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Women's Studies & Gender Studies Program
Loyola University Chicago

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NEW COLUMN:

Life on Both Sides
Perspectives on the Navigation through Life from Multiple Identities
By PMC

PLUS:

"More Than Just Research Resources"
By Jane P. Currie

Quote Corner:
Tina Fey
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.
“So, my unsolicited advice to women in the workplace is this. When faced with sexism, or ageism, or lookism, or even really aggressive Buddhism, ask yourself the following question: “Is this person in between me and what I want to do?” If the answer is no, ignore it and move on. Your energy is better used doing your work and outpacing people that way. Then, when you’re in charge, don’t hire the people who were jerky to you.”

-Tiny Fey, actor, writer, comedian
Dear readers,

We have another new columnist this week! That’s five new columnists this year if my count is correct. Plus we have had at least two columnists from previous years join us, making seven active Digest columnists. You may wonder what it takes to become a Digest columnist, and I would say that it mostly takes vision, enthusiasm, and dedication. We want to feature the voices of the feminist and social justice community at large, so our columnists come from both inside and outside of Loyola. If you are interested in writing for the Digest as a columnist or in any capacity, just let me know.

As for our newest columnist, PMC wishes to remain anonymous for reasons that are obvious as soon as you read “Timeline: An Introduction.” It takes a certain amount of courage to write for the eyes of many, and even moreso when revealing your identity could bring heavy consequences from your job or other institutions. Thanks for sharing, PMC.

Another Digest columnist, Yoni Siden, has been very active in keeping up with columns. Read his newest column “Becoming American” for an honest look at his changing identities. Identity is a big issue in feminism and related areas of activism, and both of our columns this week deal openly and thoughtfully with intersectionality of identities.

Because I know that not everyone gets around to reading all of the Digest each week, I have republished Jane P. Currie’s last column, “More than Just Research Resources.” She invites you to take a closer look at Loyola’s Libraries for resources such as music, film, and games.

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. Included in this issue is an ad with prompts for writing about all things male, masculine, and more. If you ever have other ideas about what might fit within a themed issue, feel free. This magazine is about multiplicities: there is no one feminism, no one activism, no one opinion, no one story. This magazine is for the community. This magazine is for you. It’s always an opportunity to share, learn, react, create, and move forward.

If you have suggestions about how to make The Digest a little bit better, I’d love to hear what you think!

Thanks so much for reading,

Brandie Rae Madrid
bmadrid@luc.edu
The Issue of Men

Special Themed Issue on: Masculinity, Patriarchy, & How Sexism Affects Men

How have masculinity studies changed the face of feminism?

If we assume that men are predators, is it a self-fulfilling prophecy?

How does race, class, sexual orientation, etc. affect (or intersect with) male privilege?

How do you feel about white male dominance of media?

Some radical feminists believe that men are inherently violent and powerhungry... ...What do you think?

A Call for Writers, Opinions, & Artists!

Submissions DUE November 18 to Brandie at bmadrid@luc.edu
Becoming American

“There’s always someone asking you to underline one piece of yourself – whether it’s Black, woman, mother, dyke, teacher, etc. – because that’s the piece that they need to key in to. They want to dismiss everything else.”

-Audre Lorde

I often struggle to think of my life as anything other than the tidal struggle between identities. Not that they are opposing, but because it takes an indomitable amount of effort to make sense of what it all means. Identity is simultaneously what breaks us down and builds us up. It is the force that drives our actions, and the force that obscures our actions. Identity, and the politics of identity, has stymied good work and propelled it further. It is the vexing question all good gender theorists, feminists, and queers must confront: how do we make sense of identity?

I was born between cultures, stuck in a liminal space not quite right. After moving to the United States with a thick accent and Hebrew name, my mother labeled my birth certificate with Jonathan. She was determined that I be given the opportunity to blend into the milieu, to not stand out as brazenly as she was required to do. This was, of course, supported by my American side of the family, third generation American Jews with proper names like Harriet, and Frank, and Harold, and Rachel, and Michael. There was a flaw in the logic for I was called Yoni from birth; you could not extract me, or my mother, from the brazen reality of first-generation Americana. We were firmly located within the immigrants place.

My mother came to this country as part of the privileged class of immigrants. She received citizenship swiftly, spoke English fluently, and has spent her entire adult life here as a professional. This is not an immigrant story of so many others – of constant xenophobia and struggle and rejection. Nay, this is a much more subdued reality, but mine none-the-less.

My mother had sought an in-between name, and the Jonathan-Yonatan duality was close enough for her. As Jon is to Jonathan, Yoni is to Yonatan, albeit with a much more tragic flamboyant flair and close association to a certain long haired pianist, Yanni. My name has a long “O,” but for years I’ve responded to the more nasal form. Such is life.

I laugh each time I read coming-out stories where men write about how they always knew they were different. I too knew I was different, but in so many ways it was indistinguishable if it was sexuality or culture. I ate strange foods, and distinctly remember the pungent, different, smell of my lunchbox and refrigerator compared to my more Americanized Jewish friends. I had a funny name, one that I would later learned also meant vagina in Hindi. My mother was a force, bigger than life with flaming plum colored hair just like all of her middle aged friends back in Israel but unlike anyone else I knew here. This was all topical, however, for underneath the surface more difference was clear. Values, traditions, and the definition of family were so profoundly unique compared to my classmates that I struggled in my younger years to even explain myself or my actions.

(continued on next page)
It wasn’t until puberty that I finally learned how to play the American game, and would often lie to peers about everything from my feelings on school to the cultural significance of family in my life. Years later I would think how interesting it was that it was in the Jewish community that I first became aware of my non-Americaness; after all, Jewish history in this country is noted for the feeling of being separate, apart. Of course, the Jews became white in the twentieth century, my friends parents being the first generation of American Jews, not Jews in America. To me, my process of the recognition of difference within a Jewish community is a poignant historical moment. But I digress.

My identity was obviously developing in more ways than just a keen awareness of my cultural heritage. I liked boys. I never exactly came out of the closet; there was no major moment of recognition that taught me this is who I was. From the very beginning it just was. Being gay, and embracing the identity, was a relief in certain ways. My previous struggles with difference were too intangible, too rooted in larger and systemic processes of Americanization, acculturation, and assimilation, for me to fully understand. But being gay was tangible. Actions, consequences, reactions. Violence and discrimination became a part of my everyday, but it had a name: homophobia. It too allowed me to ignore the reality that being Jewish, being a first generation American, having a funny name, was too a root cause of this separateness. While queer people in America may not have full access to the institutions at least they were to some extent part of this experience. For the first time I could take full ownership of the society around me, I could demand it to change based on objective reasons.

In many ways, I rejected being Jewish, I rejected being first generation, I rejected being part-Israeli. Being queer allowed a new outlet for the feelings of difference that were more tangible, more pressing, more obviously affecting my every day. While I continued to be active in the secular Jewish socialist youth movement (yes, I literally grew up singing praise not to god for our meals but rather to the workers who toiled to give us bread; it was awesome), I was able to channel the bulk of my energy into something completely separate, something that allowed me to continue being American. I could stop confronting major questions of whether or not I belonged, and instead demand that I belong. Being gay was literally bruising, but it was real.

This past Winter, I sat in a wicker chair in the desert of Rajasthan, India, deep within Audre Lorde’s autobiomytogy, Zami: A New Spelling of my Name. Her description of growing up lesbian Afro-Caribbean in New York City resonated deep within me. I have long been aware of the intersectionality of identity, of how being gay and white and male has shaped my experience. I have even, in lucid moments, come to recognize the ways that I have strove to become American. But for the first time, reading about her larger than life mother, the smells of her kitchen, the struggles to be both American and West Indian, that I realized what I had done. I had rejected my whole self, I had ignored the constant struggle to become American within my constant struggle live my sexual life. I had allowed being gay and white and male to overshadow being other things as well, only allowing them to poke their heads out for moments of analysis in term papers and late night conversations with friends and wine. Being first generation American had shaped my decisions and my actions. I had striven to become more American for years, but for the first time I became wholly aware of this process, not just passively conscious. I became whole.

I am so many things at once, so many identities interacting to shape this being, this experience. I too am writing the script, shaping the definition, generating the rules. It is not easy, it is less than easy. It is strange and confusing and troubling at times. But it is me. Send me an email at jsiden@luc.edu.
Hello, I am PMC. I am forced to write under a pseudonym because the world we live in is not safe for full disclosure the identity of a Black, gay, transgender female-to-male person.

A mere two years ago, I was living my life as a fashionable, mostly straight, high femme woman.

Six years ago, I was a lesbian.

Five years ago, due to continual, secret dates with men, I realized I was not actually a lesbian, which, I suppose, now makes me a “hasbian.”

Seventeen months ago, I injected my first shot of testosterone.

A month from now, I will have top surgery to have my breasts removed and finally have male-shaped pecs.

The timeline of my life is one of great evolution and self-discovery. After years of bearing the societal burdens of my ethnicity and female-assigned gender, nothing prepared me for what lay ahead: being a Black, transgender man. Both labels—Black man and transgender man—in and of themselves are something no one can truly prepare for or understand, but the combination of the two has proven to be the greatest challenge of my life. The fact that I am an effeminate gay man adds an entire other layer of oppression and danger.

I am a hidden activist. Through my mere existence in the spaces in which I navigate daily, I am activating social change. I am a public school special education teacher. Take some time to Google “transgender teacher.” I can tell you, the results are incredibly disheartening. I am stealth at work. Not a single person at my school knows I was born female. I’m very obviously gay because of my effeminate gestures, mannerisms, and speech. Honestly, not much has changed in my gender expression from female-to-male aside from my physical dress and the physical changes of hormone replacement therapy. I am in a prestigious program for teachers for which I was selected by a group of people who had no idea why my name was different on my transcripts.

I am often credited by people who see me as a trailblazer for being a gay, Black, male special educator, and they have no idea how monumental it is that I am actually transgender on top of it all. The only problem is that general public opinion about transgender people is negative enough to effectively keep openly transgender teachers out of schools and classrooms. So, I am kept in hiding.

I appreciate the opportunity to speak, even through a pseudonym, and share my experience to educate others about the hidden lives of people like me—and for you to join me on the timeline of my life.
More than Just Research Resources

When University Libraries comes to mind you may be focused on a class research project but Loyola’s libraries provide you with access to information and materials for other purposes, too. For example, Oxford Language Dictionaries Online is a collection of Chinese, French, German, Italian, Russian, and Spanish language dictionaries. In its Tools and Resources area, you can find information about how to compose a letter or email according to the customs of your recipient’s country and culture. Quizzes and puzzles are also included, just in case you’re after a word game challenge.

Naxos Music Library offers streaming music from hundreds of classical, jazz, and world music labels. Search for the composer, artist, or genre you wish and then listen online as you study or read. You will also find prepared playlists, a glossary, and analyses of major works.

When you want to escape into a book or film, visit the first floor of Cudahy Library where you will find DVDs and a Popular Reading Collection. Both offer easy access to information and entertainment.

Other examples abound! Contact University Libraries for ideas or with questions.

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1 This resource is accessible on-campus or off-campus to students, faculty, and staff after log-in with a Loyola Universal ID and password.

2 These materials may be checked out to individuals with borrowing privileges at University Libraries. See our services information online for details.
It is less dangerous to draw a cartoon of Allah French-kissing Uncle Sam — which, let me make it very clear, I have not done — than it is to speak honestly about [working moms].

I know older men in comedy who can barely feed and clean themselves, and they still work. The women, though, they’re all ‘crazy.’ I have a suspicion — and hear me out, because this is a rough one — that the definition of ‘crazy’ in show business is a woman who keeps talking even after no one wants to fuck her anymore.

Lead her away from Acting but not all the way to Finance. Something where she can make her own hours but still feel intellectually fulfilled and get outside sometimes And not have to wear high heels.

In 1995, each cast at The Second City was made up of four men and two women. When it was suggested that they switch one of the companies to three men and three women, the producers and directors had the same panicked reaction. ‘You can’t do that. There won’t be enough parts to go around. There won’t be enough for the girls.’ This made no sense to me, probably because I speak English and have never had a head injury. We weren’t doing Death of a Salesman. We were making up the show ourselves. How could there not be enough parts?

But I think the first real change in women’s body image came when JLo turned it butt-style. That was the first time that having a large-scale situation in the back was part of mainstream American beauty. Girls wanted butts now. Men were free to admit that they had always enjoyed them. And then, what felt like moments later, boom—Beyoncé brought the leg meat. A back porch and thick muscular legs were now widely admired. And from that day forward, women embraced their diversity and realized that all shapes and sizes are beautiful. Ah ha ha. No. I’m totally messing with you. All Beyoncé and JLo have done is add to the laundry list of attributes women must have to qualify as beautiful. Now every girl is expected to have Caucasian blue eyes, full Spanish lips, a classic button nose, hairless Asian skin with a California tan, a Jamaican dance hall ass, long Swedish legs, small Japanese feet, the abs of a lesbian gym owner, the hips of a nine-year-old boy, the arms of Michelle Obama, and doll tits. The person closest to actually achieving this look is Kim Kardashian, who, as we know, was made by Russian scientists to sabotage our athletes.
WLA: (Re)Animated
Reimagine and Relive artifacts from the vaults of the Women's & Leadership Archives

"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: WLA Women and Social Justice Photograph Collection
“Athletics Football”

In this photograph:
Football action photo of Mundelein players versus other schools with referee.

• This photo features an all-women football game from decades ago. This image is anachronistic for two reasons: we no longer have a football team or field, and we also no longer have Damen Hall. But don’t let that stop you from throwing a ball around outside Cuneo when it’s built.

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.

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

REGISTRATION ANNOUNCEMENT: NEW WSGS COURSES

**FNAR 360-111/WSGS 360-111: Picturing Women in Renaissance and Baroque Art**
*Offered Spring 2012, Tuesday/Thursday 1:00-2:15 PM, LSC, MUND 708*
This course examines issues related to women, art, and society in early modern Europe (15th-17th centuries). The term "picturing" is used flexibly to include a study of women as subject matter, viewers, producers, and patrons of art. Visual culture provides a vehicle to examine attitudes about gender and the role of women in Renaissance and Baroque culture and society. A multi-disciplinary approach will be employed to explore how gender as a social, political, and psychological category was reflected in visual culture as well as how art served to construct and reinforce concepts of gender. In the context of art and patronage we will also investigate the possibilities for female agency. The examination of the construction of gender in the historical past serves to provide perspective on contemporary issues of gender. One of the class projects focuses on the extraordinary and daring artist Artemisia Gentileschi and critically analyzes the constructions of her artistic identity in relation to a feminist discourse through an examination of her representation in films and other sources and her treatment in art historical sources.

**Special Topics: Indian Women in Literature 397-002/450**
*Offered Spring 2012, Tuesdays, 6:00-8:30*
Women’s Studies and Gender Studies is delighted to welcome Fulbright-Nehru visiting lecturer Dr. Ananda Amrimatal, Head of the Department of English and Vice-Principal of Sophia College for Women in Mumbai, Maharashtra. Her research interests include feminist criticism, women’s writing in India, and feminist re-readings of Christian and Hindu scriptures. This course is open to both undergraduate and graduate students.

**Feminist Forum: Seeking Volunteers to Table-Sit for Tampon Drive**
*Monday, November 28, 10 a.m.-2 p.m.*
*Wednesday, November 30, 2 p.m.-5 p.m.*
*Thursday, December 1, 10 a.m.-3 p.m.*
Feminist Forum is recruiting volunteers to table-sit for their upcoming annual tampon drive. Donations will go to Sarah’s Circle, a non-profit agency with a mission of serving women who are homeless or in need of a safe space. Located in Chicago’s Uptown community, Sarah’s Circle reaches over 900 women per year who are affected by homelessness, and has provided support for thousands of women over the course of its 30 year history. Sarah’s Circle encourages women to empower themselves by rebuilding both emotionally and physically; realizing their unique potential as women.
To sign-up contact Feminist.forum.luc@gmail.com.

**“The Most Important Person in the World”: Feminism and Housewifery in the Campaign for the Equal Rights Amendment, 1970-1982”**
*Friday, November 18, 3:00-4:00 p.m.*
*Piper Hall, Room 201*
This presentation by Anna Flaming is offered as part of the Women and Leadership Archives Series. For more information contact Beth Loch at eloeh@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
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@gmail.com

Deadline: 29 November 2011

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
Disability Awareness Week Social Justice Dinner Dialogue featuring Rachel Lipke  
**Monday, November 14, 5-7p.m. | Crown Center 530**  
Rachel is a fantastic self-advocate who is very open to talking about her abilities and the abilities of others with disabilities. Rachel travels the country with Best Buddies as an advocate for people with disabilities.

“Hope out of Absurdity: Reflections on the Salvadoran Martyrdom”  
**Wednesday, Nov. 16 4-5PM | Crown Center Auditorium (LSC)**  
A lecture by Reverend Jose Mesa, S.J., Ph.D. Secretary for Secondary and Pre-secondary Education for the Society of Jesus, Visiting Professor, Loyola University Chicago.

Monika and David Documentary  
**Wednesday, November 16, 7-9:30 | Bremner Lounge**  
Monika and David are a couple who both have Down Syndrome. The documentary tells their life, including success and struggles. It is a very uplifting video that shows how people with disabilities lead very typical lives.

Musical Performance with Brittany and Tammy Maier  
**Thursday, November 17, 7-9 p.m. | Regis MPR**  
Brittany is a great piano player, who plays thousands of songs from memory on the piano. Brittany also happens to have disabilities. Her mom, Tammy, speaks about the abilities of people with disabilities.

Talk Sex Loyola  
Call for Submissions  
**Deadline for Submissions: November 29**  
Send us your writing and poetry about SEX to be read by CARE (College Advocates for Reproductive Education) 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@gmail.com

Open Call for an Anthology of Trans & Genderqueer Poetry  
Call for Submissions  
**Deadline: November 30**  
Submit 7-10 pages of poetry, and a prose “poetics” statement, to transanthology@gmail.com

Etiquette Dinner  
**Thursday, November 17, 7:00 – 9:00 p.m.**  
Mark your calendars – more information about registration coming soon! The dinner will include a full meal with etiquette instruction. For more information: 773.508.7716; careercenter@luc.edu

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*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
WRESTLING WITH MASCULINITY

Author, anti-violence educator Jackson Katz, Ph.D. speaking at 7 p.m. Monday, Nov. 14, 2011 in Werner Auditorium

Katz authored the 2006 book The Macho Paradox and presented his ideas in the documentary “Tough Guise: Violence, Media, and the Crisis in Masculinity.” His work centers on men and alternatives to violence. He consults with the U.S. military, professional athletes in the NFL, MLB and NASCAR, universities and non-profit groups. Katz has given workshops and presented at conferences in the U.S., Canada, Europe, Australia and Japan. Katz blogs about masculinities and politics in The Huffington Post. His vital work is key to creating gender equality in our culture.
Wrestling with Masculinity by Author, anti-violence educator Jackson Katz, Ph.D.

Monday, November 14, 7 p.m. | Werner Auditorium, Concordia University Chicago, 7400 Augusta Street, River Forest, IL

Jackson Katz authored the 2006 book The Macho Paradox and presented his ideas in the documentary “Tough Guise: Violence, Media, and the Crisis in Masculinity.” His work centers on men and alternatives to violence. He consults with the U.S. military, professional athletes in the NFL, MLB and NASCAR, universities and non-profit groups. Katz has given workshops and presented at conferences in the U.S., Canada, Europe, Australia and Japan. Katz blogs about masculinities and politics in The Huffington Post. His vital work is key to creating gender equality in our culture. For more information, contact Susan Ericsson: Susan.Ericsson@CUChicago.edu or Michelle Morkert: Michelle.Morkert@CUChicago.edu

LUNAFEST: A film festival of nine inspiring short films by, for and about women

Thursday, November 17, Cocktail Reception: 5:30-7:00 p.m., Films Premiere: 7:00-9:00 p.m.
Thorne Auditorium (375 E. Chicago Ave – part of Northwestern Law School downtown)

This year, LUNA is co-hosting LUNAFEST with StyleChicago.com. Reception highlights include. Clif family wines & Peroni beer, specialty cocktails by Kb fitness solutions, hors d’oeuvres by Roti Mediterranean Grill, Native Foods Café, photos on red carpet, raffle (where everybody who plays - wins!), and goodie Bags (~40 brands) for the 1st 250 VIP ticketbuyers. VIP tickets are only $40 and include VIP Goodie Bag, Cocktails & Hors d’oeuvres. General Admission tickets are $25 & include the Cocktail Reception. Tickets can be ordered online through StyleChicago.com, Brown Paper Tickets or by calling 1-800-838-3006.

The Newberry Seminar on Women and Gender 2011-2012

Friday, November 18, 3-5 p.m. | Newberry Library, 60 West Walton Street, Chicago, IL

“Who’s Afraid of the Feme Convert?: Gender, Civil Status, and Lunacy Law in the Nineteenth-Century U.S.”
Kathryn Burns-Howard, Northwestern University

“No Ordinary Servant: Re-visioning Wives’ Household Labor, 1870-1920”
Comment: Kimberly A. Reilly, University of Baltimore

Newberry will pre-circulate papers to those planning to attend. E-mail scholl[at]newberry.org, or call (312) 255-3524 to receive a copy of the paper.

CALLS FOR PAPERS

Mothers and Mothering In a Global Context

Call for Papers

Deadline for Abstracts: November 15

February 24-25th, 2012, Christ Church, Barbados

(MIRCI) and the Institute for Gender and Development Studies: The Nita Barrow Unit, University of the West Indies are hosting an international conference on:

This conference explores motherhood and mothering in a global context by highlighting the commonality and also the diversity in how mothers care for children and others across, and beyond, borders and cultures. We welcome submissions from researchers, students, activists, community workers, artists and writers and papers that explore the meaning and experience of motherhood in a global context from a all academic disciplines including but not limited to motherhood studies, anthropology, history, literature, popular culture, women’s studies, sociology, and that consider the theme across a wide range of maternal identities including racial, ethnic, regional, religious, national, social, cultural, political, and sexual. Cross-cultural perspectives on the subject matter are particularly welcome. ** To submit an abstract for this conference, one must be a member of MIRCI, http://www.motherhoodinitiative.org/membership.html

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
The Gender and Sexuality Center at UIC presents:

Transgender Oral History Project

**Installation Unveiling**
4:00 – 7:30 p.m.
Wed, Oct. 12th
Mingle & add to our installation.

**Relationship Building & Breaking**
11:30 a.m. – 1:00 p.m.
Tues, Nov. 1st
Discussion on the shifting role of the trans community in the LGBT and Feminist movements.

**New Volunteer Meeting**
4:00-5:00 p.m.
Tues, Oct 25th
Learn how you can get involved.

**Queer Story Share**
Thurs, Nov 17th
6:00 – 8:00 p.m.
Storytelling recording and community building.

**Closing reception**
4:00 – 7:00 p.m.
Tues, Nov 22nd
Community celebration.

1007 West Harrison, Behavioral Sciences Building,
Room 181 & 183

Trans History installation open
Mon-Thurs 10-5 &Fri 10-2

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**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

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
Tunisia Summer 2012 Travel Course Announcement May 27-June 16, 2012

Loyola Professor Peter J. Schraeder will be leading for the 7th year in a row his highly popular interdisciplinary 22-day summer travel course to Tunisia, "Arab Spring, Democratic Transition, Islam, and U.S. Foreign Policy," May 27-June 16, 2012. This is an exciting time to participate in such a course: Tunisia’s Jasmine revolution of January 14, 2011, ushered in the Arab world’s first democracy, with more than 80% of Tunisians voting in their country’s first free and democratic elections in October 2011. Tunisia’s Jasmine revolution also sparked the imagination of the Arab world, creating a domino effect as pro-democracy demonstrators continue to confront dictatorships across the Middle East and North Africa, including toppling the thirty year Egyptian dictatorship of Hosni Mubarak and the forty-two year Libyan dictatorship of Muammar el-Qaddafi. Please contact Professor Schraeder (pschrae@luc.edu or 773-508-3070) if you have any questions.

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

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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

Women’s Studies Program Director, Purdue University
Review of Applications begins: December 1
The Women’s Studies Program at Purdue University invites applications for the position of Director, effective July 1, 2012. We seek a visionary leader who will be able to move the program to the next level. The Women’s Studies Program, established in 1979, is an interdisciplinary academic program administratively housed in the College of Liberal Arts. The program’s curriculum and scholarship are rooted in feminist theory. We offer strengths in race and ethnicity, global feminisms, and sexuality studies, as well as promoting women and gender studies in the humanities, arts, social sciences, and other disciplines across the university. The program has six joint-appointed faculty, an associate director, more than 40 affiliated faculty across the university, and nine graduate teaching assistants.

The appointment is 100% in Women’s Studies with a tenure home in one of the academic departments of the College of Liberal Arts. The successful candidate must be qualified for appointment with tenure and full professor rank in one of the following: Anthropology, English, Communication, Foreign Languages and Literatures, History, Political Science, Philosophy, Sociology, or Visual and Performing Arts. Under the Dean of the College of Liberal Arts, the Director will offer leadership to all aspects of Women’s Studies program development and public engagement, supervise staff, teach one course per semester, and fulfill other academic duties such as mentoring graduate and undergraduate students, maintaining scholarly research, and serving on committees, including the College of Liberal Arts Council of Department Heads.
Send letter of application, curriculum vitae, statement of approach to leadership and administration, and contact information for four references by December 1, 2011 to:
Professor Ellen Gruenbaum, Chair, Women’s Studies Director Search Committee
c/o Ms. Julie Knoeller, juliek@purdue.edu, or
Women’s Studies Program
Beering Hall of Liberal Arts and Education, Room 6164
Purdue University
100 N. University St.
West Lafayette, IN 47907

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

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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: bmadrid@luc.edu