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Women's Studies & Gender Studies Program
Loyola University Chicago

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Oh My God! Oh Your God!

Religion, Spirituality, Atheism, and Politics

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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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THEMED SUBMISSION:

“Holler (White Genitals) than Thou” by Anonymous
Dear readers,

Loyola is a Jesuit university, and that means a variety of things to a variety of people. Some are here because they themselves are Jesuit. Others are here because a Jesuit university means one where they are free to study what they want and practice their own faith without reproach. Others fight against what they believe to be religious didacticism at the school. Through it all, we get to have these debates about religion, both inside and outside of our school, and we get to share with each other how these opinions affect us. Within this issue, we try to tackle various approaches to religion and politics.

Because of some excellent last-minute submissions, this Digest is going out a few days late. One of these fantastic themed submissions is by Loyola professor Aana Marie Vigen. She shares a heartfelt essay entitled “This I Believe” in which she invites everyone to consider their belief systems regardless of whether or not they are religiously affiliated or spiritual. The other submission is anonymously submitted, and it speaks to the exclusivity of religion, inside and outside of Loyola.

We also have a number of excellent on-topic columns and sections. Jane P. Currie provides resources for religious research, including a preparatory guide to the Dalai Lama’s visit to Loyola. I reviewed the 1976 film *The Devil’s Playground* about sexual repression and religious devotion within an all-male Australian seminary. There is also a fascinating MadAds about a sexist Dockers ad and the Christian woman who believes Jesus would have loved it.

Next time around, our theme is life, work, and activism post-education. If you have anything you would like to submit on those topics, please send it my way!

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! If you have recommendations, suggestions, submissions, questions, or complaints about the Digest, please don’t hesitate to contact me.

Thanks so much for reading,

Brandie Rae Madrid
bmadrid@luc.edu
FUTURE/CAREER
life, work, & activism post-education

Submissions DUE April 10
Send to bmadrid@luc.edu

- How will you/do you bring social justice activism to the workplace?

- Especially in this economy, how much are you willing to compromise your values and goals in the search for a job or to retain the job you have?

- Can you bring up the F word (feminism!) in your workplace? Does the glass ceiling still exist?

- With black females making almost half of what a white male makes, how much has really changed? How can we do more?

A CALL FOR OPINIONS, WRITERS, & ARTISTS!

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.
**this week:**  *The Devil’s Playground (1976)*

*The Devil’s Playground* concerns itself with a community of men religious and the boys they teach in an Australian seminary. Because of the community’s extreme repression of sexuality (including forbidding showering in the nude), problems escalate amongst both the younger and older men. This 1976 release is the sort of film that could only have come out of the era of ‘70s film. It is that combination of quiet, explicit, and deeply psychological that is so rarely seen in any other era of film. For example, films like *A Clockwork Orange*, *The Graduate*, and *One Flew Over the Cuckoo’s Nest* are bold, stark, and existential. *The Devil’s Playground*, while certainly not in the same league as those other darlings of the ‘70s, certainly fits into the genre of existential ‘70s films. It is quiet, tense, and slowly burns with angst and sexuality.

The film begins with dozens of adolescent and teen boys in tight navy swim trunks playing in the water—diving, boating, and splashing. In fact, both water and naked or nearly-naked bodies are central images in the film. We first see a fully nude body (from behind) when a priest opens the door to see a boy showering in the nude. The priest admonishes the boy for showering without his swim trunks on. Unlike faster-paced contemporary films, the camera lingers on the boy’s nakedness for quite awhile, forcing the viewer to feel as uncomfortable as both the priest and the boy must feel.

The priest continues his monologue against nudity and sexuality by saying, “You must learn that your body is your worst enemy. You must be on guard against all your senses at all times. Purge yourself of temporal temptations.”

But the priests are not all of one mind on the idea of sexuality. All the brothers, wearing crosses as big as their faces, seem on edge about how much sexuality is repressed within the school; it’s just that some want there to be more repression while others want less. A priest calls a few of the boys into his office separately, asking them if they are having wet dreams yet, calling them “one of the miracles of life.”

Both the boys and the brothers are surrounded by thoughts of sex, to the extent that their attempts to ward off temptation endanger their lives. Some of the boys start a sadistic flagellation circle to
supposedly heighten their spiritual communion with God, and one boy ends up needing increasingly painful methods of self-abuse to keep his mind pure. One of the brothers abuses alcohol, replacing one temptation with another. And one brother becomes so confounded by sexual repression that he is sent away to a hospital to recover from the stress.

Only when a person can love their whole self (mind and body, masculine and feminine), can they live peacefully.

The oldest brother, possibly a septuagenarian, asks, “What’s so wrong with masturbation? If you don’t do it yourself, it comes out of its own accord. For years I resisted it, but all you learn is to hate your body. Our religion is based on love. We spend the time hating ourselves. And what if God isn’t there? We’ll hate ourselves then, won’t we?” he queries with a smile. Later, when counseling a devoted young boy named Tom Allen, the old brother says, “A lifetime is a long time to be unhappy. Life is supposed to be God’s gift. Don’t be obsessed by rules and regulations. Half the rules they make here are unnatural and unnecessary.”

Although The Devil’s Playground features no strong women characters (which makes sense for a film set in an all-male seminary), it embodies the feminist ideal of seeing each person holistically—mind and body. The Cartesian split—relegating the mind to man and the supposedly inferior body to woman—is unhealthy. Only when a person can love their whole self (e.g. mind and body, masculine and feminine) can they live peacefully.

Rewatchability: This is a one-time watch if that. The movie is so slow and dated without much to offer if you’re not particularly interested in the topic of sexual repression within a religious community.

Where to Find It: You can rent it on DVD from Specialty Video on Broadway and Facets Multimedia on Fullerton.
Women, Gender, Feminism, and Religion

The study of women and gender in religion spans religious traditions and historical periods. While scholarship on women in Christianity and Catholicism may be most prominent in our library collections, Judaism, Islam, Eastern Religions, and other faith traditions are also represented.

An excellent place to begin discovering these topics is in the Encyclopedia of Religion* (2nd edition, Gale, 2005) and its entry titled “Gender and Religion: An Overview.”* Other entries extend this one by looking at specific religious traditions from Buddhism* to Zoroastrianism*.

Seeing and hearing religious practices can inform us about them in a way that only reading about them may not. This is part of what prompted adding World Religions Online* to the library’s e-resources. This resource includes a growing video collection. Among the videos already available is one titled Modern Muslim Women*.

At this time in the semester, a frequently asked question of librarians is how to find bible commentary. Undergraduates and graduate students alike are asked to locate sources that interpret scripture. One way in which scholars have approached the Hebrew and Christian Bibles is from the perspective of women and through the application of feminist methodology. To discover commentary of this kind, consider starting with a reference source such as The IVP Women’s Bible Commentary.

If you would like to learn more about sources on women, gender, and feminism as they relate to religion and spirituality, please ask. I welcome your questions on all topics, as do my colleagues. Find us by visiting http://libraries.luc.edu/ask.

Two announcements to close. First, His Holiness the Dalai Lama is visiting Loyola in April and University Libraries has created a resource guide to help you prepare. Secondly, please take a moment to complete our annual survey. Your input matters and changes are made based on the results.

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

My name is Aana Marie Vigen and I believe that faith matters; that we have a responsibility to the future; and that grace abounds. (I’m a teacher so I can’t just say one thing!). I’d like to say a word about each conviction.

First, faith matters. By “faith,” I do not necessarily mean belief in the Christian God or other religious deity. I profess faith in Christ every Sunday at my local Lutheran church. Yet here, what I mean is that what we most fundamentally trust will affect how we live—in profound and tangible ways. What matters to you? Achieving a certain professional role? Being able to pay off loans? Winning accolades? Making a discovery? Having a certain kind of lifestyle? Not all choices are equal. Sometimes we make the mistake of loving or trusting something as most important that really is not worthy of such intense devotion. St. Augustine speaks of how we must take care in ordering our loves. Perhaps Jesus, as recorded in Matthew’s Gospel, puts it best: “Be careful of where you store up your treasure for where you treasure is, there is your heart.” (ref. Matt. 6:19-21)

In short, thoughtful discerning of what we love—of what we trust—and of how we measure success—is an incredibly important and ongoing task. The choices we make on this fundamental level shape every contour of our lives—from majors to what we do after college, to whom we marry, the friends we keep, and most of all, the endeavors to which we dedicate our sweat, passion, intellect, and years. So, choose wisely. For what do you most hope? For what will you make sacrifices? By what criteria will you measure the meaning of your life?

Second, we have a responsibility to the future. We all share, as human beings, a common vocation—a moral obligation—to contribute in some way or other to the well-being and healing of creation. (I am a professor of Christian Ethics so this belief should not come as a surprise!) All are called to be responsible human beings, which means having enough grit and honesty needed to face the particular and pressing challenges of every era. Here are the ones that are most on my mind:

Over 50 million Americans are uninsured and another 20+ million do not have adequate insurance to meet their needs, even as we live in the wealthiest capitalist democracy on the planet.

“The top 10 percent of the U.S. population holds more than 70 percent of the nation’s wealth; the top 1 percent alone commands an astonishing 39 percent share. Meanwhile the bottom 50 percent can claim just 2 percent.”

9 million children under the age of 5 die every year in impoverished contexts from what Paul Farmer terms “stupid deaths,” meaning diseases that are both treatable and preventable and that do not prey upon the affluent — malaria, TB, malnutrition, parasites, low birth weights, etc.

(continued on next page)
Wars and violent strife continue to wreak havoc around the world, and many times women and children pay the highest price.

Millions of people across the globe are consumed by consumerism.

And being entangled in the love of “stuff” perpetuates disposable cultures in which we produce unsustainable amounts of waste and toxins that assault the air and atmosphere, water systems and oceans, soil, the stability of climates, and innumerable species and habitats upon which all live depends.

Indeed, the earth—all its creatures and ecosystems—is immersed in a crisis whose depths and expanse most of us have yet to fathom, let alone grapple with sufficiently.

If you are like me, being reminded of these challenges makes your stomach turn and makes you want to flee—watch something entertaining, listen to music, go to bed, eat something—do anything, but dwell on these facts.

Yet, there may have never been a time in history when we could less afford complacency or giving into fear and cynicism. The stakes are too high.

In the face of seemingly impossible odds and intractable problems, the good news that I deeply believe is this: grace abounds. It is God’s grace and love that make all human love and creative, justice-seeking action possible. And there are tremendous spiritual and moral resources for facing these problems in numerous religious traditions. As a Christian, I put it like this: Because God first loved us—in the midst of all our imperfections and mistakes—we can, even if imperfectly, love others and be expressions of God’s grace and healing in this world. I believe that God’s love, justice, and grace—glimpsed in humanity—are more powerful than selfishness, alienation, hatred, greed, or any other human affliction.

Genuine love requires risk—there is no way around it. Yet, what we cannot know until you immerse yourselves in this risk is this: It is rich in friendship, meaning, and joy. In the struggle for justice, we encounter unexpected and incredibly satisfying and profound communities. And I feel deeply in my bones, even in the most depressing of days, that I am part of something bigger than myself. I do not—you do not—have to save the world; Instead, you and I are free to participate in making meaningful changes where we are rooted. And we can trust that God will do the heavy lifting.

You know, the good thing about there being so many problems facing us is that we have a lot of options in terms of what we do with our lives! We do not have to morph into the heroes who inspire us. I teach medical ethics so many of my students hope to be doctors, but the world needs more than doctors! We can make important contributions in all kinds of vocations, whether here at Loyola or in medicine, ecology, public health, education, social work, advocacy, volunteering, etc. So, do not feel chained to a narrow vision of your vocation or notion of what you “should be doing.” As the wise and humble theologian Frederick Buechner professed: “The place God calls you to is the place where your deep gladness and the world’s deep hunger meet.” Find this place. Live in it. I do believe we can help bring about real and significant change in this world. I believe that we can have the courage to do this, trusting—having faith—that grace will abound. My name is Aana Marie Vigen and this I believe.
"In this age of mixing and hybridity, popular culture, particularly the world of movies, constitutes a new frontier providing a sense of movement, of pulling away from the familiar and journeying into and beyond the world of the other."

- bell hooks

This Week:

**Big Love: "Sacred Brotherhood?"**

[Click to Play!]

Clip 1 of 4: “Bill patronizes women he loves”

In the first three scenes, polygamist and husband to three wives, Bill Henrickson, tries to show his appreciation to women in his family and in their religion. His patronization and minimization of the women he so dearly loves may serve as a representation of how women are often treated by many faith and religious practices. His first wife, Barb, responds to his gestures and approaches with both understanding and deep frustration. In the fourth scene, an older, pregnant polygamist living on a compound is approached by her son, a supposed prophet, about her status in the compound; this scene reflects power structures between women and men when men “rule” in religion.

Big Love is a HBO series that ran from 2006-2011 that depicts a fictional account of modern polygamy in the western United States. The series follows the lives of two main families: the Henricksons, as they live their lives as polygamists in and outside the closet in the modern world, and the Grants, a family that has two prophets who manage a large compound of polygamist families off the main grid network. Intended for mature audiences, the show has become famous for its crude language, surreal, satirical, and dark humor that lampoons a wide range of topics, and is highly regarded as one of the funniest shows in America.

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TELL-A-VISION continued

Clip 2 of 4: “Bill patronizes women he loves”

Clip 3 of 4: “Bill patronizes women he loves”

Clip 4 of 4: “Controlling Women through Religion”

Click to Contribute (guidelines!) We encourage all readers to share with us, small or large, simple or complex.
Resolved, That woman is man’s equal—was intended to be so by the Creator, and the highest good of the race demands that she should be recognized as such.

Resolved, That inasmuch as man, while claiming for himself intellectual superiority, does accord to woman moral superiority, it is pre-eminently his duty to encourage her to speak, and teach, as she has an opportunity, in all religious assemblies.

Resolved, That the same amount of virtue, delicacy, and refinement of behavior, that is required of woman in the social state, should also be required of man, and the same transgressions should be visited with equal severity on both man and woman.

Resolved, That woman has too long rested satisfied in the circumscribed limits which corrupt customs and a perverted application of the Scriptures have marked out for her, and that it is time she should move in the enlarged sphere which her great Creator has assigned her.

Resolved, therefore, That, being invested by the Creator with the same capabilities, and the same consciousness of responsibility for their exercise, it is demonstrably the right and duty of woman, equally with man, to promote every righteous cause, by every righteous means; and especially in regard to the great subjects of morals and religion, it is self-evidently her right to participate with her brother in teaching them, both in private and in public, by writing and by speaking, by any instrumentalities proper to be used, and in any assemblies proper to be held; and this being a self-evident truth, growing out of the divinely implanted principles of human nature, any custom or authority adverse to it, whether modern or wearing the hoary sanction of antiquity, is to be regarded as self-evident falsehood, and at war with the interests of mankind.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world. allows her in Church as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church. He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and her God.
THIS WEEK’S FOCUS: MAD ABOUT JESUS’ SUPPOSED MASCULINITY

• In searching for a problematic piece of advertising having to do with religion, I found a particularly non-religious advertisement for Dockers. It is a call to reclaim masculinity for men, and I didn’t see anyway that it could tie in to the theme. Until I read a blog that praises this ad.

After reading this blog, I thought about other instances of people using religion to reinforce stereotypes of masculinity. Recently I read a church manifesto that charges fathers with the task of masculinizing their boys and keeping them from doing anything feminine like wearing flip flops.

What I wonder is this:

Why do people think atypical gender expressions lead to amoral behavior?

Would Jesus really have advocated gender policing?

A feminist goal is to erase the concept that clothing choices are a valid excuse for rape.

Must we also explain how clothing choices do not lead to “cities crumbl[ing]?"

If you disagree with the blogger who supports this ad based on her religious beliefs, contact her here.
Reimagine and Relive artifacts from the vaults of the Women's & Leadership Archives

“If being a woman is more accurately conceived as a state which fluctuates for the individual, depending on what she and/or others consider to characterize it, then there are always different densities of sexed being in operation, and the historical aspects are in play here.”

- Denise Riley, Feminist Historian

From: WLA—Mundelein College Photograph Collection

“Chemistry and Christ”

In this photograph:
Three nuns and a student working on a chemistry experiment. The first nun is identified as Sr. Mary Ignacio and the third nun is identified as Sr. Mary Cecilia.

• Why is it that science and religion are not often seen as compatible? How can we disprove the fallacies that women and people religious are not interested in scientific study?

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.
Holier (White Genitals) than Thou

By Anonymous

And he boldly proclaimed, again and again, to an audience of over 200 new Loyola employees, “The Jesuit Brotherhood spans the world and has a deep respect for diversity.” I was highly perturbed. I was deeply uncomfortable. I wanted to believe this man who devoted his life to faith and the idea of helping others and the world as a community. He seemed quite genuine and good-hearted, and from our interactions I like him as a person. Yet his message that day when compared to reality and practice literally made me question how I could be a new employee at a large institution that so blatantly dismisses women as leaders in all realms of life.

I wanted so badly to stand up in the middle of his Loyola 201 welcome speech and call “bullshit!” Just like his message of inclusion was on repeat to the audience, so was my daydreaming of stopping his false claims. It did not matter then and it does not now that he is Jesuit and Catholic, or that we were at Loyola, or who in particular was giving the speech. What matters is the bold and often untrue claim by religious faiths and people around the world that they are about love and respecting creation. When the Q&A portion occurred after his speech, I wanted so badly to ask “what about women?” and “why are you all almost entirely white?” Yet I did not. I needed and wanted this job. I really liked Loyola and the people I interviewed with; there was something strong inside me reminding, “Curtis, keep it to yourself, or you will be known as the person who offended and angered the Loyola Jesuit priests...” If I kept a job at all had I made a comment like that.

The older I get and the more bullshit I feel floating around me, the more often I speak out. In a meeting recently, there was an awareness of aiming for “gender balance” by planning to have a male speaker and a female speaker at an annual, higher-profile event. In this small meeting of four white people, including myself, I spoke up after a moment, asking if we could also consider how the organization and event were almost if not completely white. I received nervous and a little stunned faces, yet they proceeded. At times, institutions like Loyola communicate serious concern for sexism, or racism, or other stratifications, but with practices that are not as consistent.

I wonder if this Father—this Jesuit priest—was leaving out women entirely in his speech about diversity and cultures around the world. And maybe he was leaving out people of non-European, non-white descent. I still wonder. Perhaps his 45 minute speech to welcome an audience of many women and/or nonwhite people was more about how the mostly white male Jesuit brotherhood (of over 20,000 internationally, we were repeatedly told) helps and serves certain people, but does not necessarily welcome them wholeheartedly. The respect for diversity and cultures could read as many things: 1) respect for diversity and cultures that are also patriarchal and white-dominated; 2) full respect for others who are mostly white and male, regardless of culture and location; 3) a full but greatly distant and public but not private respect for all others (like a front, or a tolerance but not acceptance). Can you fully respect others if they are not fully accepted; if all your resources are not fully shared with them?

Do not be offended by my choice of story; I am sharing this experience I had with Loyola because it is what I know and what I can comfortably communicate. Loyola is not special or particularly “bad” in

(continued on next page)
Anonymous: Holier (White Genitals) than You [continued]...

this regard (excluding women and nonwhite people). This is an example of millions. In my opinion, which has quite a bit of evidence to back it (look at who holds leadership positions in religions and faiths across the world, and the power they have to change people and cultures), religions and faiths, religious practices and faith principles, and people of organized faith are one of the last frontiers for fully incorporating all people from across two of the most violent divisions in society: gender/sex and race. I find it absolutely amazing and simultaneously dreadful that a spokesperson for Loyola can lay claim to respecting all people of the world while so blatantly being a member and supporter of an international organization that for over 400 years has barred women completely for serving alongside them. Let me repeat: 20,000 “brothers.” Women are not allowed to be Jesuit fathers. In fact, they are not really allowed to be Jesuit mothers, either, because this idea/position does not exist officially.

For billions of people around the world, the most important person to them on this earth at some point in their lives is their mother. At a base level, mothers gave birth to us—they made us in their bodies, with their bodies, through their bodies. Millions of fathers leave their children with little connection or support, with a majority of mothers raising their children (and other people’s children). Women often nurse, teach, feed, protect, and care for people all over the world. All this, and women are barred from most dominant world religions as leaders, deities, prophets, and so on. I really do not understand. More than this, I am quite disturbed by the barring of women from many religions and faiths. Even when women do serve higher positions, the segregation of the sexes is unacceptable.

Speaking of gender/sex segregation, as my friend and Digest columnist, Nlw, spoke to in last year’s issue of “Oh My God! Oh Your God!” religious and spiritual practice is also one of the most racially segregated and often racist aspects of world cultures. Look for yourself; Loyola professes inclusion and racial diversity as highly important to the university, yet the Madonna della Strada Chapel imagery is all white (quite pale, too). I am sure there are dozens of excuses for why these paintings are raced in such a way, but that does not make this okay. Though there is plenty of movement toward mixing in religious practice, I believe this, too, is one of the last frontiers for breaking down racism. Look at last year’s issue of this special themed issue: the cover is a drawing of the pope as a black woman. Is this an impossibility? With current rules and approaches, yes, it seems so.

Loyola is 70% female undergraduate students, and 100% male Jesuit priests. Is this for balance? I doubt it. Women were not fully allowed into Loyola University Chicago until the middle of the last century—our mother’s and grandmother’s generations. The same goes for nonwhite people, or people of color. If you visit my workspace and the conference room in my office, you will see that our conference room has about ten framed images with Loyola’s highlighted people from the ‘30s to ’70s. They are all white, and almost all men (except one highlighted woman). This imagery and past representation is changing; but it is a reminder of how our recent past lingers.

Why all this barring and exclusion? I think it is mostly fear-based. Men fear the power of women, and their capacity to create and nourish life, not only the physical life, but also intellectual and spiritual life. I believe the same goes for white people’s exclusion of “others.” The capacities and abilities, religious and other, are not realized when one group excludes others. This allows the group in power to “shine” and gain power and resources with less challenge from others. If most if not all world faiths and religions, including our own (whatever that might be, but here at Loyola, Catholicism and the Jesuit tradition), believe in connection, love, community, and being “good” beings in the eyes of our creators, then why all the “bullshit?” Put your practice where your prayer is, and let a woman be holy. Let a black person be your guide.
Screening of Miss Representation followed by discussion facilitated by Dr. Lozano, Communications Department

March 29, 7 p.m. | Galvin Auditorium in the Sullivan Center
Like drawing back a curtain to let bright light stream in, Miss Representation (90 min; TV-14 DL) uncovers a glaring reality we live with every day but fail to see. Written and directed by Jennifer Siebel Newsom, the film exposes how mainstream media contribute to the under-representation of women in positions of power and influence in America. The film challenges the media’s limited and often disparaging portrayals of women and girls, which make it difficult for women to achieve leadership positions and for the average woman to feel powerful herself.
Hosted by Feminist Forum and Co-Sponsored by the WSGS Graduate Student Association and the Muslim Student Association.

“He Filled My Heart with Doubt:” The Southern Belle’s Love and Duty In The Civil War by Amelia Serafine
Friday, March 30, 3:00-4:00 p.m. | Piper Hall, Room 201
This presentation appears as part of the Women and Leadership Archives Series. For more information contact Beth Loch at eloch@luc.edu.

Seeking Volunteer Speakers for WSGS Alumnae/i Panel and Networking Event
Deadline: Sunday, April 1, 11:59 p.m.
Wednesday, April 25th, 7-9 p.m., Piper Hall, First Floor
The WSGS Program seeks 4-6 WSGS Loyola Alum (majors, minor, and graduate alum) to volunteer for our upcoming Alumnae/i panel. We invite alum to share how their WSGS education has had a positive impact on their careers, and to inspire the next generation of feminist professionals. We aim to represent a variety of professions and backgrounds. Panelists will speak for 10 minutes, and respond to a Q&A. Students, alumnae/i, faculty, and friends of WSGS will be invited to attend. If you would like to volunteer, e-mail kberg3@luc.edu no later than Sunday, April 1st at 11:59 p.m. In the body of the e-mail, please describe your WSGS Loyola education, your graduation year, your current profession and/or long-term career path, and several examples of strengths and diversity that you would bring. The panel will be followed by a reception. This event is sponsored by the WSGS Graduate Association.

New Library Resource: Gender Watch
The Electronic Resources and Periodicals Committee recently added the Gender Watch database to our electronic resources. It has been added to the databases tab of the Women’s Studies and Gender Studies Subject Guide (see http://libguides.luc.edu/womens_studies_gender_studies). The databases tab is directly accessible at http://libguides.luc.edu/content.php?pid=185040&sid=1554538. If you have questions about accessing or using Gender Watch, please contact Reference Librarian Jane Currie.
Want to help us raise some money and have fun night out with your friends?

Who: InTransit Empowerment Project Youth Theatre Program
What: Black Tie Affair Fundraiser
When: April 7 & May 12, 9pm-1am
You can attend both or just one!
Why: Fundraise for our youth theatre program
Where: The Lincoln Tap Room
3010 North Lincoln Avenue
Chicago, IL 60657
Price: Early Bird Wristbands $30
At the Door Wristbands $35
Package: 4 hr. package
Bud/Miller/Goose Island
Well Drinks

Have questions? E-mail us at askus@intransitempowers.org

Buy early bird wristbands on our homepage:
www.intransitempowers.org

Can’t attend but you would like to donate?
Visit our homepage for instructions: www.intransitempowers.org
Donate Bras to Stop Human Trafficking in Africa
Ongoing throughout March | Lewis Towers room 919
In honor of women’s history month, GCJO (Graduate Student Criminal Justice Organization) is getting involved to help stop human trafficking in Africa. We’re collecting used/new bras for the entire month of March. Donations will be sent to the Free the Girls organization in Colorado (http://www.freethegirls.com), and then shipped to Africa. Please help us collect as many bras as possible for this group. We’ll be collecting bras throughout the month of March, and bras can be dropped off at Lewis Towers Room 919. Bras can be used or new.

Poverty Awareness Week, Sponsored by LIFT-Chicago
Monday, March 26 - Saturday, March 31
This week-long series of campus events seeks to share the realities of poverty in our Chicago community, and even more locally in our Loyola campus-community. The week’s events will be held on Loyola’s Lake Shore Campus from Monday, March 26 through Saturday March 31. Events will include a canned food and toiletry drive, a film screening, a panel discussion, a monologue submission and reading, and a large-scale simulation event of LIFT client experience. More information on each event is available on the Poverty Awareness Week website.

El Pueblo Canta: A Concert for Immigration Justice
April 12, 6:30 p.m. | CFSU- Zips Lounge
This event will not only have great music provided by the group Quinto Imperio but also personal testimonies from various community organizations (Immigrant Youth Justice League, Chicago New Sanctuary Coalition, and Centro Romero). This event is made to bring awareness of the issues involving immigration. For more information visit the facebook event page: https://www.facebook.com/events/189427684505101/ If you need more information on this, please contact laso.luc@gmail.com for any comments or questions. This event is sponsored by LASO, the Latin American Student Organization.
LOCAL EVENTS

Reimagining the Postwar Wife
March 30, 3-5 p.m.  |  Newberry Library, 60 West Walton Street, Chicago, IL


"Domesticity and Feminism in the Displaced Homemakder Movement of the Late 20th Century US" by Anna L. Bostwick Flaming, Univeristy of Iowa

Comment: Susan Levine, University of Illinois, Chicago

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 school[at]newberry.org, or call (312) 255-3524 to receive a copy of the paper.

VOLUNTEER

Seeking Student Leaders for Hunger Week 2012
Deadline for Applications: Friday, March 30

The CCSA is currently accepting applications for the Hunger Week 2012 Student Leader Core Team. To apply, please review the position details below and complete the application as requested. Hunger Week has been a Loyola tradition for nearly 40 years. Each year, dedicated students work as a team to create a week of activities that increase awareness of hunger issues and that raise funds to combat them. The program remains one of the most recognizable projects on campus year after year!

Visit http://luc.edu/serve/resources-leadership.shtml

CAREERS

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

Have an event or opportunity that the Loyola WSGS community would be interested in? Send it our way! E-mail the details to Kathryn Berg at kberg3@luc.edu
EL PUEBLO CANTA
A Concert for Immigrant Justice
THURSDAY, APRIL 12th, 2012
FREE!!
WHERE:
LOYOLA UNIVERSITY- CHICAGO
Centennial Forum Student Union
Lower Level- ZIPS LOUNGE
1125 LOYOLA AVE.
CHICAGO, IL 60626

If you miss this event, there is another Pueblo Canta event:
Saturday, April 14th, 2012 @ 7pm
At 615 W Wellington Ave.
Wellington Ave. Church
Visit www.wsucc.org for more event information or contact LASO.

Featuring Speakers from:
• Centro Romero
• Chicago New Sanctuary Coalition
• Immigrant Youth Justice League (IYJL)

Time:
6:30-9:00pm
(Doors open at 6:00pm)

Musical Performance By:

SPONSORED BY: LATIN AMERICAN STUDENT ORGANIZATION (L.A.S.O), AND SAF
Contact las@luc.edu with any questions or comments.

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

Feminist Pedagogy in Higher Education: Critical Theory and Practice
Deadline for Proposals: April 13
We invite submissions for papers that explore the role of feminist theory within current pedagogical practices across the disciplines. This edited collection aims to provide educators with a theory-to-practice approach to implementing feminist pedagogy in higher education classrooms. Papers that discuss the use of feminist pedagogical practices in different disciplinary contexts, paying particular attention to the ways that feminist theory is employed in the classroom, in curricular development and/or in community service learning are particularly sought. Authors should interrogate the notion of feminism and its relevance for teaching today’s learners and address questions about the design of learning activities to engage students with this approach as well as ways to evaluate learning within the context of the current structure and focus of universities. Papers that present a dialogue around this approach while providing concrete steps for readers to implement this approach in their own classrooms are of particular interest. Interested authors should send a 250-300 word proposal to the editors by April 3, 2012 and accepted proposals will be identified by May 1, 2012. Drafts of papers (6000-8000 words) will be due August 15 and a book workshop will be held in the fall of 2012 (if funding is available). Revised manuscripts will be due November 15, 2012. The book is under contract with Wilfrid Laurier University Press. For more information or to submit a proposal, please contact Tracy Penny Light tplight@uwaterloo.com

CONFERENCES

A Beautiful Struggle: Transformative Black Studies in Shifting Political Landscapes - A Summit of Doctoral Programs
April 12 - 14, Hotel Orrington, Evanston
This conference will convene the 11 doctoral programs in Africana Studies from across the nation. Scholars from Temple, UMASS-Amherst, UC-Berkeley, Michigan State, Yale, Harvard, Brown, UPENN, University of Wisconsin-Milwaukee, Indiana University-Bloomington and Northwestern University will participate! A highlight of the conference is the Leon Forrest lecture, to be delivered by poet Elizabeth Alexander, on April 13 at the Hotel Orrington at 4:30pm in the Grand Ballroom. Other Conference Speakers Include: Jafari Allen, Evelyn Brooks Higginbotham, Darlene Clark Hine, Karla Holloway, John Jackson, Dwight McBride, Khalil Muhammad, Amilcar Shabazz, and Ula Taylor. No tickets or registration required for Leon Forrest lecture, although registration is highly recommended for the conference. For more information http://www.afam2012.northwestern.edu/

INTERNSHIPS

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

Have an event or opportunity that the Loyola WSGS community would be interested in? Send it our way! E-mail the details to Kathryn Berg at kberg3@luc.edu
Focus & Purpose: The Second Annual National Black Women’s Life Balance and Wellness Conference is geared toward black women who are seeking life balance and personal wellness. Black women in a variety of career fields face similar and overlapping challenges to their success: racial and gender discrimination, oppressive cultural expectations, and illness due to the resulting stress.

We acknowledge that endeavoring to achieve career, family-life, and personal life balance is an ongoing challenge. However, it is made easier through practical tips and strategies for prioritizing tasks, streamlining time demands, and focusing on your major goals and objectives. In this space, Black women will have the opportunity to network with each other, build collaborations and join a forum in which to share their own areas of expertise, such as life-coaching, mental and physical fitness, and organizational strategies for career success.

Call for Proposals:
We are looking for presenters to facilitate hour-long workshops or panels on a topic of interest centered on the conference theme, “Without Apology: Free and Balanced.” Some proposed topics of interest include (but are not limited to):

- Fitness for busy work schedules
- Work-family life balance
- Financial planning workshop
- Spiritual wellness
- Networking
- Starting your own non-profit
- Blogging workshop
- Black feminism and/or womanism approaches to life balance
- Black queer work-life and personal life perspectives
- Carving out time for yourself
- Reaching short-term and long-term goals
- Arts-based approaches to wellness

Please send a proposal (between 150 to 200 words) describing your topic of interest, desired format of your workshop, and how your workshop fits with the theme of the conference, “Without Apology: Free and Balanced.” The deadline to submit conference proposals is Saturday, March 17, 2012 at 11:59 p.m. Pacific Standard Time. Please submit proposals and feel free to email any questions to: LifeBalanceConference@gmail.com.

Conference Co-Chairs: Shanesha Brooks-Tatum, Ph.D. and Carrie M. Sawyer, M.S.
Program Committee Co-Chairs: Nicole D. Collier, Ph.D. and Nadia M. Richardson, M.A.
ACADEMIC FUNDING

Leyden Service and Leadership Tuition Grant
Deadline for Applications: March 30
Loyola University Chicago is a Catholic and Jesuit University seeking God in all things and working to expand knowledge in the service of humanity. The Center for Community Service and Action (CCSA) engages Loyola students in the Jesuit call to be “persons for others” by providing training, supervision, reflection and resources to incorporate these values into everyday life. We strive to empower students to carry forward the living legacy of Ignatius Loyola as leaders in service. To this end the CCSA offers a tuition grant, through the generous support of the Leyden Family, to qualified Loyola student leaders who are committed to community service. For more info visit http://luc.edu/serve/resources-leadership.shtml

2nd Feminist Boot Camp Scholarship Contest
Deadline for Applications: April 1
This year, we’re giving away two spots at Feminist Boot Camp Summer 2012; one underwritten by Soapbox and the other underwritten by the FBC-Winter 2012 cohort. Each is a $1000 value! To enter, write 100 words about why you or a friend are a fabulous feminist and submit it at https://docs.google.com/spreadsheet/viewform?formkey=dGVFYWVndXVDdG9tX3NHZ1dpaXZQWUE6MA

$700 Hazing Awareness Scholarship
Deadline: April 6
http://newsroom.unl.edu/announce/journalism/608/3624
This is an easy scholarship to apply for, so do it today, don’t take this one for granted! Simply read and follow the instructions below. If instructions are not followed your application will not be considered. Milk & Honey Publishing, http://collegegreekbooks.com/ and Big Walt Anderson are proud to announce up to seven $700 cash awards for the fall 2011/spring 2012 school year. All students that are enrolled in any accredited college or university that has a Greek Social Setting may apply. You must be in good standing at your school with a minimum 2.0 GPA or C Average. Contact your school’s scholarship office and request an application or apply online at http://www.collegegreekbooks.com/cashaward.html - you may download the scholarship application there as well.

Gannon Center for Women & Leadership Faculty Fellows
Deadline: April 2, 2012 to The Gannon Center for Women and Leadership LSC, Piper Hall
To encourage research on women and their contributions to society, and to promote active learning and scholarship, the Gannon Center for Women and Leadership is pleased to sponsor the Faculty Fellowship Program in Women’s Studies Scholarship. Funded by the Gannon Center’s Endowment, up to two fellows will be appointed for the Spring semester each year and released from a semester of teaching. (The fellowship does not include release from the faculty member’s other departmental or college duties. Faculty applying for the program should negotiate these duties with his/her chair and/or Dean.) Special consideration will be given to the study of women and leadership. For more information on the application process visit http://www.luc.edu/gannon/fellows.shtml

LEARNING

Women Employed Summer Leadership Program
Deadline for Applications: April 8
Women Employed is pleased to offer our 2012 Summer Leadership Program to your students. As in previous years, the program includes hands-on project work, career exploration activities, skill building exercises, and more. The program runs from mid-June to mid-August, two days a week. This year, we are offering a $1,500 stipend to each participant. Preference will be given to juniors, seniors and recent graduates. For more information visit the website at http://www.womenemployed.org/index.php?id=17.

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

Philips

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