombardi-Diop | MWF 10:25-11:15

The course examines social policies and cultural changes affecting migrant women, their families, and gender relations in the context of the new Europe's global migrations. It compares the different ways in which the European Union incorporates immigrant women into their social and cultural fabric, how policies evolved, and how they are influenced by international and global phenomena.

WSGS 307/COMM 307– Rhetoric of Social Change: Gender and Advocacy
Dr. Bren Ortega Murphy | Th 4:15-6:45

This course examines the rhetorical strategies used by people in Western culture from the 19th century to the present to challenge and change gender norms regarding women. Students consider a variety of texts including essays, books, speeches, marches and other events, as well as mass media and new media. The primary method of investigation will be feminist rhetorical analysis.

WSGS 330– History of Feminist Thought
Dr. Bren Ortega Murphy | Th 7-9:30

This course focuses on the history and development of feminist thought and the impact of feminism on the general United States culture. It is devoted to an intensive study of the various ways feminist have envisioned social, political, and cultural inequality. Readings span the history of modern feminism in the 18th century to early decades of the second wave in the 1970s. Special emphasis is given to the 20th century and the primary focus is on western feminist history. The course is not exhaustive, nor global, but rather an overview of western feminist thinkers.

WSGS 391– Feminist Methodologies
Professor Beth Myers | M 4:15-6:45

All students planning to graduate in May 2012 should take this course to complete the required capstone sequence.

Over the last decades, issues of gender and sexuality have become integral parts of the academic enterprise. This class investigates how ideas about women, gender, and sexuality have developed, paying particular attention to how knowledge itself has been defined in terms of gender. The course explores the three foundational dimensions of feminist practice: (1) consciousness of inequality, (2) critical analysis of structures of inequality, and (3) transformation of both consciousness and structures of inequality to mutuality. Topics include a brief history and overview of feminist theory, the search for a feminist epistemology, the assessment of various research methods as employed by feminist scholars, and the actual practice of feminist research.

WSGS 391– Feminism and Film
Dr. Patricia Erens | Tu 4:15-6:45

For this course, students will learn to critically analyze film through feminist theory and critique. This course will include viewing the films Woman of the Year, Stella Dallas, Mildred Pierce, Vertigo, A Question of Silence, and The Piano, among others both during and outside of class time.

Email WSGS Director Dr. Betsy Jones Hemenway at ehemenway@luc.edu with any questions.
Visit www.luc.edu/womenstudies to see more courses and view our academic programs.
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NEXT SPECIAL
THEMED ISSUE:
FUTURE/CAREER?

MEN
WORKING

When: 4/29/2011, 2 pm
Who: WSGS Faculty/Staff,
WSGS Graduating Seniors
What: “Graduation Reception and
End of Year Celebration”
Why: To congratulate the graduates
who received WSGS majors
and minors
Where: Piper Hall, LUC
How: WSGS and the Gannon Center

[Click to Play!]

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Click to Contribute (guidelines!) We encourage all readers to share with us, small or large, simple or complex.
The Words of the Writer

Zora Neale Hurston

I belong to no race nor time. I am the eternal feminine with its string of beads.

Gods always behave like the people who make them.

Mama exhorted her children at every opportunity to “jump at de sun.” We might not land on the sun, but at least we would get off the ground.

Research is formalized curiosity. It is poking and prying with a purpose. It is a seeking that he who wishes may know the cosmic secrets of the world and they that dwell therein.

I do not weep at the world. I am too busy sharpening my oyster knife.

Folklore is not as easy to collect as it sounds. The best source is where there are the least outside influences and these people, being usually underprivileged, are the shyest. They are most reluctant at times to reveal that which the soul lives by.

It seems that fighting is a game where everybody is the loser.

Nothing that God ever made is the same thing to more than one person. That is natural.

People can be slave-ships in shoes.

Sometimes, I feel discriminated against, but it does not make me angry. It merely astonishes me. How can any deny themselves the pleasure of my company? It’s beyond me.

Click to Contribute (guidelines!) We encourage all readers to share with us, small or large, simple or complex.
The Postcard Project showcases the individual experiences of women and men surrounding gender, sexuality, feminism, rape, sexual assault, consent, child abuse, and menstruation. This project debuted at the 2011 Vagina Monologues at Loyola and was spearheaded by Halle Petrone. Over 35 stories were submitted and paired with over 8 artwork submissions. Each week until the end of the semester, Digest magazine will be publishing 1-2 art pieces in Words are useless along with displaying each matching story.

**Collaborative** in that over 50 artists and writers contributed images and experiences.

**Inclusive** in that submissions were accepted from any lifestyle or gender, woman or man, queer or straight, kinky or chaste, militant or timid. Let’s be real: it takes all kinds.

**Provoke** in that it is as much a protest as it is a gallery. Voices of the abused, the raped, and the oppressed are silenced everyday because the issues are unpalatable. We fight and change the system when we learn to speak and listen in turn to real stories of men & women.

(continued on next page)
This week and next week we are featuring artwork from the Postcard Project: “The Color of Skin” was featured four times in the Postcard Project.

**Artist background:**
Mercedes Inez Martinez hails all the way from El Paso, Texas. She is presently studying Theatre/Psychology and Studio Art at Loyola University and draws inspiration from the belief in Buddhist philosophy of interconnectedness between all things. Her driving force is the belief that art can be used as a cathartic creative outlet for anyone and hopes to one day materialize this through a career in Expressive Arts Therapy and Arts Education integrated into every school’s curriculum. She recently founded the Experimental Performance Arts Workshop Series (EPAWS) which includes and integrates all forms of art.

**Medium:** Oil Pastel on Paper

(continued on next page)
**Postcard Project Artist: Molly Costello**

“Supernatural”

This week and next week we are featuring the artwork from the Postcard Project: “Supernatural” was featured four times in the Postcard Project.

**Artist background:**

Molly Costello is a senior at Loyola with a major in Visual Communication. The artist’s words on her work, especially “Supernatural.”

“After practicing creative production for a number of years, my focus has turned to figural studies presented in a light of natural (internal, external, physical, spiritual) beauty. I was attracted to this figure in particular because of the apparent contrast between natural and mechanical that we find in the woman. Despite societal pressures to present ourselves as natural figures amid completely unnatural expectations, this figure rises above these demands to grace us with an explosion of beautiful, colorful, bare-breasted confidence.”

(continued on next page)
I love women because they are like a puzzle you cannot complete, always looking for the right piece to fit, but there’s always a piece missing and then you go bananas trying to figure it out, but it is like reading Super Space Platypus Alien Code, it just doesn’t make sense sometimes.

I don’t know what women want, and maybe neither do they, or anyone. Mel Gibson sure doesn’t.

But if you do the best to treat them right they can reward you with the best feelings of hope, promise, warmth, and silliness like a toddler who has first squeezed a squeaking toy. Or some might just turn your balls into moosh.

But the best women, if you can make them happy, can provide you something you cannot provide yourself. Not really a specific thing or feeling, more like an undescrivable aura or sensation, and it is worth your troubles.

(continued on next page)
That place, where your neck meets your shoulder, is the only place where I feel like a woman. If I could hook my soul onto your collarbone and bury myself in the skin of that curve, in the soft wrinkles of your neck, forever, I would. If I could swim in the electricity I felt when I put my hands on your face, I would. No man has ever set me on fire the way your eyes did. Touching you made me feel like me, instead of like a body being felt by doubtful hands. Being a woman, to me, is knowing—truly understanding—sisterhood as it exits in the current between two women. It is communing with the heavenly vine to which we are all connected, hanging like plump fruit, just waiting to be picked and peeled and exposed to the cool breeze of your breath on my skin.

(continued on next page)
Menstruation can be such a drag. My breasts swell, my body becomes increasingly sensitive, I go through emotional extremes, my temper shortens, and pretty soon blood will come pouring out of me. It’s not exactly the happiest of tidings. But I remember that I am not the only person who goes through this. The sweet and salt cravings, I have other blood sisters going through similar situations. When the moon goes through its cycle, so does my period. And I think about the fact that this means I can bear children if I want to and I can even better sex while on my period. I feel most like a woman when I menstruate. I don’t feel I turn into a different person when I am on my period, I feel even more like myself when I have it.

(continued on next page)
As a lesbian a lot of men ask me why I chose to date women.

First off, NO! It is not because I haven’t “found the right man yet.”

Don’t ever fucking ask that. It is a stupid question and the answer will never be any different. Ever.

Comments and questions like that are why I hate men…I guess I don’t mean hate… just dislike and have no interest in sleeping with at all. I just feel like that about the male species as a whole, so please don’t take it personal.

Now that isn’t fully true. Of course I have male friends and my family I love but outside of the men I personally know and care about. I hate them.

The real reason I date women is because I love women. We woman hold a power so different and so much more intriguing and beautiful than men.

I could go into details about the female form in art and history and the power of creating and nurturing life but the short answer is women are hot… and men are gross.
The first time I had sex was when I was 20. My then-boyfriend was this awkward, goofy looking theatre major. He was a shitty boyfriend but the first time we had sex was surprisingly pleasant. The night I decided we should have sex (after dating a month); he asked if we could wait. Nonetheless, the very next morning he asked if we could try to have sex. His excuse was that he could see better in the sunlight. He fumbled with the condom. I stifled a giggle as he coached himself out loud. When he entered me, I was terrified but there was no pain. I found out later the first-sex experience was painless because I had broken my hymen already. I liked that my first time was the perfect cliché shattering moment.
It took me a while to “accept” the feminine mentality growing up, as most of my friends were male. I hated the fact that I had emotions and feelings and was incredibly sensitive about certain things in life. I especially hated having a period and bra shopping. Then in college everything changed. My first day freshman year, I finally noticed guys, noticing ME. I discovered the power of having someone else adore you and I’m not ashamed to admit I took it to the extreme. I wanted to know how much I could get him to do for me without anything but flirtation in return. It was thrilling to realize the power of being a female. I’m happy to report, I no longer “use” men this way, but I had to discover and learn about this powerful “weapon” I was given.

(continued on next page)
...An ex-boyfriend just told me he heard from someone that I’m still self-conscious about my body.

First off, what the fuck. Why is my body, much less my feelings about my body, the subject of anyone’s conversations? Why am I being trivialized into this silly girl who thinks she’s fat?

That’s not the case at all. Because I love my body. It’s fucking perfect. It gets me out of bed every morning. It carries me throughout the day. It’s a vessel for my brain that’s thinking and doing some really badass stuff right now. A vessel for my heart that loves so much it hurts, everyday. Every single fucking day.

I don’t hate my body. But I hate you a lot right now.

(continued on next page)
You know, body, we’ve been through some rough times. I’m really sorry, by the way, for all those years when I wasn’t eating very well, or nearly enough. I’m also sorry for those losers that I slept with. You really deserve only the best inside you. Body, expect less frivolous sex and more deep sexual attention. This year, I promise to give you more yoga. More vegetables. More herbal tea. More orgasms. More movement, sweet movement all your own. You and I, body, have gone through a lot of shit together. But between the two of us, we’re too good to lose our swagger.
“Attention Feminists: Where are Your Solutions?”

In just less than a week, I will be writing my final paper (excluding my thesis) for my MA in Women’s Studies & Gender Studies at Loyola University Chicago. I have been taking women’s studies for almost ten years now, and the topic I have chosen for my final paper in Global Feminisms is a tough but fitting last paper, especially after working, studying, and interning in the WSGS program at Loyola for the past academic year. While I am quite sad to be finishing and leaving this incredible learning experience, a part of me feels strongly about what women’s studies as a field leaves with its students.

My paper will be exploring issues within women’s studies and among feminists concerning activists/writers/leaders offering solutions and answers after critiques. It seems all too often that radical, deep concerns are addressed from feminists, often in theoretical and abstract ways, and the reader/recipient of these ideas is left to figure out how to address an overwhelming “mess” of racist, sexist, classist (etc.) patriarchy. What to do!? How often do you, as a student of feminism and women’s studies, feel that the information you are receiving offers pragmatic solutions for your life?

If you have a problem with something or someone, offer a way to remedy the situation or make things better. If you cannot at all offer any suggestions on how to practically make things “happen,” instead of just filling the world with more negative abstract problems, then remember you might turn off a lot of people who are ready to act.

This is not to argue that brainstorming and developing answers to problems such as neo-racism or poverty are at all easy, or that no feminists ever do this. Overall, in my experience, my “spec of the world” self is left to defeat giant patriarchies and capitalist regimes across the globe after I absorb much feminist work. I cannot count the number of times I have been influenced by feminist works, meetings, and activists to “get to action!” but not really knowing exactly what actions to take; specifically what actions are not “harmful” or “reinforcing.”

In this conversation I must include some of my least favorite, but overwhelmingly popular, feminist discourse examples/words. First: “problematic;” this word is sometimes used so freely and effortlessly in feminist works that I have come to the point of calling it “problematic” myself. Second: “hegemony;” this word seems to appear anytime or person or group of people has sway in affecting the world. Third: “issues;” not only is the world full of the “problematic,” but everywhere we look there are “issues.” Fourth: “reinforcing;” this word appears anytime the “harmful problematic hegemonic issues” are recreated, supported, and reproduced. Fifth: “inequality;” this word has been stamped all across social justice movements anytime injustice is felt, as if an “equal” world is a just world.

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It is these words and concepts of a popular feminist discourse that often make feminist meetings quite challenging. If we live by the principles that every person matters, every experience counts, and our current global societies reek violence and ills, how exactly do we move “forward” in just a simple meeting, for example? From personal experience working in our program at Loyola University Chicago, we have become so sensitive and worried about being fair, inclusive, and just that a small decision such as what kind of food to serve at an event results at stalemate. What about the vegans? And the people allergic to gluten? What about the water we are serving— is it filtered or does it have rocket fuel, atrazine, and prozac?

A recent professor of mine served as president of the National Women’s Studies Association for two years, and shared similar frustrations. Decisions that most organizations and groups make swiftly sometimes take long and tedious efforts in feminist circles. When working on Digest magazine or considering the WSGS website or design materials here at Loyola, making sure “everyone” has a say, and everyone’s opinion counts can be a nightmare. This is not to mention having concern and worry for people not present or for people who will be affected (you know, the whole world).

Please, do not think I am slamming women’s studies and feminism in this regard. I have utmost respect, well, for the utmost respect and consideration of others. I simply wanted to share my thoughts, from this paper and from my experience, so that when you are active in social justice movements like feminism, you offer more than just “a piece of your mind.” If you have a problem with something or someone, offer a way to remedy the situation or make things better. If you cannot at all offer any suggestions on how to practically make things “happen,” instead of just filling the world with more negative abstract problems, then remember you might turn off a lot of people who are ready to act.

Oh, yeah, and please, it is not about “equality,” but access to resources (just consider how diverse people are, as well as their needs). Remember this. And remember to consider answers and solutions after your complaints!
In the early 90s, Francis Ford Coppola set out to strike terror into the heart of audiences by capturing the fears of the current collective consciousness. The AIDS scare was in its peak, blood and bodily fluids being the worry of every person in the street.

As Van Helsing states to the educated scientific community in a scene in Dracula, addressing the venereal disease situation is important to “the ethics and ideals [that] Christian civilization are concerned [with].”

The views of non-standard intimacy (homosexuality, multiple-partner relationships, and barebacking in particular) are contrary to many of the Christian values and belief systems regarding chastity and marriage, and they (supposedly) involve a larger risk of disease transmission. Whether he was completely aware of it or not, it was these sub- and counter-cultures that Coppola drew upon to enhance the horror put forth in the original text of Dracula.

Where does the disease start? Dracula is the original carrier. The initial images of blood come after Dracula renounces God and pierces the cross with his sword. Dracula willingly becomes infected when he consumes the blood that pours forth, which he gathers in his goblet. While wearing bright red, ribbed armor that reminds the viewer of representations of the muscular system, Dracula represents the ultimate exposed body. He becomes the stylized vehicle for the virus as sent down by God. It is then through Van Helsing that we chase the virus through time.

Abraham Van Helsing (Anthony Hopkins) is the voice of science and religion. In the earliest scenes of the film Hopkins is one of the head priests who witnesses the suicide of Dracula’s wife, Elisabeta. The priest proclaims God’s condemnation of her which is the catalyst that turns Dracula into the carrier. His word is the voice of God and establishes his credibility as such. Later in the film (and in historical time), Doctor Steward needs help in determining Lucy’s blood disease. He sends for one of the greatest scientific minds he knows: Abraham Van Helsing. Van Helsing is shown with an audience of scientific minds surrounding him as he establishes that blood-born diseases, or rather venereal diseases, originate from Venus which “imputes divine origin.” This dual role for Hopkins allows science and religion to be conflated within the context of the film, and his word should be taken as that of law in both.
Through Van Helsing, the relationships of others can be viewed as various non-standard intimacies. The relationship between Dracula and Jonathan Harker is that of a top and a bottom or, more specifically, of a barebacking couple. Careful attention is paid to put always locate Dracula as above and on top of Jonathan, both in height and in power plays. In the homosexual barebacking culture, Dracula would be the top, the position more likely to cause virus transmission.

The barebacking subculture comes into play with AIDS particularly because of the higher likelihood of HIV positive status amongst homosexual barebackers. According to Tim Dean in Unlimited Intimacy: Reflections on the Subculture of Barebacking, “the incidence of self-reported barebacking in this New York study ran as follows: ‘While 50% of men who reported being HIV+ […] practiced barebacking, only 29.9% of those who reported being HIV- […] practiced this behavior.’” The film draws on the collective fear of the heightened risk of these subcultures: that men who intentionally have unprotected sex with other men and spit in the face of a deadly virus.

Lucy is also used to show another form of non-standard intimacy in a multiple-partner relationship. With her three lovers—Quincy P. Morris, Lord Arthur Holmwood, and Doctor Jack Seward—she is the envy of Mina Murray. When first introduced to all of Lucy’s lovers, Mina comments on how she wishes she was more like her “with men flocking around her.” Because she has multiple-partners, Lucy opens herself up to the non-standard intimacy that is feared. This is further connected to the homosexual subculture of barebacking (or increased risk of disease-carrying) by an offhand comment of Morris to Arthur when he says he’d like to be “riding [Lucy] bareback in the saddle.” This charged word carries with it all the images of diseased blood/AIDS to the early 90s collective unconscious.

Upon reaching the shores of England, Dracula immediately infects the first person that is of the greatest risk: the woman with multiple-partners. Lucy is shown in an act of bestiality with the partially transformed Dracula where blood is consumed and transmitted. Between this scene and a succeeding one that shows an image of a monkey escaping from zoo, we are reminded of the fear that AIDS began with man-ape coupling. The result of this act is that it brings Van Helsing into the story as the voice of science and religion to dole out judgment of what is right and what is wrong.

There is so much more that can be said about this film in terms of barebacking, homosexuality, and other non-standared intimacies, especially in relation to religion and science. Because of the highly stylized, overly-symbolic filmic techniques, there is a boundless proliferation of meaning that can be distorted to fulfill many different angles. However, the film is a great source of entertainment and conversation no matter your focus.

**Re-Watchability:** If you don’t mind overly-stylized films, you could easily own this film. It is important to keep in mind that the sex and violence in the film are in keeping with the tenor of the original text as well as commentary on contemporary fears.

**Where to Find It:** It can be rented on DVD at Specialty Video on Broadway, Facets Multimedia on Fullerton, and through Netflix.

**Click to Contribute (guidelines!):** We encourage all readers to share with us, small or large, simple or complex.
This week, I would like to dedicate my column to my grandmother, who recently passed away. She was the embodiment of a strong woman and dedicated mother. She raised 3 wonderful, successful children in the poorest county in the United States, in a time of racial strife and struggle. She marched in Mississippi for civil rights for blacks and had her children join her so they would learn to stand up for just causes as well.

I will be lucky if I turn out to be half the woman she was: intelligent, sweet, caring and always a kind word for anyone who crossed her path. The strongest testament to her legacy lies in her children and her grandchildren. I look at my father and see her intelligence and warmth in his eyes. She also had a great influence on my mother, as she embraced her with open arms and treated her like she was her own daughter. We all loved my grandmother with a special ferocity, and looked forward to seeing her in the summer. We would drive 16 hours in a full, hot van to Mississippi and knew that upon our arrival, our grandmother would be waiting with a hug and a kiss and our favorite peach cobbler.

She taught us all so much, but especially taught us how to overcome adversity and not let the past define you. There was so much that she could have been bitter about, and she could have easily passed that on to her children. Instead, she chose to have a positive outlook and relayed that sentiment to all of us. My father, my aunt and my uncle are fiercely devoted to their mother and highly revere her. They all point to their mother as the reason for their personal and professional success. Without her guidance and wisdom, their lives (and their children’s) would not have been the same. In fact, my grandmother insisted that my father go to a particular university, and he met my mother on the second day of school—they were married a year later and have been for over 30 years.

I genuinely hope and pray that I will be able to live up to only a portion of her legacy. Her life is an example to all who knew her and speaks to a strong mother who was determined that her children would make something of themselves, and leave behind a last impression as well. I know that she is in a better place now, and I can only hope that she knew how much we all loved her before her time on earth ended.
In the mythic schema of all relations between men and women, man proposes, and woman is disposed of.

Is not this whole world an illusion? And yet it fools everybody.

Mother goddesses are just as silly a notion as father gods. If a revival of the myths of these cults gives woman emotional satisfaction, it does so at the price of obscuring the real conditions of life. This is why they were invented in the first place.

Reading a book is like re-writing it for yourself. You bring to a novel, anything you read, all your experience of the world. You bring your history and you read it in your own terms.

It is far easier for a woman to lead a blameless life than it is for a man; all she has to do is to avoid sexual intercourse like the plague.

The bed is now as public as the dinner table and governed by the same rules of formal confrontation.

It’s every woman’s tragedy, that, after a certain age, she looks like a female impersonator. Mind you, we’ve known some lovely female impersonators, in our time.

The notion of a universality of human experience is a confidence trick and the notion of a universality of female experience is a clever confidence trick.

What is marriage but prostitution to one man instead of many?

If Miss means respectably unmarried, and Mrs. respectably married, then Ms. means nudge, nudge, wink, wink.
THIS WEEK’S FOCUS: WOMEN IN SPORTS

- Women’s sports have had a hard time being taken seriously or even being watched at all. In recent years, many attempts have been made to feminize and sexify women’s sports in order to get more viewers. It’s hard to fight back against these changes and rules when our advertising simply reinforces these images.

- Women are not really the ones who will be playing the sport sponsored by this advertising campaign. Why do they have to capitalize on the fantasy of women in scantily clad outfits on top of the fantasy of women playing rugby on top of the fantasy of sports as a heroic deed? What does any of this have to do with snack food?

Click to Contribute (guidelines!) We encourage all readers to share with us, small or large, simple or complex.
"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:

**South Park: “Internalized Sexism”**

Click below to play!

(first tell Adobe to "allow:" that you trust the document [at the top])

[Click to Play!]

Clip 1 of 4: Paris Hilton, the “Stupid, Spoiled Whore”

Women are being “empowered” by “role models” such as Paris Hilton to embody the negative traits of hypermasculinity, such as being indiscriminately desirous of sex, in the guile of hypersexualized femininity. Parents can’t seem to say no to their children when they want to buy products designed for much older people. Without even understanding what they are doing, saying, and wearing, children repeat what they see in the media. What do you see and hear?

South Park is an American animated sitcom created by Trey Parker and Matt Stone for the Comedy Central television network. Intended for mature audiences, the show has become famous for its crude language, surreal, satirical, and dark humor that lampoons a wide range of topics, and is highly regarded as one of the funniest shows in America.

(continued on next page)
Clip 2 of 4: “Stupid, Spoiled Whore Video Playset”

Clip 3 of 4: The Whore Store

Clip 4 of 4: Catcalling the Boys

Click to Contribute (guidelines!) We encourage all readers to share with us, small or large, simple or complex.
**Year 1st Published:** 1979  
**Current Publisher:** Penguin  
**MSRP:** $13  
**Pages:** 128  
**Genre:** Fiction; Metaphysical

**Topics:**  
- Transformation of fairytales through a feminist lens  
- Female sexuality under patriarchy and after it  
- Female gothic literature as an embrace of the “other”

**What does the back say?**

*From familiar fairy tales and legends -- Red Riding Hood, Bluebeard, Puss-in-Boots, Beauty and the Beast, vampires, werewolves -- Angela Carter has created an absorbing collection of dark, sensual, fantastic stories.*

"Distinguished by bold, inflected language and ornate, indeed often bloody imagery; its aesthetic agenda is a willful appropriation of the old tales and legends of the patriarchal world."

- Joyce Carol Oates

"Carter not only switches her narrative into the wholly explicit but turns the passive predicament of the heroine into one in which the convention of female role-playing seems to have no part, only brisk and derisive common sense, the best feminine tactic in a tight corner. The tales are retold by Angela Carter with all her supple and intoxicating bravura."

- The New York Review of Books

**Pros:** For those interested in female gothic literature, fairytales and folktales, magic realism, and feminist literature, Angela Carter delivers an intoxicating, heated collection of stories that empower heterosexual women to reclaim their sexuality and their own stories.

**Cons:** Some have criticized Carter for not pushing more boundaries, though it is important to remember the era in which the book was written. Some may insist the violence is too intense, but Carter was writing from a background of interest in the Gothic and science fiction.

**Click to Contribute (guidelines!)** We encourage all readers to share with us, small or large, simple or complex.
"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

"1977: Volleyball Team"

In this photograph:

Volleyball team group photo of 13 players and 2 coaches, including, from left to right, then top to bottom: Athletic Director Audrey Sullivan, Jan Schmidt, Julie Kaiser, Shelly Klaas, Tess Calabrese, Coach Sue Bickle, Patricia Scott, Cathy Dolan, Tricia Kiley, Elena Solis, Manager Terry Lenz, Cathy Ronan, Oira Tobin, and Chiquita Andrews.

- Based on the controversies over women’s professional sports today, it can be easy to forget that women’s sports have been an important part of college life for a long time.

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 to Contribute (guidelines!) We encourage all readers to share with us, small or large, simple or complex.
Racism and Asian Americans

Frank H. Wu’s Yellow: Race in America Beyond Black and White

People who are neither black nor white have always belonged here, whether Native Americans, Latinos, Asian immigrants, or mixed-race individuals.

Many racial minorities who fall into the category of “other” have suffered in their own way, ranging from the annexation of their territory and destruction of their culture to outright exclusion from citizenship and widespread discrimination throughout society. Their maltreatment is of a kind, if not to the same degree. The practices inflicted on African Americans and those that affected other people of color are related and mutually reinforcing.

I am baffled when I meet someone who is white, who tells me that he has been told by another Asian American that it is okay to use the word “chink.” I would like to ask that white person if he feels he can speak for all white people, and I’d like to find that Asian American to ask how dare she give permission to others to abuse me.

White pundits on talk shows seem to talk about everything without the same limitations. The criticism that Asian Americans seem to care only about Asian American issues, and other people of color only about what relates to them directly, is partly caused by producers and editors who call on Asian Americans and others in a selective manner.

As well-meaning as it may be, the model minority myth ought to be rejected for three reasons. First, the myth is a gross simplification that is not accurate enough to be seriously used for understanding 10 million people. Second, it conceals within it an invidious statement about African Americans along the lines of the inflammatory taunt: “They made it; why can’t you?” Third, the myth is abused both to deny that Asian Americans experience racial discrimination and to turn Asian Americans into a racial threat.

Yet nobody starts an argument about immigration by saying “I was here first,” and “I am older,” therefore I can decide who else can come here. Indeed, sometimes the claim is, “I’ve been here for seven generations.” That declaration is inherently false and even nonsensical in its confusion of individuals with their lineage, but the pride with which it is usually advanced reveals the problem. Even if the justification for immigration control is reinterpreted as not relying on race, it cannot be gainsaid that it relies on inherited privilege.

Click to Contribute (guidelines!) We encourage all readers to share with us, small or large, simple or complex.
WSGS EVENTS

Follow us on Twitter! @LoyolaWSGS

Future/Career? Next Special Themed Issue of Digest magazine (on careers & social justice)
Submissions due Sunday night, 5/8, for release on Monday, 5/9
Join us in discussing a huge variety of issues pertaining to careers, jobs, and future plans in relation to feminism and social justice. Choose your own topic and submit through writing, art, opinion, and other forms of expression. Send to Curtis at jmain@luc.edu. See flyer in Digest.

Organization for the Study of Communication, Language, & Gender Annual Conference
Theme: "Performing Gender" Call for volunteers—Opportunity for Practicum credit
We are currently interested in Loyola undergraduate and graduate students signing up as volunteers for the upcoming October conference, taking place at the Orrington Hotel in Evanston and in Piper Hall at Loyola University Chicago. Students may also sign up for practicum credit for either Communication or Women’s Studies and Gender Studies, in which a learning project will be formed with Dr. Bren Ortega Murphy, WSGS Internship Director and Director of this year’s conference. Please contact Dr. Murphy for further information and details at bmurphy@luc.edu.

Graduate Capstone Celebration
May 11, at 6:00 p.m.  |  Piper Hall Gathering Space
The six graduate students completing degrees in May and August will be giving their Capstone presentations. We will celebrate their achievement after the presentations. Family, friends, students, and staff of graduating Women’s Studies and Gender Studies M.A. students are invited to join us.

WSGS EVENTS

Senior Art Exhibit
Sunday, May 1, 2011 to Monday, June 13, 2011  |  1131 W. Sheridan Ave., Chicago, IL 60660
Stop by the Ralph Arnold Fine Arts Annex to view the work of Loyola’s Senior Fine Arts Majors. This event is free and open to the public. For more information go to http://blogs.luc.edu/artsalive/senior-art-exhibit/

Finals “Breakfast”
Lake Shore Campus, Terry Student Center, Tuesday, May 3, 2011, from 9:30 - 11:30 p.m.
Water Tower Campus: Wednesday, May 4, 2011, from 9:00 - 11:00 p.m.
This free late-night “breakfast” for students is the highlight of exam week allowing them to relax, take a study break, and catch up with their friends before going home for summer break. Faculty and staff participate in serving students. Jump start your exam preparation with pancakes!

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 p.m. in Crown Center 108
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.

Have an event or opportunity that the Loyola WSGS community would be interested in? Send it our way! E-mail the details to Kathryn Berg at kberg3@luc.edu
LOCAL EVENTS

Words, Beats, & Life, Inc.: Teaching, Convening, Presenting Hip-Hip.
Thursday-Sunday, May 5-8 | 618 S. Michigan Ave.
Panels will speak to topics including the role of hip-hop scholars in university academics, feminism and hip-hop political organizing. Panelists will include artists and scholars from across Chicago, the Midwest and beyond. The majority of events will take place at Columbia College’s Stage Two at 618 S Michigan Ave, Chicago, Illinois. The Teach-In will kick off on Thursday, May 5 at The Silver Room at 1442 North Milwaukee Avenue. It will conclude with a closing event and concert on May 8 at The Chicago Urban Art Society, 2229 S. Halsted Street.
If you’d like more information please contact Dany Sigwalt at (202) 667-1192 or via email at volunteer@wblinc.org

CSI in Bosnia and Herzegovina: Forensic Methods, Obstacles, and the Social Effects of Identifying Victims of Mass Fatalities
Tuesday May 10, 6-8 p.m.
Harold Washington Library Center, Cindy Pritzker Auditorium, 400 South State Street, Chicago, IL 60605
Panelists are Adnan Rizvić, International Commission on Missing Persons, Sarajevo, Bosnia and Herzegovina; and Nedim Duraković, Podrinje Identification Project, Tuzla, Bosnia and Herzegovina. The moderator will be Sarah Wagner, University of North Carolina, Greensboro, author of To Know Where He Lies: DNA and the Search for Srebrenica’s Missing. Presented by the Consulate General of Bosnia and Herzegovina, Bosnian-Herzegovinian American Academy of Arts and Sciences, and Alliance of BiH Organizations. This event is free to the public.

Bare Boned Theater Company Staged Reading: The Whiptail Lizard Lesbian
Women and Children First Bookstore, 5233 N. Clark St., Chicago, Illinois
James D. Clayton’s play, The Whiptail Lizard Lesbian, delves into the world of childbirth through the eyes of two young lesbians, exploring what makes a family, a mother, a woman. This staged reading is part of Bare Boned Theater’s Outside/In festival. A short discussion will follow. $10 suggested donation.

CONFERENCES

2011 Women’s Leadership Conference
Friday, May 20, 9:00 a.m. - 5:00 p.m. | Mid America Club, 200 East Randolph St., Chicago
Fourth annual Women’s Leadership Conference, bringing together Chicago’s brightest female leaders to present on key issues through compelling stories and insightful experiences.
Contact: Caroline Gosselin cgosselin@luc.edu
Sponsored by the School of Continuing and Professional Studies

The Global Crisis through the Lens of Class, Nationality, and Gender
May 20-22, 2011 | Water Tower Campus
The Global Studies Association Annual Conference, featuring 3 days of workshops, keynote speakers and films. For more information go to: http://www.net4dem.org/mayglobal

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

Have an event or opportunity that the Loyola WSGS community would be interested in? Send it our way! E-mail the details to Kathryn Berg at kberg3@luc.edu
Sexual Assault Advocacy Volunteer Opportunity

**Deadline for Applications: May 4**

The Wellness Center is leading a 3-year grant project through the U.S. Dept. of Justice, Office on Violence Against Women. A major goal of this project is to increase the reporting rates of sexual assault, domestic/dating violence, and stalking on campus. We wish to increase our ability to respond to students as immediately as possible. Graduate students in social science, social services, higher education, and other related fields are being sought as volunteer advocates to help increase our response to survivors of sexual assault at LUC. Volunteer advocates will be expected to complete 56 hours of training through Rape Victim Advocates in downtown Chicago. The next training will occur in June 2011 and is split into 16 evening sessions held Monday – Thursday from 5:30 – 9:30 PM. Some of these sessions are make-up sessions; you will not have to attend all 16. For more information or an application, contact Stephanie Atella at satella@luc.edu.

**Outreach/Prevention Specialist Intern for Response, Jewish and Child Family Services**

To apply, please send cover letter and resume to Ann-Marie Mark at ann-mariemark@jcfs.org or call 224-625-2906 with any questions.

Summary of intern duties: provides on-going educational programs/services to schools and community organizations by planning and facilitating one time educational programs on a variety of teen topics including comprehensive sex education, healthy relationships and teen dating violence, bullying, LGBTQ awareness and more. Plans and implements various long-term leadership groups for youth. Establishes working relationships with youth and key youth professionals. Refers teens to appropriate services as necessary.

Specifications: Looking for a Masters-level student in Public Health, Woman and Gender Studies or other related field to do a 20 hour a week internship. Must be comfortable speaking in large groups and must be comfortable teaching comprehensive sex education, including discussions on methods of protection and contraceptives. Group experience preferred. The ability to travel independently within the Chicago metropolitan area and periodic travel outside the State of Illinois is required.

Physical Demands/Work Environment: The Outreach/Prevention Specialist is regularly required to speak and hear, is frequently required to stand, walk, use hands and fingers, handle, or feel, and reach with hands and arms. The intern is occasionally required to sit; climb or balance; stoop, kneel, crouch, taste and smell, lift and/or move up to 50 pounds. Required vision abilities include: close vision, distance vision, peripheral vision, depth perception, and ability to adjust focus. The ability to maintain written records and provide regular statistical information is required. The ability to travel within the Chicago metropolitan area and periodic travel outside the State of Illinois is required.

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

*If you have a volunteer posting for students, staff, and the community, contact kberg@luc.edu

*Have an event or opportunity that the Loyola WSGS community would be interested in? Send it our way! E-mail the details to Kathryn Berg at kberg3@luc.edu
Asian Human Services AmeriCorps Program
Asian Human Services on Chicago’s north side is now inviting applications for its AmeriCorps Program which will begin in August, 2011. This is an opportunity for a recent college graduate or other community member to gain a year of full-time experience in volunteering, receive a stipend of $14,000, health insurance and other benefits, and at the end of the term of service, receive an educational award of $5,350 that can be used to help pay for educational expenses.
http://www.idealist.org/view/job/Jz353jxckwmD

Coordinator, Team In Training – Cycle
The Leukemia & Lymphoma Society - Illinois Chapter
The mission of The Leukemia & Lymphoma Society is to cure blood cancers and improve the quality of life for patients and their families.
http://www.idealist.org/view/org/JGHcDMTTb4w4/
Development and Marketing Manager
Working in the Schools (WITS)
Working in the Schools is a 501(c)3 organization that promotes literacy and the love of reading among Chicago’s youth by providing one-on-one tutoring and mentoring.
http://www.idealist.org/view/org/J8mFTxzbs5Cp/
Campus Community Organizer — Illinois PIRG — Chicago

Work for Progress
Work for Progress is a nonprofit dedicated to strengthening organizations across the country that work for social change. Work for Progress recruits talented, smart, progressive job-seekers to work with the nation’s leading nonprofit organizations and progressive campaigns for social justice, consumer protections and the environment.
http://www.idealist.org/view/org/bKHXZtMN8pFP/

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Mothering and Migration: (Trans)nationalisms, Globalization, and Displacement

Call for Papers | Application deadline: May 1, 2011

The editorial board is seeking submissions for Vol. 2.2 of the Journal of the Motherhood Initiative for Research and Community Involvement (JMl) to be published in fall/winter 2011. The journal will explore the topic of Mothering and Migration from a variety of perspectives and disciplines. We welcome submissions from scholars, students, activists, government agencies and workers, artists, mothers, and others who work or research in this area. Cross-cultural, historical and comparative work is encouraged. We encourage a variety of types of submissions including academic papers from all disciplines, workshops, creative submissions, performances, storytelling, visual arts and other alternative formats. Abstracts should be 15-18 pages (3750 words) including references. All should be in MLA style, WordPerfect or Word and IBM compatible. Please see our style guide for complete details: http://www.motherhoodinitiative.org/journalsubmission.html

Uncovering the Stories of Midwestern Women Artists, 1840-1940

Call for Proposals | Deadline: May 1 | October 13-14, Bradley University, Peoria, Illinois

This interdisciplinary conference will explore the art and experiences of women artists working in the Midwest between 1840 and 1940. Papers considering these issues, as well as those that deal with aspects of collecting, exhibiting and publishing the work of these women are welcome. The symposium is organized by the Bradley University Art History Program, the Women’s Studies Department, and the Illinois Women Artists Project with support from the Bradley University Inland Visual Studies Center, and Lakeview Museum. It is held in conjunction with the exhibition Skirting Convention: Illinois Women Artists, 1840 to 1940 at Lakeview Museum, Peoria, from October 1, 2011-January 14, 2012. More information can be found at the event website: http://iwa Bradley.edu/symposium

Empathy: Self, Society, Culture

Call for Papers | Deadline for Proposals: May 9 | Indiana University, Bloomington, Nov. 11-12, 2011

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.

Incarcerated Mothers: Oppression and Resistance, An Edited Collection

Call for Abstracts: May 31

Demeter Press is seeking submissions for an edited collection by co-editors Gordana Eljdupovic and Rebecca Jaremko Bromwich to be published in 2012. 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 “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 how incarcerated mothers are ascribed identities, and especially how society scripts of the mother role and counts as a good or real mother in Western patriarchal society. Please reviseWe encourage submissions that interrogate popular discourses about mothering, virtue and criminalization and especially those that focus on resistance and agency by incarcerated mothers. Abstracts should be 250 words. Please also include a brief biography, including citizenship (50 words) as part of your submission. Please send to Rebecca@jbarrister.com
Women & International Policy Seminar in Washington, DC

Seminar Dates: May 23-27, 2011
Registration Deadline: April 29, 2011

More information: http://plen.org/programs/seminars/international/

How is foreign policy developed? How does the U.S. conduct international relations? What would a career in international policy be like? Learn about American foreign policy from women who work, every day, on issues that make the news.

These are women Members of Congress, diplomats and State Department leaders, officials with international organizations, think tank experts, and corporate and nonprofit advocates. You’ll hear from women in the early years of their careers and from seasoned professionals at the highest levels. They’ll tell you - and answer your questions - about the varied ways to be involved in international affairs, how to get started on a career, how to balance professional and personal lives, and many other topics that may influence your academic and career decisions.


Legal Education Access Program

July 31 through August 5 at John Marshall Law School
Deadline for Applications: May 1, 2011

LEAP is a program for college juniors and seniors interested in pursuing a legal career, and will support diversity in the legal profession by inspiring students from groups historically under-represented in the legal profession to become lawyers.

Each student that is selected to participate in the 2011 LEAP class will be provided with a FREE KAPLAN LSAT PREP CLASS to be used as they prepare for to take their LSAT. Students from diverse backgrounds will be provided with the training necessary to successfully prepare and navigate the road to law school. Admission is competitive, and students will be evaluated based on academic achievement, leadership and community involvement. Learn more about LEAP at www.jmls.edu/leap

$20 application fee - Information about fee waivers can be found on our website. If accepted, students will be notified by June 1, 2011. For more information, including the schedule of events, housing details and fees, visit www.jmls.edu/leap

Have an event or opportunity that the Loyola WSGS community would be interested in? Send it our way! E-mail the details to Kathryn Berg at kberg3@luc.edu
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