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**Welcome**

to the continually revamped digital Digest magazine.

Utilize our INTERACTIVE design by clicking on subjects to jump!

**The WSGS Mission:**

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

**The DIGEST Mission:**

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

**Click HERE to Contribute! (guidelines)**

We encourage Loyola students and staff, and ALL readers, to share with us, small or large, simple or complex.
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“1938: Home Economics,” Mundelein College Photograph Collection

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“The idea of a wanton woman is something I have inserted into almost all of my books. An outlaw figure who is disallowed in the community because of her imagination or activity or status — that kind of anarchic figure has always fascinated me. And the benefits they bring with them, in spite of the fact that they are either dismissed or upbraided — something about their presence is constructive in the long run.”

-Toni Morrison, author
Dear readers,

I hope you all had a lovely holiday, however you spent it. For me, I had three feasts in all, including my step-family’s traditional Cuban Night, a sort of response to American Thanksgiving. In what ways do you continue or complicate traditions? How much do traditions inform sexist thinking, and in what ways can we think about, change, or adapt our traditions to battle injustice? This week’s WLA (Re)Animated asks similar questions.

We also have a great piece this week that was supposed to go into “The Issue of Men” but didn’t quite make it in time. Blame me for having a lot of schoolwork to catch up on, but then please read Curtis Main’s column “Inside R Out” for his contribution to last week’s theme. While you’re at it, go back and finish reading “The Issue of Men.” There’s plenty of great material there.

Curtis also contributed this week’s Mad Ads, a compilation of ads for Skyy Vodka. Liquor companies supply endless fodder for that section, but that doesn't mean we need to become complacent about their advertising. If you agree, click on the link at the bottom of Mad Ads to complain to Skyy Vodka.

I took a class at Loyola entirely on Toni Morrison, who is the focus of this week’s Quote Corner. Whereas she has been featured there before for her book quotes, this week we are focusing mainly on quotes from her life and speeches. Toni Morrison tends not to identify as feminist but as womanist. She combines her interest in women, men, children, and people of African and African-American descent into a unique standpoint.

The major focus of this week’s Digest is the late Wangari Maathai, who helped other Kenyan women find sustainable employment. Thanks to Jane P. Currie for contributing this excellent tribute.

Now is the perfect time to start thinking about what to contribute for the last themed issue of the year, “The Body,” which comes out next week. Included in this issue is an ad with prompts for writing about all things corporeal. 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
Special Themed Issue on: Definitions, Treatment, Exchanges, and Identities

Are all attractions a kind of fetish, including heterosexuality?

When someone calls you “beautiful” or “ugly,” how does that change your perception of yourself?

Will you give your children a choice in how they dress themselves?

Why do people find it necessary to figure out the “real” or “original” sex of a trans or genderqueer person?

Why do we ask people what they “are” if we can’t identify their race or ethnicity?

Is it always demeaning or unhealthy to “sell your body”?

Submissions DUE December 2
To Brandie at bmadrid@luc.edu

A CALL FOR WRITERS, OPINIONS, & ARTISTS!
I was raised as a boy. I was given a boy name. My parents had boy plans for me before I arrived out of my mother’s stomach. My two older boy brothers had travelled one of the millions of boy courses that they would introduce me to and show me the “ways.” Before I was born, though, the doctor told my parents I was a girl because of my heartbeat. I had a girl’s heartbeat.

My baby blanket was a light blue boy’s hue. My toddler haircut was short and cropped, like a little old man. My favorite toys were cars and trains, the kind of toys bigger boys like my father and uncle loved. By age 4 my nickname was “Terminator” because I was relentless and at times a nuisance—a highly energetic, rowdy boy. As an infant and early toddler, though, I was sweet, snuggly, and needed to be held, like a girl. I was fragile like a girl.

At age 5, along with my boy brother who was 7, I was given a Playboy and told to “like this” as a boy. “Look at the boobs on those Balkin Twins, little boy.” The growing boy inside me wanted to be like my older boy brothers and their friends. The bigger boys were allowed more things, like staying out late, beating up smaller boys like me, and talking about and exploring sex and pleasure. As a child, though, I wanted to reach through the page and touch the body of the actor who played the “Terminator” who was in one page of the Playboy I was given. I harbored a girl’s longing.

I harbored a girl’s longing.
I wanted to be boy strong.

Playing sports with all my boy friends in my adolescent years I was tough. I wanted to be boy strong. I tried rolling with the many punches and jabs of boyhood and teasing and all the prepping that goes into shaping a boy into a man. My boy friends and my brother and my brother’s boy friends would seek pleasures from our boredoms in destroying things, in calling each other girls and gays and whores, in videogames, in the outdoors, in being friends but not being too close. Yet as an adolescent, with my growing younger sister, I enjoyed watchy girly television shows and creating rich stories about the characters in her Barbie collection. I wanted intimacy and openness like in girl play.

We would get into all kinds of “almost” trouble as teen boys, close to being caught but luckily missing the sting of deliquinity and punishment. Boys will be boys. The stab of manhood beckoning at the boy to lose sight of shenanigans and work toward success, business, family, education, sexuality, maturity, was moving in deeper. The move from boy to man, like moving from one job to another, allows some reflection of what one is leaving and what one is entering. As a teenager, I was not so sure about boyhood and manhood, with a growing discomfort of what they meant. I was becoming more and more
skeptical of masculinity and the efforts at maintaining manliness. I had questions and insecurities about masculinity, similar to the kind women carry around.

My man’s body is hairy, and my eyes beady like an older man. The tan dress pants, bright light blue dress shirt, and matching tie form me from the cookie-cutter of men’s business fashion. They call me “Mister Main” at work. The many young children in my family, with their beckoning, glossy eyes, lovingly reach for their “Uncle Curtis.” Others drop “sir” at me when wanting to show respect. I get valued higher with each social passing as white, as a man, as a slew of other “types” I was reared to understand and embody.

As time passes, I seek myself, I seek the good in others and in life. Like a woman, like a man, like a person.

Cooking and gardening are deep escapes for me, and the older I become, the more I turn to them for pleasure and peace. I was raised not to cry, and to feel silly and awkward when I did cry. But as I get older, I am accepting my emotions more and better understanding positive ways of responding. I love a hug, especially long, deep, tight, with some finger-scratching and swaying. I’m not afraid to dance, no matter how gay I look to others. I am friends with many women, and appreciate their warmth and welcome. As I get older, designations of “man” and “woman” interest me less and less in my personal life. As time passes, I seek myself, I seek the good in others and in life. Like a woman, like a man, like a person.

The greatest “issue of men” is the denial and hatred of all things girls and women, which makes men hate themselves (and in turn causes women to hate themselves and men, too). I have the choice to literally work toward being a man, denying many parts to myself that I may need, enjoy, and want, or, to embrace and love the girl and woman parts to my self. As the legendary drag superstar Ru Paul reminds us, who is comfortable as man, woman, person: “If you can’t love your self, how in the hell you gonna love somebody else? Can I get an Amen up in here?”

“If you can’t love your self, how in the hell you gonna love somebody else? Can I get an Amen up in here?”

- Ru Paul
Feminist Fires: Then & Now

Illuminating the trailblazers of feminism’s past while fanning the flames of its future

Major Works:

- Founded the Green Belt Movement, an initiative to employ women by growing native saplings in Kenyan nurseries and planting them on land deforested by developers; in addition to employment, the movement seeks to simultaneously educate women about nutrition and wellness for themselves and their children
- *The Challenge for Africa* (Pantheon, 2009)
- *Unbowed: A Memoir* (Knopf, 2006)

Some of these titles are in Loyola’s library collections; others are being added and are currently available via interlibrary loan; view a list in the WorldCat Local catalog.

Inspired By:

While traveling throughout Kenya during her then-husband’s parliamentary campaign, Maathai witnessed the urban and rural poverty and, specifically, childhood malnutrition, that inspired the Green Belt Movement. Maathai saw women unable to provide their children with traditional foods because they lacked firewood, lost to deforestation, needed to cook it. Maathai recognized that reforestation could not only alleviate the immediate problem but that it could also employ and empower women.

Is an Inspiration to:

Maathai’s Green Belt Movement has inspired ecology initiatives in other impoverished nations. Her example illustrates the connections between environment, economy, and the lives of women and children. Nutrition improvements can be gained while also achieving economic empowerment and environmental recovery.

(continued on next page)
Personal Life:

Maathai’s received an education rare for a Kenyan farm girl in the 1950s because her parents committed themselves to sending her to a girls’ school where she was nurtured by teachers who recognized her potential. Those teachers encouraged Maathai to apply for scholarships to U.S. colleges. She earned a bachelor’s degree in biology from St. Scholastica College in Kansas and a master’s in the same field at the University of Pittsburgh. She returned to Kenya to become the first woman to earn a doctorate at the University of Nairobi.

Importance to Feminism:

Maathai’s example documents a woman in the developing world creating positive change for women in her country from within.

This biographical information and more may be found in Women of Strength: Biographies of 106 Who Have Excelled in Traditionally Male Fields, A.D. 61 to the Present (McFarland, 1996) and the Encyclopedia of Women Social Reformers (ABC-CLIO, 2001) both of which are in the library’s collection. Many more sources of information about Wangari Maathai and the Green Belt Movement are available. Contact Jane Currie (jcurrie@luc.edu) for ideas. Wangari Maathai died in September. Read coverage of her death in the New York Times here.

Toni Morrison

quotes from the life and work of the author and Womanist

TeLL US WHAT IT IS TO BE A WOMAN SO THAT WE MAY KNOW WHAT IT IS TO BE A MAN. WHAT MOVES AT THE MARGIN. WHAT IT IS TO HAVE NO HOME IN THIS PLACE. TO BE SET ADrift FROM THE ONE YOU KNEW WHAT IT IS TO LIVE AT THE EDGE OF TOWNS THAT CANNOT BEAR YOUR COMPANY.

I really think the range of emotions and perceptions I have had access to as a black person and as a female person are greater than those of people who are neither.... So it seems to me that my world did not shrink because I was a black female writer. It just got bigger.

As you enter positions of trust and power, dream a little before you think.

I don't think a female running a house is a problem, a broken family. It's perceived as one because of the notion that a head is a man.

I don't think anybody cares about unwed mothers unless they're black or poor. The question is not morality, the question is money. That's what we're upset about.

She is a friend of mind. She gather me, man. The pieces I am, she gather them and give them back to me in all the right order. It’s good, you know, when you got a woman who is a friend of your mind.

In this country American means white. Everybody else has to hyphenate.

Women's rights is not only an abstraction, a cause; it is also a personal affair. It is not only about us; it is also about me and you. Just the two of us.

I merged those two words, black and feminist, because I was surrounded by black women who were very tough and and who always assumed they had to work and rear children and manage homes.

I love the idea of being without an identity, it gives me a lot of room to play around; bit it makes me dizzy, having nowhere to hang my hat. When I get too tired of not having an identity, I take one on: it
THIS WEEK'S FOCUS: SKYY VODKA SEXISM

• What does an ad say about date rape and sexual harassment as it pertains to alcohol when a bottle of vodka looks to be having sex with a woman?

• Some ads show women with no faces, torsos, arms, etc. She is just legs (or some other body part). In fact, there may be no body, but just knee-high stilettos. How often do you see women’s body parts used in advertising?

• Maybe the advertisers and Skyy vodka hope you know that Skyy vodka helps its drinkers get between women’s legs?

• How are men and women portrayed differently in these ads?

Contact Skyy to complain by clicking here!
From: WLA Women and Social Justice Photograph Collection

“1938: Home Economics”

In this photograph:
Home economics food exhibit featuring left to right Mae Sexton O’Brien (seated), Honore O’Brien, Yvonne Crowley, unidentified student, Ruth Wright Scott, Mary Hynes.

• After many of enjoyed Thanksgiving feasts with friends and families, how many of those were cooked by women? Do men still sit at the head of the table and carve the turkey? What sorts of gender roles are still present in our traditions?

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.
Tampon Drive for Homeless Women: Donate Feminine Hygiene Products or Cash
Drop-off times are the following:
Monday, November 28, 10 a.m.- 2 p.m. (LSB)
Wednesday, November 30, 2 p.m.- 5 p.m. (LSB)
Thursday, December 1, 10 a.m. - 3 p.m. (CFSU)
When we hear about homelessness, homeless women’s periods are probably the last thing on our mind. But when one is unable to buy a pad or tampon, the last thing on our minds becomes a real problem. We are looking for members of the Loyola community who are willing to solve that problem by donating feminine hygiene products (or cash to purchase said products) to those who can’t afford them. All proceeds will benefit the women at Sarah’s Circle.

“(Women’s) Archival Spaces and Trans Voices? A (Re)Search and Proposal”
Friday, December 2, 3:00-4:00 p.m.  |  Piper Hall, Room 201
This presentation by Curtis Main is offered as part of the Women and Leadership Archives Series. For more information contact Beth Loch at elo@luc.edu.

Safe Space LGBTQI Ally Training
Tuesday, November 29, 12:00-3:00
Registration Deadline: November 25
Safe Space is a training program that strives to provide a more hospital environment for LGBTQI (Lesbian, Gay, Bisexual, Transgender, Queer and Intersex) people by establishing an identifiable network of people who can provide support, information, and a safe haven to an LGBTQI person within the University community. Please RSVP by Nov. 25th to Miguel Macias at mmacias2@luc.edu. This event is sponsored by the Department of Student Diversity and Multicultural Affairs.

Simbang Gabi: Mass, Food, and Entertainment
December 3, 8 p.m. Mass, Madonna della Strada Chapel, 7 p.m. Reception In Moormick lounge
“Simbang Gabi” or “evening mass” is a Filipino Catholic tradition. To preserve the Catholic faith and continue worship, Filipino families set Christmas mass during the eve-ning. Kapwa continues this tradition and holds Sim-bang Gabi annually to celebrate Christmas with their Kapwa general body and happily extends the invitation to the family, friends, and the Loyola community. Please celebrate this glorious event with us! Enjoy free Filipino food and entertainment provided by Kapwa.

LinkedIn 101: Job Search and Career Management 2.0
Monday, December 5, 5:00 p.m.  |  Quinlan LSB 412
Join us for this introductory workshop and learn the basics of using LinkedIn to help manage your career identity, inform and establish your career goals and begin making early networking contacts. Take control of your job search and career management by mastering these basic principles and begin leveraging the power of LinkedIn as a career research and networking tool!

Alternative Gift Fair
Wednesday, December 7 & Thursday, December 8 11 a.m. - 4 p.m.  |  Centennial Forum Student Union (CFSU)
Your chance to be an ethical consumer Great holiday gifts: handicrafts, stationary, cards, apparel, pottery, coffee... and other products from around the world! The Alternative Gift Fair is a fair trade marketplace that offers ethical shop-ping opportunities to the Loyola community as the holidays approach. Many of the vendors in the fair are members of Chicago Fair Trade (www.chicagofairtrade.org).

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
LOCAL EVENTS

Chicago Premiere of America the Beautiful 2: The Thin Commandments
Friday, December 2, 7 p.m.  |  Music Box Theater, 3733 North Southport Ave.

In an instant, 29 million Americans became fat, out of shape and dangerously obese… and they did it without taking a single bite of food. It was all the result of a decision to change the national standard for obesity. The question is “What was behind a ruling to declare so many people to be fat? Was it political, financial or for the good of humankind?” You’ll find out that diet companies have raked in huge profits because of the new standards — guidelines the weight loss industry helped structure. The answer lies in a new film by award-winning director Darryl Roberts who, in a follow-up to “America The Beautiful”, examines the cause of our country’s obsession with dieting. “America The Beautiful 2: The Thin Commandments” also weighs in on the raging debate between doctors who say fat is healthy versus those who disagree.

Desparecidos: “Reclaiming Voices of a Lost Generation”
Saturday, December 3, 12:30 to 3 p.m.  |  National Museum of Mexican Art, 1852 West 19th Street, Chicago

In an era of extremes, 1970’s-1990’s, throughout the Southern Hemisphere military regimes which came to power made a concerted effort to silence any and all voices of opposition. “The enemy of the state” consisted of children, peasants, workers, and students. They disappeared in brutal raids carried out by paramilitary groups and were never heard from again; tens of thousands vanished. Human Rights as a concept and a birthright ceased to exist in Latin America. The Desparecidos (The disappeared ones) haunt us still. Five human rights advocates will speak on a panel, bearing witness of the unspeakable, and be the voice for those who can no longer speak for themselves. For further info, please contact Cranston Ramirez-Knight, Vice President United Nations Association USA, Chicago. cknight@unachicago.org

CALLS FOR PAPERS

2nd annual Gender Matters Conference: Gendered Borders
Friday, April 13, Governors State University, University Park, Illinois
Submission Deadline: 1 December 2011

Gender Matters is an academic conference highlighting research on gender, women, and sexuality across all disciplines and historical periods. Conference planners seek to bring together students, activists, and researchers to discuss the ongoing role of gender in structuring society. We invite submissions for individual papers or pre-constituted panels. This year’s theme, Gendered Borders, focuses our attention on borders in all contexts — virtual, geographical, physical — or any other delineating marker that serves to exclude, encircle, or expand the concept of borders as gendered sites and sites of gender. While conference planners invite work on all matters of gender, we are particularly interested in work that explicates the shifting relationships between gender, sexuality, space, and place in our world. Richard T. Rodriguez, Associate Professor of English, Latina/Latino Studies, Gender and Women’s Studies, and Criticism and Interpretive Theory at the University of Illinois, Urbana-Champaign, will deliver this year’s keynote address. Submission guidelines and forms can be found at: http://www.govst.edu/gendermatters Please note that only submissions adhering to the stated guidelines will be accepted.

54th Annual Conference of the Women’s Studies Section, Western Social Science Association
Deadline for Abstracts: December 1, 2011

The conference will be held in Houston, Texas, April 11-14, 2012 at the Hyatt Regency Hotel. The Women’s Studies Section provides a venue for scholars from many disciplines to discuss issues pertinent to scholarship and leadership among and between traditional disciplines involved in Women’s Studies. Attached are informational flyers that we hope you will distribute among faculty and graduate/undergraduate students involved in research surrounding women’s issues. The WSSA sponsors a student paper competition each year at the conference. Students affiliated with the WSSA can win $500.00, a free one-year subscription to the Social Science Journal, free conference registration, and the opportunity to present their paper.

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
Feminist Forum’s Tampon Drive

When we hear about homelessness, homeless women’s periods are probably the last thing on our mind. But when one is unable to buy a pad or tampon, the last thing on our minds becomes a real problem. We are looking for members of the Loyola community who are willing to solve that problem by donating feminine hygiene products to those who can’t afford them.

**ITEMS WE ARE ACCEPTING:**
- Pads
- Tampons
- Wipes, etc.

Cash donations* are also accepted.

*We will use them to buy more pads and tampons!

**DROP-OFF DATES**
Please drop your donations off at the following locations:

- Monday, November 28
  10am – 2pm in LSB
- Wednesday, November 30
  2 pm - 5 pm in LSB
- Thursday, December 1
  10am - 3 pm in CFSU

**ALL PROCEEDS WILL BENEFIT THE WOMEN AT SARAH’S CIRCLE**

Sarah’s Circle
Helping Women Rebuild Their Lives

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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
Spanish Language Immersion: Women and Social Change In Mexico

January 7 - January 20

At CETLALIC, the most progressive Spanish immersion school in Mexico, you will learn Spanish, study social justice issues, and live with a local family. Learn about Mexican culture, politics, and economics through the lens of women’s experiences and struggles for social justice. Study how women from various backgrounds (i.e. Indigenous, students, workers) have been affected by the neoliberal model of globalization and the kinds of mobilizations they have initiated or participated in. Establish and strengthen links between women of different countries (whose lives in an increasingly globalized world are more interrelated than ever) by sharing our respective struggles for justice and equality. Now accepting applications at http://www.cetlalic.org.mx/social_change_programs_mexico/women_in_mexico.htm

Join Team Democracy and Earn $300

Since the 2008 Primary Elections, Loyola University Chicago has partnered with the Cook County Clerk’s Office to recruit civic minded Loyola students to serve as Equipment Managers on Election Day. So far, over 700 students have participated in the initiative and each year student involvement continues to grow. If you are a civic minded student who wants to get involved in your community, then this may be a great opportunity for you. The Equipment Manager is responsible for setting up and maintaining the voting equipment on Election Day, and then transmitting the results when the polls close. For their services, new Equipment Managers receive $300, while returning Equipment Managers receive $350. For more information or to sign-up contact: Elvis Veizi, Student Associate and Election Manager Program Coordinator, Phone: 1-773-508-7450, equipmentmanager@luc.edu

Carrie Chapman Catt Prize for Research on Women and Politics

Call for Proposals for 2011

Postmark Deadline: December 1, 2011

The Carrie Chapman Catt Center for Women and Politics in the College of Liberal Arts and Sciences at Iowa State University is pleased to announce the competition for the 2011 Carrie Chapman Catt Prize for research on Women and Politics. This annual competition is designed to encourage and reward scholars embarking on significant research in the area of women and politics. Numerous proposals from a variety of academic disciplines are received each year. Proposals are blind-reviewed by a faculty committee. The prize includes a $1,000 cash award for each project selected. Honorable mention prizes of $500 per project are also awarded. Proposals for the 2011 Carrie Chapman Catt Prize for Research on Womoen and Politics must be postmarked by December 1, 2011. Research projects submitted for prize consideration can address any topic related to women and politics. Scholars at any level, including graduate students and junior faculty members, can apply. For more information, see on the Women’s Studies and Gender Studies postings online at http://www.luc.edu/womenstudies/postings2.shtml

Internal Fellowships to Conduct Research In Tunisia

Call for Applications

Application Deadline: December 15, 2011

Award Amount: 3 awards ($10,435 each)

Award Period: May/June 2012 (total of 35 days)

Full-time Loyola University Chicago faculty at the Lake Shore, Medical Center, and Water Tower campuses are invited to apply for internal fellowships ($10,435) to conduct research in Tunisia during May-June 2012 as part of a $250,000 Loyola grant project funded by the U.S. State Department in coordination with the U.S. Embassy in Tunis and three Tunisian Universities. Three fellowships are available for May-June 2012. All expenses for each Loyola scholar are funded by the fellowship, including up to $1,850 for roundtrip transportation (Chicago-Tunis) and $7,385 in per diem to cover lodging, food, and all other minor expenses during the five-week (35 day) period of the research stay. The fellowship also provides important in-country support, including directly paying $200 to the Centre d’Études Maghrébines à Tunis (CEMAT – Center for Maghreb Studies in Tunis) for a research affiliation, $500 to Carthage Academic Services to provide basic in-country support (e.g., aid in finding a hotel or apartment), and $500 to an English-speaking Tunisian graduate research assistant selected by the host institution to aid in day-to-day requests/activities during the five week period of the grant. For further details visit http://www.luc.edu/oip/TunisiaGrant.shtml. If you have any questions, please contact Peter J. Schraeder (pschrae@luc.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
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