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Women's Studies & Gender Studies Program

Loyola University Chicago

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• 3 Columns (including the debut of Lezbi Real by Eman)

• 6 Themed Submissions

• Photos, Essays, Theories, and More

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

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

Click HERE to Contribute! (guidelines)
We encourage Loyola students and staff, and ALL readers, to share with us, small or large, simple or complex.
COLUMNS AND SECTIONS:

Words are Useless:
A photo series as love letter to Chicago’s queer community by Andre Perez

Inside R Out?:
“Workplace Matters: Damned if you Do, Damned if you Don’t” by J. Curtis Main

Queertopia
Yoni Siden details his conundrum with “queer vs. Queer,” and what identity means to him

Lezbi Real
Eman’s first column, “An Assortment of Sorts” reclaims fluidity of sexual orientation

Quote Corner
“Love, Sex, and Life with a Crossdresser”: Quotes from My Husband Betty by Helen Boyd

Quote Corner
“ACLU: LGBT Rights”: Quotes from Hunter, Joslin, and McGowan on U.S. LGBT rights

Quote Corner
“ACLU: Rights for Transgender People”: More quotes on U.S. rights for transpeople

WLA (Re)Animated
“1966: Obscenity Ruling Creates Dilemma,” Mundelein College Photograph Collection

THEMED SUBMISSIONS:

“Revolutionizing Identity” by Anna E. Gentry

“Must We Step on Foreign Toes to Prove our Patriotism?” by Kathryn Berg

“In the Flesh” by Mia Gutsell

“Meet the Perfect Couple(ing)” by J. Curtis Main

“Queer Spaces: From Promiscuity to Progressivism” by Brandie Rae Madrid
Dear readers,

I am so thrilled about this themed issue! As a proud queer, I love putting together an issue filled with words and images all about the queer community. Although this issue is called “What’s Your LGBT IQ?,” I personally align myself with the term queer rather than a string of letters. Luckily, I don’t have to go into this too much, because a couple of our themed submissions deal directly with the topic of identity politics and the queer community. I hope you enjoy as much as I do the deliberation over how to address sexual and gender minorities as an overall category. It’s so amazing that we even get to have these conversations and define ourselves for ourselves. That’s one of the best parts of being a Gender Studies major.

On a personal note, my contribution for this week feels a bit dated at this point. It is a paper I wrote for a Queer Theory class at Loyola, taught by Dr. Carina Pasquesi, an intelligent, revolutionary person. I realize that my paper, “Queer Spaces: From Promiscuity to Progressivism” can seem like I am saying that a single experience made me all-knowing about trans issues, but please read it as an exploration of how to open the minds of people who are inexperienced with queer issues. I use myself as an embarrassing example of how close-minded I was before I physically faced my ignorance. Remember that if someone says something that sounds ignorant, it is an opportunity to teach them rather than to scold or humiliate them.

We have a new column this week: “Lezbi Real” written by Eman. As a woman embracing the fluidity of sexual orientation, Eman’s debut fits perfectly with this issue. We also have another excellent theory-based, action-inspiring Queertopia column from Yoni Siden. And Consulting Editor J. Curtis Main shares the trials and tribulations of expressing yourself and your identity in the workplace. If we only had these columns, it would already be a great themed issue, but we also received a number of themed submissions. Thanks to all those who took the time to write and share such wonderfully diverse ideas and opinions!

Personally, I’d rather not have just one issue dedicated to queer issues. Every week I’d love to see a variety of submissions on different social justice topics. In fact, a few items that could have been published this week will instead show up in future Digests. This way, by holding some of the submissions back, we can dedicate more of our time to fully digesting each piece.

Now is the perfect time to start thinking about what to contribute for the next themed issue, “The Issue of Men,” which goes out the third week in November. Look for the advertisement next week for some prompts and inspiration. In the meantime, enjoy the holiday and this week’s issue of The Weekly Digest.

Have fun and be safe this holiday!

Thanks so much for reading,

Brandie Rae Madrid
bmadrid@luc.edu
Featured Artist: **Andre Perez**

“An Open Love Letter to Chicago’s Queer Community”

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This week we are featuring the work of local artist Andre Perez

His work will be featured throughout this issue. The images are reproduced here for the full effect of the series.

Andre says:

Attracted to it’s legacy of community organizing, I moved to Chicago with few friends and no safety net. I had never been deeply rooted in a place much less grounded in a community.

What I found was an accessible, vital and diverse collection of folks who create safe(r) spaces to where we can share our experiences and enjoy one another's company—spaces for creativity and connection. These images are just a few snapshots from my journey, featuring a hand full of the places where I have found room to celebrate myself and others, to develop supportive relationships, and to fight back against the myriad of attacks facing our communities.

To all the queer and allied people who continue to inspire, support, and push me—you have my deepest appreciation and gratitude. I hope I can reciprocate.

Andre Perez

See more of Andre’s work at http://www.flickr.com/photos/andreperez
Workplace Matters: Damned if you do, Damned if you Don’t

Lately, outing and/or disclosing aspects of ourselves that we may often choose to keep private or public has been on my mind (more than usual). Starting a new job, meeting over a hundred new people (all of which in some way or another are coworkers), and strongly considering a life trajectory outside the safe(r) areas of academics have all contributed to this. Sure I have considered what personal information to disclose to others before; but lately it has seemed more pertinent.

A coworker of mine flung me into this headspace in just the second week of my new job. She, nearly as new as myself to her department and our university, has probably been the boldest person I have met in the professional world when it comes to disclosing the not-so-popular private matters of one’s life. From the beginning, nearly everyone in our work environment has learned of her “wife.” She speaks warmly and highly of her and their relationship when she pleases, whether or not another person has “invited” the conversation or information. What makes the situation more interesting (to me, at least) is that she also identifies as genderqueer in our workspace. In addition to this, she is not (another) white.

Do not get me wrong, the first time she spoke of her wife, I was thrilled. Yet I was also shocked, and scared for her a bit. Beyond people judging her already for her skin tone and assumed and identified genders, they now had another area outside the majority that they could use to dismiss her. I really did immediately think, “Damn, she’s brave and inspirational.” But since then, less and less so, I have had some concern for what other people we work with are thinking; then what they are doing with those thoughts.

What I find disheartening though, is how MUCH open discussion occurs in our workplace and in many that revolves around heterosexual relationships and courtship, having and raising children, and white/pop culture (sports!?).

As much as I would love to believe the candy-coated diversity and social justice statements of Loyola University Chicago (and any space/place for that matter), they are words and goals and certainly not solid realities. Often, it seems, when a person in the “professional world” does not fall into dominant power circles, such as gender, race, and age, they are either dismissed as incapable or tokenized as a special circumstance; hence, organizations try to protect them with statements and special efforts.

Which leads to a discussion of the “damned if you do, damned if you don’t” issue. When a person’s life, experiences, identities, food preferences, talents, relationships, drug use, and so on, fall outside dominant norms and expectations, the workplace can be a tough place to negotiate. My coworker falls into the “damned if you do” issues, while I currently fall into the “damned if you don’t” issues. Meanwhile, one of our coworkers incessantly talks about her children, at least every half-hour. I often enjoy the stories, opinions, and news regarding her children. What I find disheartening, though, is how MUCH open discussion occurs in our workplace and in many that revolves around heterosexual relationships and courtship, having and raising children, and white/pop culture (sports!?). Certainly when a person’s personal life falls into “safe” (read: dominant) spaces, public disclosure is

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less likely to be on their mind or in their concerns. Yet when a person’s personal life is “controversial” to maybe just a few all the way to nearly everyone, public disclosure can be scary territory. Again, damned if you do, and damned if you don’t.

About two weeks ago I was speaking to Devon about this (work disclosure), and in our conversation I sort of came up with three approaches to public disclosure: 1) Keep all “sensitive/controversial” information private so as not to allow others the chance to use it against you (which often involves speaking in generic and neutral terms about anything nonwork related, even food preferences); 2) Disclose whatever one’s heart and mind feel like at that moment with whoever (which basically means do not fret over what to share and what not to share—simply be yourself); 3) tailor any and all information according to the moment, person, and place, such that one always appears positive and connected (queer theorist Samuel L. Delaney would call this “networking,” in which a person’s self is constantly being reinforced).

I know people who easily fall into these three categories, myself included; plus we are constantly shifting and negotiating which approach(es) to take and when. We all make decisions everyday in what to disclose and what to keep to one’s self. Some people seem to lack a filter altogether, while some others seem to almost never to disclose anything private and come off as shy, quiet, and reserved. What I really appreciate about number two above, and my coworker speaking so openly about her relationship that our society frets upon, is that we SHOULD all feel comfortable in our bodies, in our selves, sometimes sharing our struggles, desires, and experiences, while at other times listening, hearing, and trying to understand those of others.

In our stratified system, what was shared as neutral and truth can and very well may be “priced” and sorted.

The HUGE issue remains, and I would argue is getting worse: our culture and economy. When every little nuance of our culture is forced and thrown into a stratified value system, no bit of information goes without positive and negative repurcussions. No—everything we share and/or withold potentially becomes part of the capitalist monster and mindset. Think about it like elementary school--when you disclose something, there is potential for those around you to put a happy sticker, a “needs improvement” sticker, or a sad face next to your disclosure. And if that person happens to be in a competition with you (and/or has differing power dynamics than you), then the chances of that disclosure/information being more than just “sharing” might be higher. Nothing is completely safe, down to the stories and preferences we share and show to the times when we laugh in public.

Perhaps you might amass hundreds of happy stickers over a period of five years. Your coworkers, subordinates, and supervisors may all find your private and personal matters fascinating and lovely to share in. But the day that others feel crossed or through with you, all that information and sharing can easily and rapidly become sad stickers. Just one person above you can grab at any of that information and heave it back in your face, getting rid of you in whatever organization/space and replacing you with perhaps a “subordinate” who has had their eye on you and your position from the beginning. Again, in our stratified system, what was shared as neutral and truth can and very well may be “priced” and sorted.

Which brings me to an alternative that I have been immersed in to a degree lately: little to no disclosure, especially the “hot potato” kind, like who I am fucking/loving. Separating one’s work life and private life seems simple and pretty on paper and in our heads, but it is not always so easy or doable. Consider this: I have been a pescatarian for ten years this fall. I am proud of myself— it has been a long journey of not eating many foods that I actually really enjoy. Even in my workplace, no matter how hard

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I try, I cannot escape my coworkers’ gazes. Not that I mind, actually. But being a pescatarian is not “normal,” and often I have to endure a line of questioning anytime I eat in public. Commentary is high in many workplaces, it seems. If my choice of rice, beans, olives, and tomatoes is fascinating and a topic of conversation to many others, I cannot begin to imagine what sorts of stories might ensue and all the many questions I might receive if I, let’s say, invite my coworkers in as Facebook friends. Or I talk about my relationship(s). Or I bring my friends in to my workplace. Or I share my politics. I am damned if I do in many ways, because much of what I might share (me) is controversial, and damned if I don’t, because I may end up lying, coming off as a quiet, disconnected jerk, or keeping to myself when I would like to share.

We all at some point fall into the caricatures of “loud, popular, and over-the-top” to “shy, quiet, and private,” depending on our company. I have come across some people who often spend a good deal of their time, no matter the place or people involved, in one of these two types. Lately, though, I find myself more comfortable in the latter position. Workplace gossip and conflict can be so debilitating, not to mention the politics that arise between people who do not like one another. Being more public and open at work can be dangerous when conflicts arise: more fuel exists for power dynamics. Sex, gender, relationships, family, and sexuality, to name some, are aspects of our lives we often have control over (to varying degrees) as far as disclosure is concerned—areas in which I still face everyday challenges. I don’t expect this to change much in my lifetime, though I will be pleasantly surprised if people relax a bit and capitalism (as it is applied all the way down to our personalities, interests, likes, dislikes, and backgrounds) loses some hold on all of us.

Bravo to my coworker for resisting all the messages that tell her to tone down her real life. I really did immediately think, “Damn, she’s brave and inspirational.”

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Bravo to my coworker for resisting all the messages that tell her to tone down her real life. Meanwhile, I will continue to keep to myself in so many ways. Not because I necessarily find or see danger in disclosing. Rather, speaking and sharing less has lately resulted in hearing and understanding others more. Regardless of all of this discussion of workplace disclosure, one thing surely remains true as far as I am concerned: I go to work (wait for it...) to WORK! Everything else is optional; sharing my weekend and weeknight adventures and ups and downs is something I can do with my friends and families. If the time comes when work allows less distinction between private and public, I will welcome changes. Meanwhile, damned if you do, damned if you don’t.

We SHOULD all feel comfortable in our bodies, in our selves, sometimes sharing our struggles, desires, and experiences, while at other times listening, hearing, and trying to understand those of others.
Video Action League Protest, Wicker Park

Submitted by Andre Perez
queer vs. Queer

“It would be years before I would look up to find that as I searched for home I continued my isolation.”

When I first learned that this week’s issue would be dedicated to queerness it was simultaneously clear that I should write something and that I had nothing to say. After all, every piece I write is a queer piece; every new essay in my column is, and will, be a queer one for it is my way of living. To address Queer, with a capital “Q,” is to rarify rather than de-dramatize; I lead my life as I lead it, never stopping to think if I am engaging in a queer act or not. Further, it does not matter to me the label I will be inevitably assigned, only that I am being honest and true to my values. Call it queer, call it post-structuralist, or call it life – whatever. The label is not as important as the action.

And with that, I could begin to write for I am not trying to prove my queerness to anyone, rather I am trying to understand the world around me through the lens that I have, the lens that was provided a vocabulary by Queer Theory, the lens that I share with others who call themselves queer, or gay, or faggots, or dykes, or nothing at all. The lens assigned to the type of life I want to lead.

This was a moment of liberation; gone was the expectation to be Queer and I was able to not think about life as queer but rather as life for what it is. And yet, I realized with a profound sadness how obsessed queers of my generation have become with the title of Queer. How the title is being commodified, normed, and internally regulated. How the Queer Community is not simply developing as a space for intimacy and expression of values, but rather as a regimented and regulated collective that has created arbitrary determinations of who does, and does not belong.

I never set out to be queer, and today I struggle to even label myself singularly. I am gay, and queer, and a faggot. I am so many things all at once, with alliances and intimacies that do not relegate themselves to one label. My appearance is gay and faggot, my politics and vocabulary queer. But I find myself shut out of both Gay and Queer spaces. Heteronormative gay men (and I argue that they comprise the mainstream gay community) find my ideas threatening, abhorrent, scary. When I challenge them to leave marriage behind, to stop striving for normalcy, they flee. And yet the Queer Community finds my gender presentation too normative, my music collection too Pop, my sexual partners too ‘normal’ looking. None of these pseudo-queers ask me about my way of life, about my feelings on intimacy or identity or world-making. Like everyone else, they stop short at the outward presentation.

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I find it abhorrent. I find it in direct conflict to the very values Queer Theory espouses. And I find it homophobic. The self-proclaimed Queer Community has become obsessed with appearance, with androgyny. To look as your genitalia implies has somehow become an offense, even though I constructed my masculinity in full recognition that it is shaped by the gender norms society puts out. My gender presentation is conscious, it was constructed alongside my trans friends who built their bodies and presentations piece by piece. I’ve read Judith Butler – don’t infantilize me.

Queer is... an encompassing term, not a limiting one. It does not demand people to adhere to the label; rather it provides a lens to understand the social marginal. It is rooted in solidarity.

To shut out some because they do not look the part is in direct opposition to the very foundation of Queer Theory, which seeks a world that is anti-heteronormative, that is conscious of gender constructions, that accepts those who reject the conceptualizations of the nuclear family and standard intimacies. It is not about calling yourself Queer, it is about leading a life that rejects the unconscious construction of man and woman, that allows for intimacy to be multiple and un-regulated, that provides space for people who never marry to continue to be full agents in our society, that does not shame desire or pleasure, that encourages community making around sex and sociality.

None of this implies an aesthetic; none of these parameters demand that I wear skirts or have blue hair. Rather, it demands that I wear whatever I want, that I am conscious of my choices in presentation, and that I uphold, create, demand, and maintain spaces for those with skirts and blue hair to exist within. It means that I live my life with openness and honesty. It means that I never hide my community or myself.

I recognize that a general reading of this piece can allow for one to wildly miss the point; to think that I, a bio-man, am somehow positioning myself as ‘oppressed’ and rejected by those who present otherwise. But this is false. Rather, I am saying that we have become obsessed with the aesthetic of looking queer that we have forgotten what the word is truly representing.

Queer is about those on the fringes because of how we look and how we live our lives. It is an encompassing term, not a limiting one. It does not demand people to adhere to the label; rather it provides a lens to understand the social marginal. It is rooted in solidarity; we are all on the fringe and thus we must all stand together regardless of how we look. To limit who can participate in queer spaces, as Queers have begun to do, is in direct conflict with this entire conception. We must become queer, not Queer.

And thus, I demand that we open spaces, that we reject limiting factors, and that we stand in solidarity. As I end every column, my email is jsiden@luc.edu; let us be the change we seek.
Queer Kickball League, Logan Square
Submitted by Andre Perez

Craigslist Nation Photo Shoot, Alley
Submitted by Andre Perez

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.
An Assortment of Sorts

LGBTIA or Q?

It depends on the day, my mood, my relationship status. I am not one to avoid labels and categories at all costs wanting to be “undefined”. I actually love certain aspects of gender and sexuality roles and find security in groups. I just haven’t found a fit. I love women, I’m open to men. Lesbisexual? Yes, that sounds about right.

Back in undergrad, I was enrolled in one particular sexuality studies course that really got me thinking. It was a grad level course with wickedly brilliant students who were constantly playing devil’s advocate with one another. Sexuality was dissected to pieces, and it was in this course where I began to understand myself and become okay with not having a specific affiliation.

Here’s an exercise to understand what I was presented in my course.

Think of these categories of attraction:

sexual
physical
emotional
romantic

By each one, list which gender or even list a specific person in your past, present, and future that you’ve been attracted to in that particular way. Within each, their can be different degrees of attraction to a particular gender. Then look at that list and think about your sexuality identity. By breaking it down in this view, I was able to find my happy place among a few identities and support the fluidity of it all.

While most dictionaries define sexual identity as a “sexual” or “romantic” attraction, it is ultimately what you define yourself as. There are many women who’ve had sexual encounters with other women and identify themselves as straight. They would use the above scale and say that they are attracted to men in all categories and attracted to women in only a sexual and physical manner so they could never form emotional or romantic bonds to sustain an actual relationship with a woman. Most likely society would consider them bisexual. The same can apply to a man having sex with another man and having no ties emotionally or romantically. Society would definitely label him gay, but could it be possible to not quite fit into that category?

I’m not debating anyone or saying this theory is right. I am simply putting it out there. Giving you something to think about, to open your mind about. Human nature drives us to place, categorize, and identify everything because we are uneasy about the unknown. But what if we learn to accept the unknown, the idea that there may not be a label or identity for everyone, and learn to love and accept individuals in all of their facets?

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.
Love, Sex, and Life with a Crossdresser
quotes from My Husband Betty by Helen Boyd

Somehow when a woman crossdresses (that is what she’s doing, when she puts on her husband’s shirt) it’s interpreted as either a positive thing or as insignificant. But if a man crossdresses, it’s sick. That idea that any woman would find that man sexy (and sexy especially because he’s wearing women’s lingerie) is even sicker.

The whole urge to crossdress, they say, is about putting down the burdens of being masculine in this society, escaping the pressure of being the breadwinner, the answer man, the decision-maker. Crossdressing is about being able to feel pampered and glamorous and indulged.

What they see is beautiful and sexy. Their love of lingerie is a reflection of their love of all things feminine (including women) and a reflection of their own femininity. For most of them, every day is another chance to be caught.

When husband first wore women’s clothes: I know I smiled—smiled because I was nervous and because, frankly, the sight of a man in a dress is damned comic at first. Socially we’re trained to find it funny, from Monty Python’s “Lumberjack Song” to Jack Lemmon and Tony Curtis in Some Like It Hot.

He, like so many other men, thought “looking feminine” was a natural state, and had no idea how much time and energy and resources it took to look like you’ve walked out of a magazine.

I always envied lesbians for their ability to trade gender roles, but no matter how reasonable it seemed to be a lesbian, I was heterosexual. Dating a transvestite seemed the answer to my own gender issues.

Being married to a crossdresser has meant giving up certain small things—and being repaid tenfold. It has, most of all, been about stretching myself and my heart to fit around the one I love. It will take, no doubt, more evaluation, more compromise, more discussion, and more growth before I can accept fully and love freely a man who the rest of the world doesn’t understand or rudely rejects.
Latin Pride Picnic, Humboldt Park Submitted by Andre Perez

Occupy Chicago, Downtown Submitted by Andre Perez
Revolutionizing Identity

by Anna E. Gentry
WSGS MA Graduate

The need to label ourselves is a big issue for both queer and feminist theorists. As human beings we are socialized into and take on roles with specific characteristics attributed to them. We take on familial roles such as parent, sibling, aunt, or uncle (some of which are notably gendered). We undertake academic roles like teacher, student, undergraduate, or tenured professor. We assume job titles. We label our friends on facebook. We find ways to compartmentalize our understanding of what and who people are. Organizing people by our understanding of labels helps us order our world. It influences how we comprehend and share information. This understanding also works to create identities, stereotypes, and strict interpretations of who people are in their roles and how they are supposed to exist in the world.

Labels quickly transform into identities. One of the many focuses of queer and feminist theory is sexuality. Sexuality is not simply a characteristic human beings possess and share with countless other species. It is a strong identifier. By claiming a specific sexuality we align ourselves with a set of behavioral expectations. Sexual identities, like many other identities, can create a sense of community that is beneficial to individual members and societies, but there are dark places of exclusion and oppression in even the most well meaning organizations. People of color and transgendered men and women are to this day mis- or under-represented and scapegoated within our own movements.

I often wonder if the growing number of sexual identities widens or limits our sexuality. There needs to be a more fluid understanding of identity within and outside of the queer and feminist communities. The reclamation and subsequent field of study and community of queer has begun to move us in that direction. Ask someone what queer is or who is queer and you will probably come up with a number of different answers. It is a label with multiple understandings. To me queer is (among other things) to refuse an identity based on sexuality and heteronormative society. It is queer to align yourself with people of varying sexualities. Yet, by saying I am queer, I create a meaning for that label and an identity. When I say I am queer I identify myself; when I say I have brown eyes I describe myself. The need to label and be proud of our identities is meaningful. Naming is powerful. Feeling pride in our selves, our communities, and our work is sometimes the only thing that keeps us going. My questions are these: How can we redefine identity to be inclusive? How can we make personal identity political without exclusion?

The question of identity, including sexual identity, is an important issue for individuals, as well as queer and feminist theory. I want to be able to have sex with whomever I want without it defining me. I want to be a part of a supportive loving community of people that don’t care about who I have sex with. I want to live in a world where it is safe to talk about with whomever, wherever, and however I have sex. I want to live in a world where people don’t have to be proud of who they sleep with, but of how they treat others.

Can you imagine a world without labels, without sexual identities? How about a world where it feels safe to talk about all sexual preferences and practices? What would your perception of self be like? How would you interact with other people? What would you openly discuss? How would you describe yourself? The fields of queer and feminist theory need to continue challenging how identities, sexual and otherwise, function within and outside of our own communities. Deconstructing existing and creating new identities isn’t enough. Identity itself must be revolutionized.
Must We Step on Foreign Toes to Prove our Patriotism?

by Kathryn Berg
WSGS Graduate Assistant; Dual-Degree MSW and WSGS MA Student

Reprinted with edits from Berg’s Queer Foot Porn, advocating for the pleasure and desire of anyone who identifies as a woman on any given day of the week. To view more queer efforts to end sexual violence against women, visit bqfp.net

We’ve all heard the old adage don’t judge someone until you’ve walked a mile in their shoes. Well, I know sometimes phrases like this get thrown around so much that the original meaning is lost to us. Exactly what mile of terrain are we talking about here? What type of shoe? How astutely are we able to judge someone after a mere hour in those shoes? During my year in the shoe industry, I noticed that this phrase desperately needs some clarification. In particular, I observed there has been some misunderstanding that if a white American consumer wears shoes that read MADE IN CHINA, it gives them the right to hate on Chinese people. (One distressed customer even worried that the shoes did not feel comfortable on her because they were made for Chinese feet!)

Let’s take just a moment to think about this one: wearing those shoes mass-produced by American corporations does not even give you the grounds for a remotely insightful cultural critique! I mean, maybe if you spent some time getting to know the culture, read some books and watched some films, traveled, or talked to immigrants from that part of the globe or people of Chinese heritage, then you might gain an informed opinion, but for Pete’s feet’s sake, wearing shoes made in China is not going to cut it—even if you spend that mile walking to buy some scrumptious eggrolls and General Tsao’s chicken.

If there was ever an ironic example of unfortunate patriotism (the kind of patriotism that leads to forgetting we’re all earthlings), it is the motivation to buy products made in America based on racism. I can understand when Mr. American Joe Schmoe does not want to see the USA lose a job to someone overseas, but let’s be fair. I mean, Joe, the day that you will piece together shoes for $.18 a day without paid vacation time or health benefits, you can have your job back. Exploiting impoverished foreigners may not be great for the American workforce, but your anger is better directed to your fellow white male executive. Plus, I have more bad news for you, Joe: America is a colorful place, and there are plenty of people of Chinese heritage who reside here, so just because you buy something made in America does not mean that it has been hand-crafted by whitey him/herself with tender loving care. Crackers are not included in the price of purchase.

But Joe, I can certainly agree with you that shopping locally is a splendid idea and loving your country is a great way to get the blood pumping—especially when it does not involve stepping on foreign toes. I do not take pride in the fact that Americans consume unwieldy amounts of natural resources, and Goddess knows the obsessive work ethic here is not always my style, but I do enjoy comfortable clothing, and the scandal and controversy that arise so frequently in an unjust yet PC culture, and our unrelenting celebration of individuality, whether it’s expressed by drinking a particular brand of cola, or by using a unique skill set to give back to the community. And Joe, I think there’s one thing we can both agree on, and that’s that a good pair of shoes goes a long way.

I would like to propose a common enemy: flip-flops. They give no support to anyone’s feet anywhere.

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.
In the Flesh

by Mia Gutsell

All names have been omitted out of respect for the identity of the person mentioned in this column.

In my night class, I find all my classmates to be unique wonderful people, whom I enjoy having discussions with each week. Everyone always contributes with their personal perspectives. One individual in particular always has something witty, and insightful to say about whatever we are talking about in class, especially if it relates to the Loyola group Advocate. For those of you who don’t know what Advocate is, it is the LGBTQQA organization at Loyola that “has been set up to serve the Loyola Community by creating a safe and comfortable environment for gay, lesbian, bisexual, transgender, queer, and straight students, faculty, administration and staff,” states the Facebook page. My classmate always brings a great perspective to class. He is also biologically female and identifies himself as transmasculine.

Then in the WSGS night class he told a most jarring story. He said that ever since he decided to present himself as transmasculine in public, he has been yelled at every day by random strangers. They call him “fag,” and other unmentionable things. My initial reaction was: What. Then it was: Why!? Then it was: ARRRGGGH!!! CRUEL PEOPLE! Then came: Sadness.

I have had class with him every day. To me, it was inconceivable that he would be harassed because of how he looked. I had never met someone who experienced intolerance and prejudice in the flesh. In that regard, I am naïve, and sheltered. Intellectually, I know the bigotry, chauvinism, homophobia, and every other kind of inexplicable hate has existed since the dawn of time. For goodness’ sake, as a history major, I should know better. Still, to learn that this incredible individual was, and is yelled at every day for something so inconsequential to others; it caused an onslaught of emotions.

Then he told the class how he had decided to respond to such insults. He simply calmly walks by. Not that he contained his emotions, don’t get me wrong. He published a letter to his harassers on a blog. The letter details how he doesn’t harass others on the street, so they have no business doing so. He then continues to humorously deconstruct their insults, and asks that people be a little more creative.

After hearing the rest of his story, I couldn’t help but feel admiration. I don’t know if I would be able to handle such a situation with grace. If someone insulted me randomly on the street because of the way I dressed, or acted; I think I would freeze in shock. As such, I have to state my esteem for this individual. He truly has great strength to face the idiots of the world. After all, if someone dresses differently, no one gains anything by yelling at them. It's a useless and foolish waste of energy. So in the end, I suppose I have to laugh at those people like my classmate, even if I think it is unfair that he is treated in such a way.

Sir, if you are reading this, and you probably are, I salute you. I will do so again in person when I have the chance.

Please call the Trevor Hotline 1-866-4-U-TREVOR (1-866-4-8-873867) if you or someone you know has thoughts of suicide because of being bullied or harassed. It does get better, and bullying along with harassment against members of the LGBTQQA community should end now.
How society treats LGBT people serves as a social barometer for the degree to which the nation will honor its promise to respect those who dissent from any set of political or cultural conventions.

A dishonest answer on a job application, if discovered, might have negative consequences, including termination. An honest answer might prevent you from being hired.

The government . . . may not censor a Web site unless it does so in a manner that is narrowly tailored to further a compelling state interest. Nevertheless, the federal government has sought to impose liability for the publication of certain material over the Internet, and LGBT Web sites are frequently swept up in this hysteria.

Many jurisdictions still allow employers to treat their workers unequally solely because of their sexual orientation, placing LGBT employees at risk on a daily basis of being harassed or fired for no other reason than the fact that they are not heterosexual.

In 1989, the Supreme Court ruled that discrimination based on sexual stereotyping violated Title VII. In that case, a woman was denied a promotion because her supervisors believed that she was not feminine enough. Since then, courts have begun to recognize on a more consistent basis that harassment against individuals who do not conform to gender expectations, either through their dress (e.g., a man wearing an earring) or mannerisms (e.g., a woman acting “too aggressive”), is a form of sex discrimination and, therefore, a violation of existing federal law.

A study released in 2001 by the Gay, Lesbian, Straight Education Network revealed that over 80 percent of LGBT youth reported being verbally harassed because of their sexual orientation and that nearly 70 percent of LGBT youth reported feeling unsafe in school because of their sexual orientation. Other studies have revealed that over 25 percent of LGBT youth are forced to leave their homes because of conflicts with their families over their sexual orientation.
Disability Pride, Downtown

Submitted by Andre Perez
Meet the Perfect Couple(ing)

by J. Curtis Main

_They that can give up liberty to obtain a little safety deserve neither liberty nor safety._

_Benjamin Franklin_

Kooch and Dick are two proud, biological parents to their three children, Peter, Chocha, and Newt. They had always wanted children of their own, like themselves. In their mid-twenties they started a family.

Peter was born first, with the hospital doctor immediately declaring, “What a peter!” Kooch and Dick agreed, and welcomed Peter, which everyone decided was clearly and easily a boy. Next came Chocha. Kooch warmly remembers her swell Dick saying, “Oh, I really hope this one resembles my sweet Kooch.” And so the second-born arrived with a happy and proud Dick and an exhausted but satisfied Kooch, both proud parents of what was obviously a little baby girl, Chocha.

Of course, being busy, middle-class white US parents in Maryland, Kooch and Dick only wanted two children, one each just like themselves—a tiny Dick and a tiny Kooch. But no so fast! Twenty years into their smooth family life, they were pregnant again.

Peter had grown to be a handsome, muscly, ladies-man who went off to college for mathematics and physics. Chocha could not have grown to be any different than her big, overprotective brother; they were nearly opposites, just like Mom and Dad! Chocha was elegant, soft, shy, and had a keen interest in starting her own family with a working husband and lots of children.

Everyone was shocked that Kooch and Dick’s empty nest would soon be readying another charming, ideal American citizen, but of course they were happy to welcome a new member. In the back of their heads they silently wondered, “With such great balance between Dick and Kooch, and Peter and Chocha, what will this baby bring?” They did not worry too much, of course, as nature always managed to offer balance, like night to day, top to bottom, black to white, and of course, man to woman.

But tragedy struck. Peter nearly exploded with the bad news he heard from his old Dick when he called from the hospital, and Chocha’s little head nearly went into spasms at what bad luck had befallen her obedient Kooch and their perfect family. The two children rushed to the hospital to support their parents’ delivery of their little....? Oh my. What ever would they name this child?

Could it really be? The baby did not resemble its tough, hard Dick of a father, nor take after its tender, enveloping Kooch of a mother. Peter’s little mouth just would not stop dribbling nonsense, and poor Chocha felt clammy. “Could this really be ours?” everyone thought. It had to be; Kooch clearly gave birth to this baby. The two nurses, the doctor, and all four family members stood silent in the room, staring at the crying, naked baby.

All of a sudden, their silence was broken by a meek, sad Kooch, asking, “Well, we have to give, ummm, it, a name.” Kooch was red and wet from birth and crying.

(continued on next page)
Main: “Meet the Perfect Couple(ing)” [continued]...

Slowly, one by one, the family members gave out baby names they had all thought would be perfect for the new baby. For months they had looked in the baby books; they had several copies of the blue book and many copies of the pink book everywhere. And so the names they were excited about rolled off their heavy tongues.

“Phallus,” offered Dick.

“What about Puss?” asked Peter.

“Hey, remember our old nanny, Muff; she was so sweet!”

Kooch shook her head, “No, they don’t fit.”

So the names kept coming, even after the nurses and doctor, quietly stunned, left the room. “Good luck with that,” said one of the nurses under her breath as she left. “Oh, they have two excellent options to fix that problem,” mumbled the doctor in response, so that only he could hear himself.


“Snooch? Labia? Nookie?” they each just kept trying and trying.

“Cherry?”

“Poonjab?”

“Dong?”

“Pecker?”

And on they went. Until they ran out of all those perfect, planned, popular baby names.

Silence ensued. Nothing fit. As the baby calmed down and nestled into Kooch, the family grew quiet and unsettled. All of them kept staring at the little guy, err, girl, err, newborn, and nothing seemed to work well with its little body. Again, it was Kooch who broke the silence.

“This little one, well, it is new territory for us... it seems. Unknown territory. And unsettling territory. How about... ‘Newt’ That is what this name means, right?”

Now it was not that ‘Newt’ felt right, in name or appearance, but they were all too upset and tired to try any longer. There they were, Mom and Dad, Sister and Brother, with the unknown. It was just their perfect world of Dick and Kooch, Peter and Chocha, so now what? And they were terrified of what to do.

But the doctor knew what to do. He was back in his office, quietly satisfied with the power of medicine. He knew that the sensible and delicate balance in that family must be maintained. Nor was he alone in knowing there was a way to fix that little problem. Scientists and doctors had for years been working on ways to bring harmony to families like this. And he was ready. “That baby needs fixing,” he thought. “Or it will take down Dick and Kooch’s entire world!”
Homolatte, Andersonville

Submitted by Andre Perez
ACLU: Rights for Transgender People
quotes from Hunter, Joslin, and McGowan

Transgender is an umbrella term used to describe a range of identities and experiences, including but not limited to preoperative, postoperative, and nonoperative transsexual people; male and female cross-dressers; intersex individuals; and men and women, regardless of their sexual orientation, whose appearance, behavior, or characteristics are perceived to be different than that stereotypically associated with their sex assigned at birth. In the broadest sense, transgender encompasses anyone whose identity or behavior falls outside of stereotypical gender norms. That includes people who do not self-identify as transgender but who are perceived as such.

Transgender often face severe discrimination in virtually every aspect of their lives—in employment, housing, public accommodations, credit, marriage, parenting, and law enforcement, among others. Despite these circumstances, until very recently, most courts have held that transgender people are excluded from basic civil rights protections.

The right to use the restroom corresponding to one’s gender identity is one of the most basic aspects of nondiscrimination for a transgender person... the right to use the appropriate restroom is one of the most uncertain and untested areas of the law.

The overwhelming majority of transsexual people must pay for any surgeries on their own. As a result, many (perhaps even most) transsexual people are never able to obtain genital surgeries.

Transgender and transsexual people who have not had genital surgery are classified according to their birth sex for purposes of prison housing, regardless of the extent of their nongenital transition—a situation that puts MTF transsexuals at great risk of sexual violence.

Transsexual people who have completed sex reassignment are also frequently denied routine medical treatments that are sex-linked, such as the denial of gynecological care for transsexual men who may still have some female reproductive organs. There may also be unfair denials of coverage for conditions that have nothing to do with sex reassignment, such as cancer or high blood pressure, due to the mistaken assumption that any illness or condition is “caused by” having undergone sex reassignment.
Queer Spaces: From Promiscuity to Progressivism

by Brandie Rae Madrid

By creating queer sex publics, queer communities could become less divided, strengthening the social and political force the communities need in order to lessen the restrictions on their lives. Through queer spaces that are open to all, regardless of identity, wealth, and other restricting factors, we can learn about the struggles of people who are not fighting the exact same fights as us, perhaps people who we tend to Other even as we ourselves are Othered. In order to explain this hypothesis, I want to share a couple of personal stories and end with the writings of some prominent queer theorists.

Through a dating site that I’ve been on for years, I met a woman who (from skimming her profile) I assumed was a woman-born-woman who dabbled in gender-bending through self-styilation. When we met in person, I realized quickly that she was a transwoman, transitioning away from her birth-assigned male gender. Since I was already on a date with her, I set aside my initial disinterest. From years of working at a video store with large amounts of gay, lesbian, and trans porn, I have seen a number of transwomen, both in person and on the covers of our DVDs. However, I never found any of them particularly attractive and assumed that I was not interested in being romantic or sexual with a transperson. Now, of course, I am embarrassed about how much of a world-rocking experience it was to open myself up to dating a transperson, but I guess no one is born perfect.

Although it was a little difficult at first—”May I kiss your cheek?,” “May I stroke your arm?,” “May I move my hand up and down your back?”—I eventually was better at it than she was.

So, here in front of me on a date was a transperson. I was still not particularly attracted to her, but I realized that has not usually stopped me from experimenting sexually with another person. Therefore, we arranged another date whereupon we kissed and messed around. She participates in EVC, Explicit Verbal Consent, something that people may embrace as a way to feel safe in physical relationships, especially after having been previously assaulted. Although it was a little difficult at first—”May I kiss your cheek?,” “May I stroke your arm?,” “May I move my hand up and down your back?”—I eventually was better at it than she was. In order to keep the rules in place, I ended up having to remind her that she had not asked to touch me in certain places before she did it.

This experience, though short-lived, opened me up to the possibility of dating a transperson, later discovering the label pansexual which is more inclusive than my former bisexual label. When transwomen came into my video store after that experience, I had enough information to understand more of what they were going through. Hormones, constant negative attention, a potential risk of more frequent and more violent sexual assault and hate crimes, etc.

I have moved on from there. I now have a close friend who is a transwoman. We are not particularly romantic, but we are physically close. My friendship with her has transformed my feelings about (continued on next page)
transpeople even more. I see her not as a woman or a man or a man becoming a woman. I don’t always even see her as a transwoman or any gender at all. She is the person who she is: a good friend, a lover of math and photography, a bad speller, a musician. She has helped me to better understand what it is like to be trans but also what it is like to attempt to live beyond the label. And it can be difficult because, like other minorities within minority groups, she can get harassed by the straight community as well as the gay and lesbian community.

I have witnessed this myself as a young bisexual attending my first Gay Pride Parade in Chicago. I was 16 and marching with PFLAG. I got tired of marching and went into the crowd where I met a middle-aged gay man who was cheering us on. He said something like: “It’s so nice to see a young lesbian, out and proud!” I told him I wasn’t a lesbian; I was bisexual. He immediately changed his tone and berated me for being confused and not a real part of the community. He told me to make a decision and then come back if I was really a part of his and their community.

“Not all of the thousands who migrate or make pilgrimages to Christopher Street use the porn shops, but all benefit from the fact that some do.” - Berlant and Warner

What is this community of which he was speaking? Is it intended to be a group of people who are only attracted to people of the same sex? This seems just as exclusive as a group of people who only want to include people who are attracted to the opposite sex and only the opposite sex. Rather, I have always felt that “the community” (whether you think of it as the LGBTAIQ community, the queer community, the queer-straight alliance, or something else) was intended to be a community and network of support, information, and political strength that is inclusive of those who are often judged by their sexual orientation, sexual preferences, or other sex and gender-related differences from the hegemonic, straight, cisgendered public.

Regardless of how you want to define it, the purpose of such a community should not be to create another group of Others to exclude. Rather, the purpose should be to create a space (often a centralized, physical space but also a sort of mental and theoretical space) in which to root out discrimination and prejudice against a minority group. Through sheer force of numbers and respectful teamwork, a community such as this can support each other and also gain support from the majority group.

Many queer theorists firmly agree that this can and does happen. In “Sex in Public,” Lauren Berlant and Michael Warner’s essay on “queer culture building,” they discuss New York’s rezoning of Christopher Street that excludes sex-related business:

“Not all of the thousands who migrate or make pilgrimages to Christopher Street use the porn shops, but all benefit from the fact that some do. After a certain point, a quantitative change is a qualitative change. A critical mass develops. The street becomes queer. It develops a dense, publicly accessible sexual culture. It therefore becomes a base for nonporn business, like the Oscar Wilde Bookshop. And it becomes a political base from which to pressure politicians with a gay voting bloc.”

This example should ring true for those who are familiar with San Francisco’s Castro District and the rise of the United States’ first openly gay politician Harvey Milk.

And why must queers rely on these types of communities? Why does it happen in big cities, in areas like the Castro, Christopher Street, or Chicago’s Boystown? Berlant and Warner address this as well:

(continued on next page)
"No group is more dependent on this kind of pattern in urban space than queers... And because what brings us together is sexual culture, there are very few places in the world that have assembled much of a queer population without a base in sex commerce. Respectable gays like to think that they owe nothing to the sexual subculture they think of as sleazy. But their success, their way of living, their political rights, and their very identities would never have been possible but for the existence of the public sexual culture they now despise."

It is deplorable for heterosexuals to be offended by a neighborhood or other urban area set aside for sex-related businesses or queer communities, but it can be more disheartening when members of the communities that have benefited from such spaces do not appreciate their value and history.

If we want our cities to be bastions of intelligence, art, and democracy, we need to provide spaces for different minds to think and grow. Stimulation of the mind (and body) lends itself to political progressivism.

Though there are complaints by some that Boystown, the Castro, etc. are not crime-free utopias, these neighborhoods often create something valuable for people who are not members of the queer community. In Times Square Red, Times Square Blue, Samuel Delany also writes about the area on which Berlant and Warner focus. He speaks to the value of such neighborhoods for cities as a whole:

"It would be far more sensible to encourage sex businesses to clump. At the same time, eating places, other entertainment venues, drugstores, groceries, and living spaces should be encouraged to mix in among them. With such a policy set in place as part of a long-term plan, it might well encourage a new, lively bohemian living and entertainment neighborhood for the city."

If we want our cities to be bastions of intelligence, art, and democracy, we need to provide spaces for different minds to think and grow. We need a holistic approach to satisfying the needs of citizens. Sexuality is an important part of every animal.

Tim Dean, in his book Unlimited Intimacy: Reflections on the Subculture of Barebacking, discusses what could happen if we allow ourselves to refrain from judging such subcultures and instead allowing ourselves to examine them thoroughly before passing judgment or attempting to discriminate against them in any way. He believes that allowing a multiplicity of lifestyles can benefit everyone. He writes:

"Promiscuity... concerns more than new sex partners: it also concerns new ideas and new ways of doing things. Not so much a compulsive repetition of the same, promiscuity would be a name for discovery of the new, a synonym for creativity. Sexual adventurousness gives birth to other forms of adventurousness—political, cultural, intellectual."

So allowing others to experiment sexually can lead to an expansion of ideas, helping along the natural progression of change and evolution needed to keep cultures, cities, and the human race from plateauing and then decaying. New ways of exploring sexuality can refresh the minds of the experimenters as well as those around them.

This stimulation of the mind (and body) lends itself to political progressivism. The embrace of the new, of the Other, is what democracy is all about. Delany writes about the inclusiveness of democracy. He asks:
“Were the porn theatres romantic? Not at all. But because of the people who used them, they were humane and functional, fulfilling needs that most of our society does not yet know how to acknowledge. The easy argument already in place to catch up these anecdotes is that social institutions such as the porn movies take up, then, a certain social excess—are even, perhaps, socially beneficial to some small part of it (a margin outside the margin). But that is the same argument that allows them to be dismissed—and physically smashed and flattened: They are relevant only to that margin. No one else cares. Well, in a democracy, that is not an acceptable argument. People are not excess. It is the same argument that dismisses the needs of blacks, Jews, Hispanics, Asians, gays, the homeless, the poor, the worker—and all other margins that, taken together (people like you, people like me), are the country’s overwhelming majority: those who, socioeconomically, are simply less powerful.”

Delany, a middle-class academic, allowed himself to mingle with a variety of people of different backgrounds in the porn theatres and elsewhere. Because of this, he became sexually and romantically involved with people quite different from him in terms of class, even becoming the longtime lover of someone who was homeless at their first meeting. It is this commingling that brings a city and a community closer and more likely to help each other in tangible and legislative ways.

I have not just gained a new friend but an entirely new way of seeing the world. Anytime my world is significantly rocked, the waves roll on for a long time, transforming everything around me. I believe this is true for many people.

This brings me back to my first date with a transperson. Quickly and viscerally, she opened me up to new pleasures and also new ideas about sex and politics. Without her, I may never have met my current trans friend and formed such a rich friendship and alliance. I may not have fully opened myself up to this person with whom I create art, discuss queer theory, and explore my sexuality. I have not just gained a new friend but an entirely new way of seeing the world. This fresh perspective encourages me to question myself and others and discover what limitations we may have internalized for ourselves. I have become more aware of an entire set of political and social obstacles that I want to help overcome. And it does not all relate entirely to trans culture or even sexuality.

Anytime my world is significantly rocked, the waves roll on for a long time, transforming everything around me. (I believe this is true for many people.) Whenever there is a complaint of oppression or discrimination, I can visualize myself on a bed with that person, exploring our sexuality together and losing our identities until I no longer feel distant from them. When I can imagine everyone as a potential lover or at least close, longtime friend, I can learn to be an ally and include their fight for equality and liberation within my own. That should not mean we limit ourselves to helping only those with whom we can imagine ourselves befriending, but it is a way to open ourselves up to a stronger sense of community with people who we might not immediately think of as allies in a larger cause.
Playing Catch, Pilsen  Submitted by Andre Perez

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.
In this photograph:
A page from the May 4, 1966 Mundelein newspaper
“The Skyscraper”

- In the same sentence, “The Skyscraper” combined the words “homosexual” and “sexual deviate.” Is the writer juxtaposing the two words because of a personal bias or because of the bias of the general public or of the government?

- The article appears to be promoting freedom of speech (and therefore freedom to speak more openly about sexuality), but is the article as progressive as it seems? What would the same article look like if it was written today?

The above photo is part of WLA’s special digital 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 what influences the future.

(Click the paragraph below to jump to the WLA website and the paragraph above to jump to the photo collection.)

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.
Correction: Title of WSGS 201
WSGS 201-004 taught by Cristina Lombardi-Diop is entitled Contemporary Issues: Women, Diaspora, and Community and not Women & Gender in Global History as listed on the course description handout.

The “F -Word”: Politics Surrounding the Word “Feminist”
Wednesday, November 9, 7:00 p.m. – 9:00 p.m. | Crown Center Room 530
Feminist Forum is hosting an event on the politics surrounding the word “feminist.” We are trying to answer questions like, is feminism dead? What are common stereotypes of feminists? What does feminism mean to you? What are limitations of feminism? What are the politics and power dynamics within feminism? We will have a faculty panel speak on these issues followed by a Q&A session with students. The following Loyola professors are featured on the panel:
Pamela Caughie, Ph.D., Professor of English and Director of Graduate English Program
Marcia Hermansen, Ph.D., Professor of Theology, Director of Islamic World Studies
Courtney Irby, Ph.D. Candidate in Sociology, Recipient of the Robert J. McNamara Award
Shweta Singh, Ph.D., Professor of Social Work
Talmadge Wright, Ph.D, Professor of Sociology

2011 Allison Davis Lecture: Randall Kennedy
One of America’s Pre-eminent Voices on Race In America, Harvard Law Professor
Tuesday, November 1, 4:30 p.m. | McCormick Tribune Center Forum
Renowned for his well reasoned approach to the pitfalls and cliches of racial discourse, Randall Kennedy will take on the complex relationship between the first black president and his African American constituency. Kennedy will tackle hot-button issues like the nature of racial opposition to Obama, whether Obama has any special responsibility to African Americans, the increasing irrelevance of traditional racial politics and the consequences thereof, black patriotism and its antithesis, the differences between Obama’s presentation of himself to blacks and whites and the challenges posed by the dream of a post-racial society. Eschewing the critical excesses of both the left and the right, Kennedy’s talk will offer an insightful view of Obama’s triumphs, travails, strengths and weaknesses, as they pertain to the troubled history of race in America. No tickets or reservations required. Reception following lecture.

Jamie and Jessie Are Not Together
October 28-November 3, 8:15 p.m. nightly | Gene Siskel Film Center, 164 N. State St.
Director Wendy Jo Carlton follows her 2009 runaway hit Hannah Free with a complete change of pace: a sexy romp of a queer musical about loving the wrong girl at the wrong time. Oblivious to the clues that her roommate Jessie is in love with her, Jamie is moving to New York to try her luck on Broadway, leading Jessie to pine, pout, and act out with a hilarious clutch of mismatched dates, including Jamie’s own girlfriend. Steamy love scenes, sweet romance, and cool music by Tegan and Sara, God-des and She, and more, add up to a smart new look at the adventure of scoring a soul mate. $11/General Admission; $7/Students (with I.D.); $6/Film Center Members
Discounted parking at the InterPark Self-Park at 20 E. Randolph St.
Rebate ticket available at Gene Siskel Film Center Box Office
(312) 846-2800 http://www.siskelfilmcenter.org/jamieandjessie

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
Seeking (anonymous) submission to... 

TALK SEX

Send us your writing and poetry about **SEX** to be read by CARE members at our upcoming event. All readings are **anonymous** and submissions are **confidential**. We are seeking writings from a number of backgrounds, experiences, and sexualities!

talksexloyola@luc.edu

**Deadline:**
29 November 2011
Alumni/Student Mentoring and Networking Night

Wednesday, November 2, 6:00 – 8:00 p.m.,  
Regent’s Hall (16th Floor Lewis Towers), WTC  
Current Loyola students will meet LUC alumni and learn the benefits of networking and mentoring. Ask questions, get advice and make important connections. The event will feature successful alumni from a variety of disciplines and majors (there are already 40 alumni registered to date!). We will start with a moderated panel of alumni discussing their career paths and tips for successful networking. There will be a chance to meet all alumni in attendance, followed by open networking. Open to all undergraduate and graduate students of all majors and programs. Please register for this event through your RamblerLink account – under the “Events” tab and the “Workshops” tab.

Jody Weiss Speaks on Campus

Tuesday, Nov. 8, 2011 at 7:00pm  
Beane Hall (13th Floor), 820 N. Michigan Ave, Chicago, IL 60611 (Water Tower Campus)  
Admission: Free. Open to all students/faculty/staff. Mr. Weis will speak about his extensive law enforcement career, including his 23 years with the FBI and his tenure as the Superintendent of the Chicago Police Department. Sponsored by the Loyola Graduate Criminal Justice Organization. If you have any questions regarding this event, please contact the Graduate Criminal Justice Organization at gcjo.luc@gmail.com or Dr. Loretta Stalans at lstalan1@luc.edu.

Virtual Bridging of “Wired Asia: Towards an Asian Feminist Theology of Human Connectivity”

Monday, November 7, at 7 p.m.  
Information Commons, Room 332  
The Ecclesia of Women in Asia is holding its 5th biennial conference on feminist ethical, theological and pastoral challenges in the use of computer-mediated information technologies in Asia. You are invited to observe a session which, in collaboration with the Catholic Theological Ethics in the World Church, will be virtually bridged via Skype at five U.S. colleges/universities. EWA is an academic forum of Catholic women theologians in Asia, which promotes doing contextual feminist theologies from the perspective of the excluded and in dialogue with other disciplines, religions/faiths. For more details about the conference, visit the EWA website http://ecclesiaofwomen.ning.com/forum/topics/ewa-v-programme

Earning and Financing your Graduate Education

Thursday, November 10, 5:00 – 6:30 p.m.  
Bremner Lounge CPSU, LSC  
If you are considering graduate study in the next few years, this is a workshop you do not want to miss. Dr. Don Martin, former enrollment officer at Northwestern, Univ. of Chicago and Columbia, will provide you with both critical and practical information on the graduate school process. His outline will cover the research process on graduate schools, presenting your best application, and financing your graduate education.

Loyola Men’s Retreat

Weekend of November 12-13

The Men’s Retreat will be a chance to have fun and build a definition of true masculinity in today’s culture. We will be trying to find real “MANswers” to the important questions in life surrounding faith, community, and service. The Loyola Men’s Retreat is a great opportunity to explore your story in light of faith and culture, create lasting friendships, and develop a deeper sense of who you are called to be as a Loyolan in today’s world. This retreat is open to all Ramblers including Loyola students, faculty, staff, and alumni. Registration is open now, and space is limited, so register today! Cost of retreat is $25.00 and funding is available for students who qualify. Cost covers transportation, meals, lodging, and challenge course experience. Please contact Matt Jacobson (mjacob6@luc.edu), Mike McKeon (mmckeon1@luc.edu), or Brian Anderson (banderson2@luc.edu) with any questions.
The Mission

The Transgender Oral History Project is a collaboration-based resource. Our mission is to promote a diversity of stories from within the transgender and gender variant communities by supporting members of our community who wish to share their stories. We accomplish this through by promoting grassroots media projects, documenting people’s experiences, and teaching media production skills.

The project’s guiding principals are to:

* Build community through soliciting and sharing stories
* Encourage multigenerational discussions, especially about community history
* Highlight individuals, communities, and organizations struggling with issues that are not address by mainstream culture
* Portray experiences from the perspective of folks who live them
* Work in ways that reflect a commitment to collaboration, empowerment, and fighting all forms of social oppression

Learn more about the Transgender Oral History Project by visiting www.TransOralHistory.com
**ACADEMIC FUNDING**

Community and Global Stewards Fellowships for Loyola Graduate Students  
**Deadline for Applications: November 15**  
The Graduate School announces the 2011-2012 Community and Global Stewards Fellowship competition. Community Stewards are encouraged to engage social issues and challenges generously and to embrace a scholarship of engagement that connects our intellectual resources to the pressing social, civic, and ethical problems in our communities and the world. As community stewards, LUC graduate students will be provided with opportunities to demonstrate how their graduate study and research connects with a larger public by partnering with community groups, grassroots organizations, local businesses, and industries to help address societal needs. Fellowships of $2000-$3000 each will be awarded on a competitive basis to outstanding students who have a demonstrated record of academic excellence and community service. The awards can be used for a variety of purposes, including internship and community-based research support. For more information on the criteria and application go to [http://www.luc.edu/gradschool/admission_financialaid.shtml](http://www.luc.edu/gradschool/admission_financialaid.shtml)

Post-doctoral Funding, LGBT Studies  
**Deadline for applications: November 16**  
Carleton College offers a one-year LGBT Studies post-doctoral teaching fellowship to begin September 1, 2012. Appointment involves half-time teaching (one course per term for three terms), half-time research, and residency for the year. Applicants should be committed to teaching a diverse student body in a liberal arts environment. The fellowship is supported by the Academic Programs in LGBT Studies Fund of the Women’s and Gender Studies Program. To apply, please visit the Carleton [web page](http://www.luc.edu/gradschool/admission_financialaid.shtml).

**LEARNING**

Alternative Break Immersion Program  
**Deadline for Applications: November 4**  
Come serve and learn here and abroad during academic breaks through Loyola’s Alternative Break Immersion (ABI) program. ABIs provide opportunities to expand learning beyond the classroom. Each ABI involves a combination of direct service and cultural immersion in a host community as well as education around social issues affecting those communities. Through immersions we live simply, build community, keep faith, and do justice while sharing work and gaining new awareness from our interactions with diverse communities and one another.  
If you are interested in participating in an ABI, please submit an online application by November 4. Applications are available at: [www.luc.edu/ABIapp](http://www.luc.edu/ABIapp). The immersion program is open to all undergraduate students. Space is limited and a waiting list is typical of each application process. For more information about the ABI program please visit our web page at: [www.luc.edu/abi](http://www.luc.edu/abi). Visit us on Twitter @Loyola ABI or on Facebook at Loyola University Ministry.

**INTERNSHIPS**

*Stay tuned for new Internship Opportunities in future Digests!*  
* If you know of an Internship opportunity 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
Is feminism dead? What are common stereotypes of feminists? What does feminism mean to you? What are the limitations of feminism? What are the politics and power dynamics within feminism?

Feminist Forum presents...

The F-Word

An event on the topic of feminism

Wednesday, November 9th
7:00PM – 9:00PM
Crown Center 530

Co-Sponsored by the Women’s Studies and Gender Studies Programming

Featuring:

Pamela Caughie, Ph.D. (Professor of English, Director of Graduate English Program)

Marcia Hermansen, Ph.D. (Professor of Theology, Director of Islamic World Studies)
Courtney Irby (Ph.D. Candidate in Sociology, Recipient of the Robert J. McNamara Award)
Shweta Singh, Ph.D. (Professor of Social Work)
Talmadge Wright, Ph.D. (Professor of Sociology)
Assistant Professor, Transnational/Global Sexualities and Queer Studies  
**Deadline for Applications: November 1**  
The Women’s, Gender and Sexuality Studies Program at Williams College invites applications for a tenure-track, assistant professor position in Transnational/Global Sexualities and Queer Studies to begin in Fall 2012. We seek a social scientist (or training in a related field) whose research and teaching utilizes qualitative and/or quantitative methods. The successful candidate will teach a 2/2 load and a short January term course every other year. Courses will include introductory classes in Women’s, Gender and Sexuality Studies, queer theory, and cross-cultural/transnational sexualities, in addition to courses in the faculty member’s specific area of research. Competitive applicants will have demonstrated teaching ability, a commitment to undergraduate liberal arts education, and an active research program. Our program is interdisciplinary and draws a diverse group of students to its courses and major. Ideally, candidates will have received their PhD before beginning the position. For more information, visit http://www.h-net.org/jobs/job_display.php?id=43188

**Director of Women and Gender Studies, Clarion University of Pennsylvania**  
**Deadline for Applications: November 4**  
Clarion University invites applications for an anticipated Director of Women and Gender Studies position. The director reports to the Dean of the College of Arts and Sciences, and works with the WGS Faculty Advisory Council to build curricula, advise students, sponsor professional development seminars, coordinate budget management strategies, and oversee general operations of the WGS Center. An interdisciplinary minor and an online Liberal Studies Concentration are offered and a baccalaureate degree program is under development. We are especially interested in applicants who have the experience and expertise to expand our offerings in the following areas: race and ethnicity studies; global issues; gender studies; and via distance education. For more details and how to apply, go to https://jobs.clarion.edu. Priority will be assigned to applications received by November 4, 2011 and review of applications will continue until the position is filled.

**Assistant Professor, Women’s Studies, Hobart and William Smith**  
The Women’s Studies Program of Hobart and William Smith Colleges invites applications for a tenure-track Assistant Professor beginning July 1, 2012. We seek candidates with expertise in feminism and health who will connect Women’s Studies to the natural sciences and/or public policy or other fields. Ph.D. preferred, ABD considered. The teaching load will be five courses per year; candidates are expected to contribute to the teaching of core courses in the program (e.g., Introduction to Women’s Studies; Feminist Theory; Feminist Research) in addition to courses in an area of specialty and courses in the Colleges’ general curriculum. Candidates with a commitment to a diverse student population are especially encouraged to apply. Information on Women’s Studies can be found at: http://www.hws.edu/academics/ws/  
Candidates should submit a letter of application, writing sample, CV, and arrange for three letters of recommendation to be addressed to Betty M. Bayer, Chair, Women’s Studies, c/o Tina Smaldone, Hobart and William Smith Colleges, Geneva, NY 14456; email smaldone@hws.edu.

Adjunct Lecturer Needed for Spring 2012  
The Justice Studies Department is looking to hire an adjunct lecturer for the Spring 2012 semester, January 9 - May 8, to teach JUST 328: Social Justice and LGBTQ Issues. This course explores lesbian, gay, bisexual, transgender and queer social justice issues. Students will study LGBTQ issues and theories in the context of social justice practice both historic and contemporary. This will include an examination of race, class, gender, and ethnicity in LGBTQ communities, along with a discussion of legal, social, and political steps taken and contemplated to end the oppression of LGBTQ people. Day/Time: Wednesdays, 7:05 – 9:45 p.m. Location: Main Campus; Individuals interested in applying to teach this course should email a cover letter indicating their interest and a current curriculum vitae to:  
Dr. Cris Toffolo, Professor & Chair  
Justice Studies Department, Northeastern Illinois University  
5500 North St. Louis Avenue, LWH 4062, Chicago, IL 60625-4699  
c-toffolo@neiu.edu

**Campaign Jobs: Campaigns to fight poverty, protect civil liberties, & defend the environment**  
Right now is a critical turning point for our country. Our generation is facing unprecedented problems ranging from global warming to hunger and poverty to social injustices and human abuses. The reality is that it doesn’t have to be this way. We have the opportunity to remake America, but it will be up to us to ensure that our leaders in DC work to restore our civil and human rights, build a clean energy future and work towards ending global poverty. Grassroots Campaigns is teaming up with advocacy groups and progressive organizations to tackle the problems facing our nation. We are hiring for leadership positions in our campaign offices. If you want a job that will help bring the change this country needs, call us at 312-263-0435!
CALLS FOR PAPERS

Gendered Borders and Queer Frontiers
Deadline for submissions: November 14
Pyle Center, University of Wisconsin Madison

The fields of Gender and Women’s studies have long offered spaces for conceptual exploration and innovation in history, the social sciences, cultural and literary studies. But what does it mean to “do” gender studies in this age of queering and intersectionality? What are the limits of current scholarship and how can we push beyond them? Are some conceptual boundaries productive? In what new directions can gender scholars take the study of history? Concurrently, what does the field of history have to offer queer studies? We envision this conference as bringing together scholars from many disciplines, time periods, and regional focii in order to have conversations about the future of the fields of gender history and gender studies. For this reason we welcome graduate students whose focus is neither the United States nor the 20th century.

Please submit abstracts of 250-300 words and a brief bio of no more than 100 words to jholland26@gmail.com by November 14, 2011. We welcome submissions from individuals as well as panels. Conference applicants will be notified in early January.

VOLUNTEER

Stay tuned for new Volunteer Opportunities in future Digests!*
* If you know of a volunteer opportunity for students, staff, and the community, contact kberg@luc.edu

CONFERENCE

Stay tuned for new Campus Event Announcements in future Digests!*
* If you have a campus event announcement for students, staff, and the community, contact kberg@luc.edu

MAGAZINE

WORDS ARE USELESS
INSIDE R OUT
QUEERTOPIA
LEZBI REAL
QUOTE CORNER: CROSSDRESSING
QUOTE CORNER: LGBT
QUOTE CORNER: TRANSGENDER
WLA:(RE)ANIMATED
REVOLUTIONIZING IDENTITY
BY ANNA E. GENTRY
MUST WE STEP ON FOREIGN TOES... BY KATHRYN BERG
IN THE FLESH
BY MIA GUTSELL
MEET THE PERFECT COUPLE...BY J. CURTIS MAIN
QUEER SPACES...
BY BRANDIE RAE MADRID

RESOURCES
WSGS EVENTS
CAMPUS EVENTS
LOCAL EVENTS
INTERNSHIPS
VOLUNTEER
ACADEMIC FUNDING
CAREERS
LEARNING
CONFERENCES
CALLS FOR PAPERS
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 by the Friday before the publication comes out, which is every Monday.

• 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: bmadrd@luc.edu