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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.
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“Answering ‘Is Feminism Still Important?’” By Becky Powers

“Still a Ways to Go: Why Feminism is Still Needed” By Julia DeLuca
Dear readers,

Welcome back to school and to The Digest! It is no longer the Weekly Digital Digest Magazine, as I will be publishing The Digest only 5 or 6 times this semester. As you may have noticed, the WSGS weekly announcements are going out without a Digest attached to them, but that means more focus will be on themed issues and content. This issue’s focus on the continued importance of feminisms received a surprising number of submissions from people who have never submitted anything before, all of which are inspirational and thoughtful. Thank you to all who submitted, and I sincerely hope you will be inspired enough by our future themes to contribute again.

My own struggle with the meanings and purposes of feminisms in my life and in the world around me has grown since being at Loyola, but it has been with me for long before I became a Rambler. During the 2008 presidential election I was surprised by how many women said they wanted to vote for Hilary Clinton because, as many said, “We finally need a woman in the Oval Office” or “It’s time for a female President.” I was flabbergasted, even more so than similar cries of “We can have our first black President!” regarding Barack Obama.

“Really?” I thought. “Is that Clinton’s greatest qualification for Presidency? Her gender?” Granted, I’d love to see a President who wasn’t an older white male (and I have since gotten my wish of course), but I would never vote for someone just because they were not an older white male. I need credentials, ones that speak to foreign policy, economic plans, an attention to civil liberties, and other things that have nothing to do with the gender, race, religion, or other demographics of the candidate.

I was proud to vote for Barack Obama, and I cried when he won—not just because I thought he was the best candidate but also because it did feel different to have a black President. I beamed at everybody on the CTA, and I was invigorated to see so many people beaming right back. But as we quickly realized, racism was not greatly affected by who was sitting in the Oval Office. In fact, racism is often cited as a great contributor to why President Obama can’t get much done in Congress. I imagine it would be the same if a woman were President. There would be jokes and resistance and not much would change on the ground. Women would still be paid less than men, women would still be arrested for public breast feeding, men dressing up as women would still be hilarious to many because of a deep-seeded lack of respect for women, etc. For a female President, what would matter most would be her policies, her conviction, her administration, the current tone of the political parties. Not so much her gender. We need to fight for social justice issues because they are important in general, and I am inspired by the feminisms that work toward creating a safer, more equal space for everyone, regardless of identity.

This semester I will be working on preparing The Digest for a new editor or editors. If you or anyone you know wants to be a part of The Digest, please let me know! I want to make as many small changes over the next few months to update The Digest webpages and create the most readable, approachable feminist/social justice magazine on any university campus. If you have recommendations, suggestions, submissions, questions, or complaints, please don’t hesitate to contact me.

Thanks so much for reading,

Brandie Rae Madrid
bmadrid@luc.edu
We all come from different backgrounds, but those varied perspectives are not usually represented in the media, in politics, and in other systems of representation. Why? How can we change that?

What is the relationship between your identity and your race, color, or ethnicity?

How do you describe yourself? How do you want to be seen?

If you identify or are seen as white, what privileges does this gain you?

Submissions DUE by Feb 15 to Brandie at bmadrid@luc.edu
2000 words or less with byline. Art accepted.

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.
Is Feminism Still Important? DUH. Yes.

Feminisms will never lose importance, but hopefully, and increasingly, may lose applicability. It is my belief as a student and believer of feminisms, among other “anti-oppressors” as I like to call them, that the end goal of feminisms is to be a thing of the past. Why? Because if the major issues that various feminisms and feminists illuminate were to be “solved,” then what? Sure, various movements and efforts aimed at fighting injustices will always help keep us (humans) in check and serve as a “let’s not do this again” history, or at least it is my hope that efforts like feminism will not be erased in our collective memories, but rather remembered and understood. Unfortunately, though, we are far from feminisms becoming, justly, things of the past.

This special themed issue is one of the more difficult ones of the year for me to develop a response. Not because I do not have a response. Actually, my response is the following: “DUH. yes.” I might even request that Brandie simply write the title of this themed issue in my column and then in 200 point font simply state “DUH. yes.” I hear it, I see it, I smell it, I feel it, I taste it... everyday reminders of how feminisms and feminists (and all those millions of people who refuse to label themselves as such but believe and fight for a more just world relating to social categories and structures) have so far to go.

For example, today in a professional business meeting at Loyola, where I work, 3 of 6 people in a mixed-gender group dropped “you guys” repeatedly. No one was physically hurt in this exchange, but once again language was reconstructed that excludes all “non-guys.” Men were once again assumed the norm. This is a light reminder, though, of feminisms’ long roads ahead.

Check out a quote corner I submitted for this issue from Kanye West and Jay-Z’s recent collaboration album, “Watch the Throne,” for much heavier reminders of difficult progress yet to be realized. Lyrics after lyrics on this album refers to their past and current reflections on being black and being black men in America, no matter how poor or rich their financial states. Black men who “beat” death and prison into their late 20’s should not be considered surprising—it should be the norm. But it is not. Even the “greatest country in world” (not my sentiment) has leagues of change and struggle to experience before feminisms and other similar movements are deemed less important or even nonapplicable.

I had originally planned to list issue after issue that affects people because they have been stratified into “have” and “have-not” groups. The issues are so very avoidable, but only avoidable if real efforts are made to challenge and change injustices. We must care first. The fact that oppressions, divisions, and injustices continue to be reimagined and realized, no matter how awful and ugly the repercussions, shows we all have responsibility in caring, but have not acted enough to demonstrate our care.
Queer Rage

I saw the best minds of my generation destroyed by madness, starving hysterical naked, dragging themselves through the negro streets at dawn looking for an angry fix, angelhead hipsters burning for the ancient heavenly connection to the starry dynamo in the machinery of night, [...]

who lost their loveboys to the three old shrews of fate
the one eyed shrew of the heterosexual dollar
the one eyed shrew that winds out of the womb
and the one eyed shrew that does nothing but
sit on her ass and snip the intellectual golden threads of the craftsman’s loom

Allen Ginsberg, “HOWL”

When I was in high school I met a good looking and utterly bizarre young man in his twenties. “I am not a political gay,” he declared. I sighed deeply – far too deep for someone who hadn’t even completed puberty yet (after all, I am a melodramatic young man). It was the sigh of being tired. Tired of realizing that you are surrounded by those whose apathy knows no bounds.

How can you not be political when your very existence and way of being threatens to upend some of the most protected institutions of heteronormative society? How can you not be political when gay people, queer people, are not given full and complete access to housing, work, healthcare, and education? How can you not be political when gay people, queer people, are dying of AIDS? To be political is to be – the most important four words to feminism are: “The personal is political.” Anytime anyone subverts the establishment it is an act of resistance, and when it subverts heteronormative society it is an act of queer defiance.

Acts of queer rage are not to create a “you versus me” mentality [but] to expose Norman Rockwell as a fraud.

I will be accused of playing identity politics, but I argue that this is profound misreading of my point. If post-modernism has taught us anything it is that identity is everything and nothing, all at once. It is what defines us and orders our spaces, and yet it is rendered meaningless because it is invented. We choose, both implicitly and explicitly, to uphold it and use it as a tool to understand the world around us. And thus, acts of queer rage are not to create a “you versus me” mentality, rather it is to engage in a
practice of freedom that allows people to radically define themselves in whatever format. Specifically, away from the oppressive norming forces of the ‘Traditional Nuclear Family.’ In short, it seeks to expose Norman Rockwell as a fraud.

Queer rage has as colorful of a history as queers themselves. It first gained the national stage with drag queens throwing bricks at the New York Police Department during the Stonewall Riots of 1969. It was followed by a reconstitution of public space by queer men in urban parks, shipping yards, docks, and alleyways in the 1970s (not to mention the movie theaters, bath houses, and bars where we ran wild). Queer women, meanwhile, helped build a radical new feminism, one that rejected not just women’s place in the kitchen, but too women’s asexuality. In the 1980s, queer men began to die. But those who survived to live another day showed their rage through protests that radically changed the entire medical establishment. Here in Chicago, Danny Sotomayor occupied the American Medical Association, and famously stalked then-Mayor Daley, demanding he acknowledge the thousands of fags dying under his watch. Pride Parades became an outlet for rage, one bedazzled with jewels and feathers and bumping bodies. Because queer folks are not practical, we rage in heels not combat boots. But both leave nasty marks. OK, sometimes in combat boots, but highly polished ones.

We are literally dying. But where is our rage?

I worry that today, queer people are losing, or perhaps have lost, their rage. Where are our demands for healthcare? Where is our demand for employment protection? Why are we not concerned with the thousands of trans people murdered every year? Why am I still called a faggot while leaving Target? Why are people still contracting HIV? Why are middle school students being shot? Why are college students killing themselves when their roommate broadcasts a hookup to the entire freshman class? We are continually assaulted, continually discriminated against. We are literally dying. But where is our rage?

Queer rage is not the attempt to uphold heteronormativity, to be ‘normal.’ Rather, queer rage must be directed towards the exact same loci as before: towards allowing our radical form of sociality to flourish. Towards the ability to access healthcare when we are sick and dying of HIV. Towards the ability to participate in the education system without the systemic discrimination that young people receive daily. Towards the ability to reconstitute public space and build community in synch with our historical narrative.

As always, I end my column with a sincere hope that you feel something. Apathy, and the pursuit of normalcy, have no place when any queer must fight to survive. Email me at jsiden@luc.edu.
How would I research women in leadership?

This is an absolutely perfect question, asked of me by Gannon Center for Women & Leadership Director Janet Sisler, to illustrate the complexity and the fun of interdisciplinary research. Scholarly inquiry is increasingly interdisciplinary in nature. Interdisciplinary study is alive in the natural sciences, social sciences, arts, and humanities. The Women’s Studies and Gender Studies Program is just one example of interdisciplinarity here at Loyola.

So what of women in leadership? I would initiate our search for articles in *Women’s Studies International,* the primary database for research in this field and a source for citations to articles from scholarly and non-scholarly periodicals (magazines and journals) that are focused on women. Just one example of the kind of scholarly article that a keyword search for leadership development yields is “Transformational Learning in Women’s Leadership Development Training,”* published in a 2009 issue of a journal titled Advancing Women in Leadership. This journal has no disciplinary focus; its articles cover all aspects of women in leadership.

Our next step would likely be to locate articles published in periodicals focused on the specific area of leadership that is of interest. Taking business as an example, *Business Source Premier* would be a good place to start because it provides citations to articles published in a wide range of business and management periodicals. A keyword search for women leadership development locates “The Traps that Keep Women From Reaching the Top and How to Avoid Them,”* a 2010 article published in the Journal of Management and Development, among many other relevant results. Regardless of the aspect of women in leadership that is of interest, a database that concentrates on it should allow us to find articles on women in leadership within that field.

I’ve only touched on articles here; we could also look for books and a variety of other source types. Here are the essentials. First, remember that interdisciplinary scholarship means considering each relevant discipline when performing research. Secondly, use *Subject Guides* to locate the best research resources for any given subject area. And one more: Remember to contact a librarian for assistance!

*This resource is accessible on-campus or off-campus to students, faculty, and staff after log-in with a Loyola Universal ID and password.
to see more about the relevance of this Quote Corner to this themed issue, see Curtis Main’s column “Inside R Out?”

Kanye West and Jay-Z

ears on the mausoleum floor
Blood stains the coliseum doors
Lies on the lips of a priest
Thanksgiving disguised as a feast

Now we gon’ take it to the moon, take it to the stars
You don’t know what we been through to make it this far
So many scars
Bout to take this whole thing to Mars

I’m shocked too, I’m supposed to be locked up too
If you escaped what I’ve escaped
You’d be in Paris getting f*cked up too

Driving Benzes, wit’ no benefits
Not bad huh? For some immigrants
Build your fences, we diggin’ tunnels
Can’t you see? We gettin’ money up under you

LOLOLQL to White America, assassinate my character

And I’ll never let my son have an ego
He’ll be nice to everyone, wherever we go
I mean, I might even make ‘em be Republican
So everybody know he love white people
THIS WEEK'S FOCUS: ROSIE THE HOUSEKEEPER

• Why is feminism still important? Because a lack of knowledge about our history is what causes people to co-opt a movement and a people in order to sell products.

• Rosie the Riveter once meant that women could work in factories while men were off at war. Women were encouraged to get out of the private sphere and into the public sphere of factories in order to keep the U.S. in top production. Once the men returned home, many women were forced to return home, even if they wanted to continue working and making money independent of their husbands and fathers. What does this image of Rosie now seem to mean about women’s place?

• Want to complain about the use of an historical image of female empowerment to promote the image of women as housekeepers? Call the number on the smaller image!
From: WLA—Visions: A Highlight of Chicago Women Artists

“SisterSerpents: Poster”

In this photograph:
Example of a poster used by SisterSerpents in their street-postering campaigns, which took place in the Chicago-area in the early 1990s.

- SisterSerpents created and distributed feminist street art during the Riot-Grrrl/third wave movement of the ‘90s. This now-defunct group has donated a number of these artifacts to WLA.

The above photo is part of WLA’s special digital collection called Visions: A Highlight of Chicago Women Artists.

(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.
Dangerous Words: Feminism and Fear

By Abi Wilberding
Loyola University Chicago
Graduate Student: Cultural and Educational Policy Studies
Graduate Assistant: The Cuba Project

Get on the train. On the bus. Take a trip to your local grocery store. Walk through your neighborhood. Sit at a bar or a restaurant. While you’re there, turn to the person next to you and ask them about feminism. Ask what they think about it, how they feel about the term or the movement, how it impacts their daily life. You are more than likely to hear about the gains that women have made in the last few decades. A woman ran for president! There are more women than men in colleges and universities! Women are CEOs, lawyers, bankers, and entrepreneurs!

There’s no place for feminism anymore, many will argue. We’ve come so far that we’re equal now. Some won’t even bother with conversation, they’ll pucker their faces as they turn away from you. You’ll be lucky if you aren’t sitting alone by the end of your bus ride, asking a question like that.

Now rewind time. Get on the same train or bus, walk the same grocery isles or streets. Approach the same people at the bar or restaurant. Ask how they’re doing. Get a conversation going. Now instead of asking about feminism, ask about their life. Ask women and men about their careers, their walk home from work, the relationships they’ve had, friendships and otherwise. Keep asking questions and listening. At some point in this conversation, many of these women and men will begin opening up about things that upset them.

You’ll be lucky if you aren’t sitting alone by the end of your bus ride, asking a question like *that*.

Women might mention their walk home from work. Do they look around their shoulder as they put the key in the door? Do they walk a little faster when they hear someone behind them? Then again, they might not talk about this at all, as this fear become a norm, the “way things are”, acceptable. A necessary evil. Other women might tell you about their careers, how they just realized that a few men at their level are actually making significantly more than they are, imagine! I’ve heard this from more than a few of my close friends. Others might talk about how difficult it is to really have friends at work, or to be in charge and be female, or to be taken seriously. Still more might let you in on insecurities in relationships. How many women feel that other women are competitors for mates instead of allies.

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Some will talk about how difficult it is to “find a good man”. Even the woman without any of these problems, rare as she is, deals with a culture that propagates these attitudes. She cannot help but exist in a culture of fear, anger and frustration.

It will be hard to get many men to talk about their thoughts and feelings on issues of feminism and women. Make sure you get them alone. Make sure you remind them that you aren’t there to judge them. Remind them it’s okay to feel things and have an opinion. Even if it’s uncomfortable. Even then, many men most likely won’t talk about the emotions and expressions that are difficult for them because they simply aren’t allowed to.

This dichotomy, like it or not, still exists. Although we’ve come a long way in complicating the gender binary, we have not come far enough. What makes this entire situation unbearable is a lack of allowed communication and language. The term feminism has become a challenge word, a threat, a dangerous idea to mention in mixed company. Feminism, as an idea, has become synonymous with “man hater”, “rage”, and “fear mongering”. I am never responded to more negatively than when I identify as a feminist. When I, instead, say that I believe that women should be able to walk home unafraid, or get equal pay, or be in supportive, healthy, equal relationships, or that men should be unafraid to express feelings, I suddenly receive warm grins and encouragement. Of course! Of course these things should happen! Who, in their right mind, would think otherwise?

The trouble is that although these things are nice to say we believe in, these individual, daily issues, when people come together as a group and identify in solidarity around these issues in an attempt to change them, it is viewed as a threat. While individuals are willing to agree that terrible things should not be happening, when they are asked to take action, or actually support these obvious needs, they refuse. Those who benefit from women’s disenfranchisement have, in effect, taken a term and a movement, and brutalized it. People who fear change have somehow managed to take feminism, completely alter its meaning, and release the term back into the public eye. This language ownership and marketing is not an accident, and many people’s blind acceptance of it is incredibly sad.

It is time to re-appropriate a movement and a term that is direly needed. It is time to stand against obvious inequities in our communities and in society at large. It is time to question the things we are told, or assume, and to show conviction in our beliefs. It is time to believe that as individuals and as a movement we can change things. Things like safety, things like equal pay, and personal things like relationships, gender dynamics, and the expression of identity. The time is now.

Get on your train. Your bus. Go to your local grocery store or restaurant. Talk to the people around you. Talk to your friends. Talk to your family. Talk to strangers. Be the feminist that people know. Stand up for equality and re-appropriate the term feminist as a person who believes in common sense: that women and men should be equal professionally and personally. And don’t worry about feeling alone. Look hard enough at the people around you, and you’ll realize they’re all silent feminists afraid of losing their social capital. Afraid of saying a word that has been painted red by a powerful few who must be incredibly afraid of how truly powerful equality can be.
I Will Still Be A Woman

By Sondra Morin

– for erika and emily

I will still be a woman
As you fold and address that poem,
Pass it silently, searchingly, across the bar table
And into my hand

A grammar school note cornered
This way and that and then
Tucked under so the boys won’t see.

We are in the middle of our twenties and lovely
Single and searching for something – our own reasons –
Tucking old worlds into old coat pockets and books.
Wonder if we’ll find them next year, when frozen?

We cast glances across the room to see who
Will take us home tonight.

But we’ve watched as the men we love collapse before other women.
It transfers power to how we choose to enter a room:

Coats to our chest, we now seek out women
Before searching for men

Welcome only those with no hopes in their pockets
The ones without rings on their fingers.
Bridging the West and the Middle East

By Karolyne Carloss

One of the hallmarks of feminist thought is the elimination of boundaries. As a movement and as a community, we have trained our eyes on a future free from arbitrary divisions and antiquated dichotomies. Gender-troubling theorist Judith Butler helped us traverse static gender lines, while Chicana feminist Gloria Anzaldúa escorted us across social and political borderlines. To be sure, these strides were revolutionary, and their influence continues to ripple through contemporary systems of thought.

However, despite the diffusion of post-modern fluidity and border crossing, there remains one boundary resistant to Western feminist thought—namely, the Arab World. This resistance may very well be the result of discordant cultural differences, a defense of an Islamic feminist consciousness, or even a justified Middle Eastern resentment of the “White Woman’s Burden” and its western colonialist undertones. Whatever the reason, the Middle East continues to evade western feminist transcendence. Fortunately, however, in this period of global revolution, we are faced with a moment of possibility, a fleeting opportunity to bridge the gulf between the West and the Middle East and build a culturally relevant feminism that respects the social, religious, and political contexts of all regions.

A democracy without women is a contradiction of terms.

Arab women were on the front lines of the Arab Spring movement; they risked everything as they stood shoulder-to-shoulder in Tahir Square and on the streets of Libya and Tunisia. They proved to be a powerful force in government protests and profoundly instrumental in the fight for democracy. Yet, despite their integral contributions, Arab women are currently being dismissed, silenced, and victimized by transitional governments. In March, Egyptian women protestors were rounded up, arrested, and subjected to invasive “virginity tests”. In Libya, only one woman sits on the national transitional committee, and the advances made by Tunisian women are at great risk of being reversed by a dominant, fundamentalist Islamic party.

There is a strong possibility that Arab women will be marginalized and lose ground, unless the United States continues to support and learn from the efforts of and for the women in these civil societies. The future of global liberation is an uncertain one, unless we, as feminists, resolve, with our larger, worldwide wo/manhood, to urge transitional Arab governments to protect and validate the participation of women at all political levels.

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It is a rare and monumental occasion that these civil societies are drafting new social contracts and constitutions, which is why it is absolutely necessary that we remain in dialogue with those involved in the development and structuring of these new political institutions. We need to be publicly supportive of the political participation of women from these countries and make it perfectly clear that a democracy without women is a contradiction of terms.

The future of global liberation is an uncertain one, unless we, as feminists, resolve to urge transitional Arab governments to protect and validate the participation of women at all levels.

However, that support will be insincere and discredited unless we continue to advance our own commitments to human rights policies, particularly as full participants of CEDAW (The Committee for the Elimination of the Discrimination Against Women). Indeed, it is critical that we remain reflective and self-critical of our own failings and shortcomings as we work to encourage and empower Arab women’s organizations. As feminists and as women, we need to fortify the efforts of local women’s organizations and encourage communication both within these civil societies and across neighboring countries. We not only want Arab women to have a voice at the table, but an effective one. It is critical that we amplify the voices of NGO’s and prudently bolster efforts to train women to participate fully in market economies, democratic initiatives, and mobilization techniques.

We cannot let oppressive regimes isolate or, worse, silence these courageous women. No, we must tear through capricious divisions, antiquated boundaries, and insidious prejudices and stand in solidarity with the women of the Arab Spring. The water is quickly rising, but a bridge is possible... We just need to start building it.
My Feminism is Always in Flux

By Yasmeen Shaban

My feminism is always in flux. It is always changing. It’s always expanding and trying to create new ways of challenging patriarchy, sexism, classism, racism, transphobia, ablebodiedism, homophobia. As much as I proudly declare myself a feminist I also struggle with it. I do not identify as a white feminist yet I enjoy the privileges of residing in this country. I also reap the benefits of the feminists who fought for access to birth control, suffrage, and the right to education.

At the same time I must also acknowledge the embedded racism and classism in these historical feminist movements. I must also acknowledge the transphobic and woman centered feminism that is still embedded in the feminist community and thought. Yet I also struggle with the idea that feminism is centered around identity politics while those who have limited access to resources suffer. I struggle with a feminism centered on western imperialistic and colonialist ways of thinking about gender issues like “women’s rights in the Middle East.”

My hope is that those who do identify as feminists are informed and educated about what it means to be a feminist in their social context. I hope that we can create an inclusive, loving, accepting feminism that acknowledges all oppression and breaks all social, political and economic barriers so that all humans have the chance to reach their full potential.
Answering “Is Feminism Still Important?”

By Becky Powers
Loyola graduate student in Social Work and WSGS; 25 years old

Is feminism still important?

Have you ever tried to discuss gender differences in mental health and the military with a group of combat veterans?

As a graduate student of social work and women/gender studies, I am constantly exploring the intersections of gender and mental health. As dual masters students, our second level internship is required to fulfill a clinical mental health and gender focus. I chose the Department of Veterans Affairs (VA).

I've had multiple people ask me why I chose to work primarily with men for my feminist-focused internship, when everyone else is working in domestic violence shelters or women’s health centers. The answer is quite simple to me, and is one of the core tenants of feminist thought that I follow: What we choose to talk about automatically excludes what we don’t talk about. So, by placing the focus of “women’s issues” solely on the women themselves, we miss an essential part of the equation. We miss how men and masculinity affect patriarchy. By failing to give voice to men, we blind ourselves to the ways in which men are affected by gender constructions. We ultimately end up doing a disservice to everyone by ignoring half of the population. And isn’t that what feminists had a problem with in the first place?

Besides, I wanted a challenge.

The primary demographic receiving mental health services at the VA is male, and varies in age from early 60’s (Vietnam vets) to early 20’s (Iraq and Afghanistan vets). Some have seen combat, some have not. Jesse Brown VA Medical Center also has one of the highest populations of Black veterans in the country. The majority receiving services are also poor. So far, all of the veterans I have seen for mental health issues have problems reintegrating back into civilian society: breaking the aggressive, hierarchical, structured, masculine culture of the military. And most of them don’t really want to fully reintegrate. They loved many aspects of being in the military. Many of them formed stronger bonds with their comrades than their own spouses, parents, and siblings. A lot of them liked the intensity and the

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structure, and feeling in control, and feeling powerful; there was something within their personalities that drew them to the military in the first place, and it was a fit. But none of them liked coming face to face with death. None of them liked the guttural, all-encompassing fear of serving in a combat zone, and none of them liked watching their beloved comrades come back bloodied and mangled… or not come back at all.

The military, for all of them, shaped who they have become, for better or worse. It has become an essential part of their identity.

But there is a growing issue. There is a rising number of women coming back from combat zones in Iraq and Afghanistan with Post Traumatic Stress Disorder (PTSD) due to their deployment. Although by law women are not supposed to serve in direct combat, with road-side bombs and the decrease of close-range combat, women are exposed to the same horrific aspects of combat as men. There are no front lines nowadays.

But there’s more…

It has been estimated that as many as 1/3 of women in the military are sexually assaulted (Himmelfarb et al, 2006). The majority of female veterans that I have seen for mental health issues have been victims of military sexual trauma, drastically complicating their mental health symptoms. Many of them did not have anywhere to turn after they were assaulted, in part due to the hierarchical, intense camaraderie that is spoken so highly of in the military. Either a superior assaulted them, or their superiors did not believe their allegations… their voices have effectively been silenced.

These issues involve women in masculine settings. And no one in the VA really knows what to do about it. This is where poststructural feminism can be of radical importance.

The emergence of poststructural feminism began the paradigm shift from looking at women, to looking at gender; the basic components of poststructural feminism involve the recognition of multiple intersecting identities that shape one’s subjective experience, as well as the acknowledgement that, because of subjective perceptions of experience, there exist multiple truths, as opposed to the positivistic idea that there is one objective reality to be found in all issues.

That’s nice… what does it mean?

Exactly. That’s the problem. One of the most intriguing criticisms of postructural feminist thought is that it is too academic; that it widens the gap between the “high status” (White, educated, economically privileged) feminists, and those that are actually living in the margins. That’s why it is up to feminists to put theory into practice. Otherwise, what are we even here for?

Translating poststructural feminist theory into practice is what I have been attempting to do with the veterans I work with, by recognizing the complexities of their experiences and how they are shaped...
by those complexities. Working within a highly masculinized setting, with people that would probably never identify as feminist, has been a unique challenge. But as a feminist clinician, it is crucial to view their mental health concerns within the context of their subjective identities; their veteran status cannot be separated from their race, or gender, or socioeconomic status, or sexuality. All of this affects their mental health... and they all have unique perceptions of every part of it.

This is especially true for the female vets. Their identity as a woman often conflicts with their identity as a veteran. I’ve heard many female vets say that they had to give up aspects of their femininity while they were in the military, and now that they are out, they struggle with finding a new balance between the two.

But finding a new balance is also important for men, who often struggle to balance their identity as a veteran with their identity as a husband, friend, or brother.

Usually, my utilization of feminist ideals consists of a clinical lens through which I view mental health issues as opposed to a direct intervention. But one day I decided to take a risk. I lead a discussion-based presentation on gender differences in mental health for a group of patients suffering from severe mental illness. It created conversation, to say the least. Most of the discussion consisted of me trying to mediate between the men and women after they made gross generalizations and personalized insults. “YOU MEN, you never listen! And you never go to the doctor! That’s why you all die before US! And you could NEVER handle getting a period every month, I GUARANTEE, you that!”

Oh boy...

But, what resonated with all of them was the idea that the military intimately intersects with their gender and the ways in which they have come to understand their own mental health. This is apparent in the ways that their mental illness presents itself. For example, men are more likely to externalize their symptoms, to act out aggressively or abuse substances (Schon, 2010). Women, on the other hand, are more likely to internalize their symptoms and suffer from depression and anxiety (Schon, 2010). However, all of this is confounded with their status as a veteran and their time in the military which, for example, required them to act out aggressively. But only while they were on active duty. Afterwards, they are expected to reintegrate, and if they are unable to do so effectively and in a timely manner, they are labeled with a psychiatric illness.

Though there was much argument, both the women and men could agree on one simple fact: that their military background had become an inseparable part of their identity. We had found a poststructural common ground.

So, is feminism still important? The mere fact that working at the VA from a feminist perspective has been so challenging is exactly why it needs to be done; it is exactly why feminism is still important. As feminists of a new generation, we must be comfortable with being uncomfortable. We must broaden the focus of feminist discourse to include discussions with men, not just of men... We must include the other half of the population.

For more information:

Still a Ways to Go: Why Feminism is Still Needed

By Julia DeLuca
Loyola Graduate Student, SSW/WSGS
White, 26

Many people say that the need for feminism is moot at this point. After all, women have achieved many accomplishments over the past two centuries. Women have earned the right to vote. Women are now in the public working sphere, and have made strides to make the work force more woman-friendly (i.e. affirmative action, sexual harassment suits). More women than before are obtaining bachelors, masters, doctoral and law degrees. We also have women in congress and the senate. Laws have been passed to prosecute anyone who has sex with a woman against her will, and spousal/partner abuse is a crime. We also have women’s sports teams, and girls in school are allowed to take part in sports normally dominated by men. There are even more women role models in the media portrayed as strong, intelligent, independent, and self-sufficient. When one looks at it, feminism has brought the world many significant advances to improve the quality of life for people all over the world. In fact, because of all that has been accomplished in such a small span of time, many would argue that since feminism has accomplished so much already that it is no longer needed.

However, I would like to argue otherwise. It is true that feminism has already brought on many changes for society in general, especially in the past fifty years: we are enjoying more privileges than previous generations have. Though while we have gained so much, there is still so much inequality between men and women due to the norms still set in place. Women are still paid less than men for the same work. Even though more woman than ever are attending higher education and receiving more degrees than in past generations, few become lawyers, judges, and professors at the same rate as men. Rape and intimate partner violence still continue. The media still portrays women as little more than eye-candy in most programs. In most television series, women fall into the category of being pretty or smart; rarely is she both. While it is fiction, viewers adhere to the stereotype and apply it to the real world. There is also still the matter of femicide throughout the world. Women and children are the primary victims of human trafficking. Women are also the most likely to be the breadwinners and child-rearers of single parent households, having to balance the demands of parenthood with the working world. They are also expected to be expert housekeepers and cooks, and are criticized for falling short of perfect. If anyone challenges these roles placed upon them, they are met with ridicule, ostracism, and sometimes even death.

The problems are not just for women, but for guys as well. As women are still being forced to conform to the social standards of female identity, men are as well. Men are encouraged to embrace these qualities identified with manhood: stoicism, aggression, competitiveness, and toughness. They are encouraged at a young age to embrace these qualities and live up to them, and are offered little room to explore other identities. This risks damaging them emotionally, and can lead to negative consequences for them as well as society at large.

As far as feminism has accomplished for the world thus far, there is still so much more that is needed to be accomplished. Until men and women earn the same amount of money for the same work, until intimate partner violence and rape become crimes of the past, until men and women stand on equal ground in both the public and private sphere, and until both men and women can explore other roles aside from ones conditioned by society, feminism is still, and will always be, needed.

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.
LET'S TALK ABOUT SEX AT LOYOLA

call for focus group participants

ELIGIBILITY REQUIREMENTS:

• Current LUC undergraduate student
• Primarily located on the Lakeshore Campus
• Able to participate in one focus group for about two-hours
• *Interested in talking about sex*

email wsgscapstone@gmail.com for more information

Focus groups will be confidential and refreshments will be served!

This research is sponsored by the Women and Gender Studies Capstone

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
Origins of Latina Reproductive Justice: Chicana and Puerto Rican Feminism in the 1960s-1970s
Friday, February 10, 3:00-4:00 p.m.  |  Piper Hall, Room 201
This presentation by Kathryn Berg is offered as part of the Women and Leadership Archives Series. For more information contact Beth Loch at elo@luc.edu.

Women’s Leadership Nomination
Deadline: February 24
March has been designated as a month in which we can collectively celebrate the legacy and excellence of phenomenal women leaders of our past and present. In past years, the Women’s Leadership Reception at Loyola University Chicago has fulfilled the purpose of acknowledging women- students, staff, and faculty- who have made significant contributions to women’s leadership on our campuses and beyond. Please help us identify and recognize women leaders on our campus by nominating a student, staff, or faculty member who improves our world through their contribution to women’s leadership. Winners from each category will be recognized as this year’s Women’s Leadership Reception on March 29. To nominate, click on this link: http://fs23.formsite.com/lharris1015/form3/index.html. All Nominators are welcome and encouraged to attend the Women’s Leadership Reception on March 29 from 5:30 p.m. - 7:00 p.m. in Beane Hall (Lewis Towers). Please RSVP for the event (with number of people attending) to Lisa Reitz Harris at lreitz@luc.edu.

“The Aesthetics and Ethics of Quilting” presented by Karen Lebacqz
Tuesday, February 28, 4:00 p.m.  |  Klarchek Information Commons, 4th Floor
Dr. Lebacqz has been on the Pacific School of Religion faculty for over 30 years. Her life-long commitment to issues of social justice takes shape in three primary areas of writing and teaching: professional ethics, bioethics (especially questions around genetics and the Human Genome Project), and ethical theory (particularly justice and questions of method in ethics). Her publications include more than six books, among them Justice in An Unjust World, Sex in the Parish, and the recent Ethics and Spiritual Care co-authored with PSR Associate Professor Joseph D. Driskill. Her dozens of essays in bioethics, feminist ethics, and sexual ethics have been published in scientific journals, church magazines, and international contexts. Sponsored by the Department of Theology and WSGS.

Tenure Track Assistant Professor Position in Women, Gender, Sexuality Studies
Position Start Date, 9/1/2012
University of Massachusetts/Amherst
Searching for scholar whose work focuses on African American Women.  Ph.D., scholarly credentials and some teaching experience in Women, Gender, Sexuality Studies required, Ph.D. by 9/1/12 strongly preferred, but ABD will be considered. Field open, but preference to candidates whose work crosses traditional academic boundaries. Duties include: one required course and one elective course each semester, including large general education introductory course; undergraduate and graduate student advising; departmental and university wide service. Salary commensurate with qualifications and experience. Applicants must submit a letter of application, CV, sample publications and relevant syllabi, and three letters of recommendations. Please state whether you will be attending the NWSA annual conference. Priority deadline is October 31, 2011. Applications will be reviewed until position is filled. Electronic applications can be sent to womens-studies@wost.umass.edu (please put “Search R40857” in subject line). Send paper applications to: Chair of Search R40857, Women, Gender, Sexuality Studies Program, Bartlett 208, University of Massachusetts, Amherst, MA 01003. UMass/Amherst is a member of the Five College Consortium, along with Amherst, Smith, Hampshire and Mt. Holyoke Colleges. The University of Massachusetts is an Affirmative Action/Equal Opportunity Employer. Members of minority groups are encouraged to apply.
**Digest**

**Women's Studies & Gender Studies**
Loyola University Chicago

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**Tibetan Pilgrimage: In the Shadow of the Buddha**
LUMA, 820 N. Michigan Avenue  |  Tuesday, February 7, 8:00 p.m.
Join author and photographer Matteo Pistono on an illustrated pilgrimage across Tibet. Guests will gain insights into what devout pilgrims endure on their arduous outer journey to remote caves, holy mountains, and ancient hermitages. Pistono will illuminate how the pilgrims’ inner journeys create a shift in their perceptions of the terrain as wilderness to a sacred topography in which the mountains, rivers, and glaciers are woven into a spiritual landscape. Pistono will also sign copies of his book, In the Shadow of the Buddha: Secret Journeys, Sacred Histories, and Spiritual Discovery in Tibet. Free. RSVP to luma@luc.edu or 312.915.7608

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**Student Art Show**
Fine Arts Annex  |  Friday, January 27-March 10, 10:00 p.m.
While it is often the business of students to examine and admire the creative output of professional artists, the tables are turned in the annual student show. Loyola students are invited to submit artwork to the annual student exhibition. The competition is open to all Loyola students, regardless of major or experience, and any art medium is acceptable: drawing, painting, photography, digital art, ceramics, sculpture, and any combination thereof. Entries will be displayed in the Ralph Arnold Fine Arts Annex and judged by a well-known artist. This event is free and open to the public. For more information visit http://blogs.luc.edu/artsalive/student-art-show-2012-annual-juried-art-competition/

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**Film Screening Las Abuelas de Plaza de Mayo--The Grandmothers--And the Search for Identity**
Wednesday, February 15, 5-7 p.m.  |  Mundelein 204
Some people know little about los desaparecidos of Argentina. As many as 30,000 dissidents of the military dictatorship were kidnapped, tortured and killed during The Dirty War, between 1976 and 1983. In Argentina today, there is a movement underway headed by a group called Las Abuelas de Plaza Mayo, or The Grandmothers of May Plaza. These women are dedicated to finding their missing grandchildren, the babies who were taken from pregnant women during the Dirty War. The women were captured and murdered and their babies were given to supporters of the military regime. Now in their 20s and 30s, these "lost" grandchildren have no knowledge of their past or of their true identities. Las Abuelas is trying to change that. Through direct interviews with Las Abuelas, the found grandchildren, and other members of their families and communities, we seek to tell the story as it is still unfolding and bring the historical and cultural context that is needed to help people around the world understand the impact that such a crisis has for people from many different generations. http://searchforidentitydocumentary.com/

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**Measure for Measure**
February 10-17  |  Kathleen Mullady Theatre
In the moral universe of Shakespeare’s Vienna, “some rise by sin and some by virtue fall.” This is the setting of Shakespeare’s unconventional comedy of ethics, sexuality, and deception. When strict judge Angelo, placed in authority by the Duke in an attempt to strengthen the lax moral code, deems Claudio’s marriage illegal and throws him in prison, it’s up to the prisoner’s virtuous sister, Isabella, to barter for her innocent brother. In the face of Angelo’s hypocrisy, Isabella seeks a way to expose the corrupt substitute ruler and save her innocent brother. Measure for Measure arrives at Loyola this spring as part of a collaborative Shakespeare Celebration with Bradley University and Western Illinois University which will feature three of the Bard’s works. Cost: $7-15. Tickets can be purchased online at http://luc.tix.com/Schedule.asp?ActCode=63217

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**LUCES Women of Color Dialogues: Honoring our Stories and Celebrating our Differences**
Last Friday of the Month, January-April
Mundelein Greenhouse, 7th Floor Mundelein, 4-5 p.m.
February 24 - Emotional Wellness
The Department of Student Diversity and Multicultural Affairs welcomes any self-identified woman to be a part of its Loyola University Chicago Empowering Sisterhood LUCES program. The LUCES Women of Color Program is a multi generational community of women that actively works towards solidarity, leadership, and community wellness at Loyola University Chicago. The LUCES Program encourages the success and growth of its participants and our community at large by focusing on the following elements of wellness: social/cultural, intellectual, spiritual/faith, vocational, physical health, environmental, and emotional. For more information e-mail luceschicago@gmail.com

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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*
Be a Book Advocate! Participate in World Book Night!
But hurry! The deadline to sign up is
Monday, February 6th at midnight!

World Book Night
On Monday, April 23rd, you have the opportunity to join 50,000 other book lovers in the U.S. and U.K. in giving away 1 million free books! This opportunity comes from the first annual World Book Night in the U.S. (and the second annual for the people in the U.K., who came up with this idea last year.) Please join the fun! Volunteer to be a “book giver.” This is your chance to change lives with the gift of free books!

What is World Book Night?
It’s a program designed to spread the joy and importance of reading by giving books to those who might not have much access to books or much experience reading them.

How does World Book Night work?
You register to be a giver, and select the book you want to distribute. (You chose a book from a really terrific list of adult and young adult options, like Chris Cleve’s Little Bee and Laurie Halse Anderson’s Wintergirls. The complete list is below.) You will receive 20 free copies of that book, which you will pick up from a place like Women & Children First that has volunteered to be a pick-up location. Then you’ll hand out your books to twenty people in a church, shelter, community center, sporting event, hospital, prison, or anywhere else that is likely to reach the target audience.

When is World Book Night?
Monday, April 23, 2012—which is, not coincidentally, the birthday of both Shakespeare and Cervantes!

How do I sign up to be a “book giver”? 
Just click below to go to the World Book Night online registration page and fill out the information requested.
http://www.us.worldbooknight.org/component/forme/?fid=2

But please hurry-signup ends Monday, February 6th!

Books to choose from
The Poisonwood Bible by Barbara Kingsolver
The Immortal Life of Henrietta Lacks by Rebecca Skloot
The History of Love by Nicole Krauss
I Know Why the Caged Bird Sings by Maya Angelou
The Namesake by Jhumpa Lahiri
The Glass Castle by Jeanette Walls
The Lovely Bones by Alice Sebold
Because of Winn-Dixie by Kate DiCamillo
The Book Thief by Markus Zusak
Zeitoun by Dave Eggers
A Prayer for Owen Meany by John Irving
Little Bee by Chris Cleeve
The Stand by Stephen King
The Things They Carried by Tim O’Brien
The Absolutely True Diary of a Part-Time Indian by Sherman Alex
The Brief Wondrous Life of Oscar Wao by Junot Diaz

Just Kids by Patti Smith
Bel Canto by Ann Patchett
Wintergirls by Laurie Halse Anderson
My Sister’s Keeper by Jodi Picoult
Kindred by Octavia Butler
Housekeeping by Marilynne Robinson
Q Is for Quarry by Sue Grafton
The Hunger Games by Suzanne Collins
Ender’s Game by Orson Scott Card
The Kite Runner by Khaled Hosseini
A Reliable Wife by Robert Goolrick
Peace Life a River by Leif Enger
Blood Work by Michael Connelly
Friday Night Lights by H. G. Bissinger
LOCAL EVENTS

When Identities Collide: Sexuality and Black Feminism
February 18, 2012, 1-4 p.m.  |  Chicago History Museum (1601 N. Clark Street)
Self-guided tours of the exhibit will begin at 1pm, with the discussion taking place from 2-4pm. The event is free to the public.
For more information on the event, please contact Alice Kim, Director of The Public Square, at (312) 422-5580, x238, or by visiting the IHC website, www.prairie.org

Religion, Feminism, and Beauty Culture in Black Chicago
Friday, February 24, 3-5 p.m.  |  Newberry Library, 60 West Walton Street, Chicago, IL
This is a segment in the Newberry Library Seminar on Women and Gender 2011-2012.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.

ACADEMIC FUNDING

Unity in Diversity Fund: Student Funds and Faculty & Staff Grants
Deadline for Spring Proposals: February 13
The Unity in Diversity Fund, originally named the Arrupe-King Fund, was established in honor of Rev. Pedro Arrupe, S.J., and Dr. Martin Luther King, Jr. The Unity in Diversity Fund is intended to support events, programs, and activities, which specifically address social justice and human diversity programming for all segments of the Loyola University community (students, faculty, and staff). Funding will be considered for initiatives which meet the following criteria:
• Initiatives must address multicultural content across the curriculum.
• Initiatives must complement learning objectives from course offerings.
• Initiatives should attempt to be collaborative in nature, involving all those who might benefit from its individual purposes.
Any and all publicity must indicate clearly that the event or activity was sponsored all, or in part, by the Unity in Diversity Fund. If the request is funded, departments and organizations must complete an evaluation within 10 days of the event or activity. Failure to return the complete evaluation may jeopardize future funding requests. Applicants should not apply for Partnership Grants for initiatives that traditionally are funded through individual departments. For more information visit http://www.luc.edu/diversity/unity_fund.shtml.

MAGAZINE

INSIDE R OUT?
QUEERTOPIA
EX BIBLIOTHECIS
QUOTE CORNER
MADADS
WLA:(RE)ANIMATED
THEMED SUBMISSIONS
DANGEROUS WORDS...
I WILL STILL BE A WOMAN
BRIDGING THE WEST &...
MY FEMINISM IS ALWAYS...
ANSWERING “FEMINISM”...
STILL A WAYS TO GO...
RESOURCES

WSGS EVENTS
CAMPUS EVENTS
LOCAL EVENTS
INTERNSHIPS
VOLUNTEER
ACADEMIC FUNDING
CAREERS
LEARNING
CONFERENCES
CALLS FOR PAPERS

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
CALLS FOR PAPERS

Engendering Change: The Second Annual Chicago Area Graduate Gender/Sexualities Conference
Deadline for Submissions: February 15
The University of Chicago, Northwestern University, and the University of Illinois-Chicago are proud to announce the second annual Engendering Change graduate student gender conference. The conference will take place at the University of Chicago on April 27th and 28th, 2012. The conference is free and open to the public. The conference starts on Friday, April 27th. However, all participants are invited to attend a free, public lecture on the afternoon of Thursday, April 26th by Gayle Rubin (University of Michigan). Friday and Saturday will be a mixture of faculty-moderated graduate scholarship panels, and topical panel discussions/workshops. The conference is open to graduate students and postdoctoral scholars in any field who are working on research related to the study of gender/genders and sexualities broadly defined. The deadline for submission is 5pm (CST) on February 15, 2012. To submit, please send an abstract of no more than 300 words, title, and email address to: Katie Hendricks at kahen@uchicago.edu Please put “engendering change” in the subject line of the e-mail.

NWSA Call for Proposals - Feminism Unbound: Imagining a Feminist Future
Deadline for submissions: February 20
November 8-11, Oakland, CA
Program Co-Chairs: Bonnie Thornton Dill NWSA President and Dean College of Arts and Humanities, University of Maryland and Nikol Alexander-Floyd, Associate Professor, Women’s and Gender Studies, Rutgers University
Feminism Unbound: Imagining a Feminist Future builds on our conversations about Feminist Transformations in 2011 by examining the ways feminist scholarship is transgressing such boundaries as public/private; gender conformity and sexuality; nationalism; disability, race, ethnicity, class and culture. It encourages us to explore our vision of 21st century feminism. What are the issues that are or should be shaping its direction? How are global movements of people and ideas changing our theoretical lenses, political and economic realities, as well as our cultural productions and representations? What are the most transformative forms and foci of activist engagements, particularly in light of contemporary patterns of global interconnectedness, accompanied by unparalleled economic crises and burgeoning political movements? As scholars committed to progressive social change, what are the assumptions upon which we base our knowledge claims and select tools to investigate our past, explain our current realities, and work for a different, more equitable future both locally and globally? NWSA 2012 identifies several thematic areas in which feminist transgressive possibilities have been particularly relevant and/or require sustained dialogue: Revolutionary Futures; Traveling Theory; Social Networks, Power, and Change; Decolonizing Knowledge; and Creative Awakenings. NWSA invites all of those interested to submit proposals for panels, papers, workshops, and performances that represent the wide range of intersectional and transnational scholarship in the US and beyond. Please note: all submitted proposals must address one of the five themes listed.

Fourth Annual Undergraduate and Graduate Student Social Justice Conference - Divide(d) and Conquer(ed): Uniting the 99%
Deadlines for Proposals: Friday, February 23 at 5:00 p.m.
The Sociology Department of Roosevelt University are offering an opportunity for undergraduate and graduate students to present their research to their peers and develop valuable professional experience that will help build their resumes and curriculum vitae.
Roosevelt University Sociological Society invites undergraduate and graduate students for a conference that will interrogate the ideas, protest politics, and culture of movements and moments of social justice, past and present. While we encourage papers that make this comparison, we also welcome papers that look at either historical social justice issues or contemporary ones. We seek to foster discussion across disciplines on both the nature of challenges confronting communities as well as possible solutions that can be pursued. The conference is scheduled to be held on April 13, 2012. Email proposals and questions to SocialJusticeConference@roosevelt.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
**Women's Studies and Gender Studies**

light the world on fire

**SPRING 2012 CALENDAR**

**February**

**Friday February 10**
3:00 PM Piper Hall Rm 201
Presented by: Kathryn Berg
Presented as part of the Women and Leadership Archives Series

**Tuesday February 28**
4:00 PM Klarchek Information Commons 4th Floor
“The Aesthetics and Ethics of Quilting”
Presented by: Karen Lebacqz
Sponsored by the Department of Theology and WSGS

**March**

*Women’s History Month*

**Thursday March 1**
4:00 PM McCormick Lounge
Gender, Work, & Family Speaker Series*
“Women as Leaders: Negotiating the Labyrinth”
Presented by: Alice Eagly, PhD

**Thursday March 22**
Time and Location TBD
Lecture and Discussion with Lisa Sideris, PhD
Editor of: *Rachel Carson: Legacy and Challenge*

**Thursday March 15**
Piper Hall
Book Club Discussion
Rachel Carson: Legacy and Challenge
Stop by Piper Hall to pick up a copy of the book!

**Friday March 23-Sunday March 25**
7:30 PM (Fri/Sat) 2:00 PM (Sun)
Piper Hall
“Fefu and Her Friends”
Written by: Marla Irene Fornes
Dramatic play featuring Loyola faculty and staff

*The Gender, Work, & Family Speaker Series is co-sponsored by the Department of Psychology’s Committee on Diversity Affairs, College of Arts and Sciences, Gannon Center for Women & Leadership, and Women’s Studies and Gender Studies*

**www.luc.edu/womenstudies**

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

Principles

i) Feminist Consciousness:
   (a) recognizes all voices and experiences as important, and not in a hierarchical form.
   (b) takes responsibility for the self and does not assume false objectivity.
   (c) is not absolutist or detached, but rather, is more inclusive and sensitive to others.

ii) Accessibility:
   (a) means utilizing accessible language, theory, knowledge, and structure in your writing.
   (b) maintains a connection with your diverse audience by not using unfamiliar/obscure words, overly long sentences, or abstraction.
   (c) does not assume a specific audience, for example, white 20-year-old college students.

iii) Jesuit Social Justice Education & Effort:
   (a) promotes justice in openhanded and generous ways to ensure freedom of inquiry, the pursuit of truth and care for others.
   (b) is made possible through value-based leadership that ensures a consistent focus on personal integrity, ethical behavior, and the appropriate balance between justice and fairness.
   (c) focuses on global awareness by demonstrating an understanding that the world’s people and societies are interrelated and interdependent.

Expectations and Specifics

• You may request to identify yourself by name, alias, or as “anonymous” for publication in the digest. For reasons of accountability, the staff must know who you are, first and last name plus email address.

• We promote accountability of our contributors, and prefer your real name and your preferred title (i.e., Maruka Hernandez, CTA Operations Director, 34 years old, mother of 4; or J. Curtis Main, Loyola graduate student in WSGS, white, 27 years old), but understand, in terms of safety, privacy, and controversy, if you desire limitations. We are happy to publish imagery of you along with your submission, at our discretion.

• We gladly accept submission of varying length- from a quick comment to several pages, although we suggest a limit of 2000 words or less. 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 posted due date for each issue.

• 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