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Women's Studies & Gender Studies: Digest  
Magazine

Women's Studies and Gender Studies

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11-21-2011

## Volume 11, Issue 41: November 21, 2011

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

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# *The weekly* Digest

## THE ISSUE OF MEN

SPECIAL THEMED ISSUE ON:

**MASCULINITY, PATRIARCHY,  
& HOW SEXISM AFFECTS MEN**

“Movement: From Femininity  
to Masculinity and Back Again” By PMC

“Men in High Heels are No Joke” By Kathryn Berg

“Dialoguing with Men” By Anna Gentry

“Woman-hood, Man-hood, Who-hood” By Mia Gutsell

“Unmendable” By Matthew Williamson

and more...

### QUICK RESOURCE LINKS

EVENTS: [WSGS](#) | [Campus](#) | [Local](#)

OPPORTUNITIES: [Internships](#) | [Volunteer](#) | [Academic Funding](#) | [Careers](#)

ACADEMICS: [Learning](#) | [Conferences](#) | [Calls for Papers](#)



## STAFF & GUESTS:



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WSGS Undergraduate  
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PMC  
Columnist

## THEMED CONTRIBUTORS

Kathryn Berg  
Anna Gentry  
Mia Gutsell  
Matthew Williamson



## 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.

Monday, November 21  
Volume 2011, Issue 41

*The weekly*  
**Digest**

Women's Studies & Gender Studies  
Loyola University Chicago

## MAGAZINE

LIFE ON BOTH SIDES

INSTANT REPLAY

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BY KATHRYN BERG

DIALOGUING WITH MEN  
BY ANNA GENTRY

WOMAN-HOOD, MAN-HOOD...  
BY MIA GUTSELL

UNMENDABLE  
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# From Your Editor

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Dear readers,

We have less than a month until the end of this semester, and I see that many people are in a crunch to get work done. Though the contributions to this week's themed issue are less than in previous issues, they are solid, thoughtful pieces. As always, if you have something to say in response or want to turn in a themed item after the issue goes live, I can always print items in the next week's Digest.

This week we welcome back new columnist PMC in a personal essay about gender fluidity. Just as "The Issue of Men" intends to speak to the ways in which the gender binary affects both sides of the binary negatively, PMC delves into a similar exploration of the binary and the attempt to explode it.

For the first time this year, we have a "Bookmark Here" section, supplied by Anna Gentry. Although I haven't read the book in question, *Outdated* sounds like the type of reading that feminists could delve into over winter break. I know I will keep it in mind when I visit the library after finals.

Included in this week's Digest is the ad for the final themed issue of the semester: "The Body." Please scroll down to the next page to see the ad. Share it with friends, classes, and colleagues who you think might have something to say in response to any of the questions listed there or any other topic related to bodies, identities, health, biology, etc. and their relationship to feminism and social justice.

Although we are all busy at this time with preparations for holidays and finals time, I'd love to end this year with a bang. It gives me such pleasure to put each article, story, artwork, or section into the themed Digests, because I know it both represents and simply *is* the result of our studies, our passions, and our interest in sharing with the community.

I would like to devote a little space here to respond to my take on the questions posed by this themed issue. Although it is sometimes an unpopular view, I fully believe that men can be and are feminists. In fact, most of the men I know consider themselves to be feminists, moreso (and in greater numbers) perhaps than many women I know. Why is this? I think men can finally see (after the work of generations of feminists and feminist supporters) how *everyone* is negatively affected by sexism.

As a parallel, I want to examine another issue. After all the press for the It Gets Better Project, articles have come out about how bad the bullies often have it—depression, suicide, abusive and neglectful parenst, etc. I know this is a firm truth about bullying, especially as the boy who bullied me the most in grade school committed suicide when we were in high school.

I want us to focus not just on how it gets better (or should get better) for sexual and gender minorities. I want us to realize that everyone is affected by systems of power, and we need to tear down those structures instead of tearing down individuals who happen to benefit (sometimes only slightly) from that structure. Because no matter how bad we have it, systems of power hurt everyone eventually.

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

Thanks so much for reading,

Brandie Rae Madrid  
bmadrid@luc.edu

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Feminist/Social Justice  
Resource Hub & Zine

By Women's Studies  
& Gender Studies  
at Loyola

# The Body

Special Themed Issue on:  
Definitions, Treatment,  
Exchanges, and Identities

Are all attractions a kind of fetish,  
including heterosexuality?

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

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

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

Why do we ask people what they  
"are" if we can't identify their race  
or ethnicity?

Is it always demeaning or unhealthy to  
"sell your body"?

**Submissions DUE December 2**  
**To Brandie at [bmadrid@luc.edu](mailto:bmadrid@luc.edu)**

**A CALL FOR WRITERS,  
OPINIONS, & ARTISTS!**

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# Life on Both Sides

Perspectives on the Navigation through Life from Multiple Identities

By PMC

## Movement: From Femininity to Masculinity and Back Again

**M**y navigation through maleness and a poor attempt at embodying masculinity have been rather unorthodox to say the least. As a child, my hero was RuPaul. I told my mom I wanted to grow up to be just like RuPaul. At the time, I'm sure she did not think much of it since I was a cute little girl, so my fascination with feathered boas, make up and high heels seemed gender appropriate. She often rolls her eyes now when she realized I really did grow up to be a drag queen since I transitioned from female to male and occasionally perform in drag. The way I see it, I performed as a female impersonator for almost twenty-three years... I'm a bit of an expert! But I digress.

When I began my transition, the greatest shock to my existence was the sudden loss of social power I had as a pretty woman. I never paid for anything, never picked up a heavy object and never opened a door... I lived in the pretty woman bubble, and living was good! I'm sure if I dug deep enough, I could find how this was problematic and a form of oppression, but really, there is power in that privilege that I find too taboo to speak of sometimes. In my experience, I can say my life has been exponentially more difficult as a Black man as opposed to a light-skinned, Black woman. Add the addition of the fact that I am also so gay that I can just stand in a space without talking and everyone knows to the great degree to which I am gay, and it keeps adding to the difficulty.

When the "It Gets Better Campaign" started, I was still within the first few months of my hormone replacement therapy. I had just begun passing as a man, and things were pretty terrible. I could not figure out who was supposed to go first getting in and out of elevators: men or women or white men then black men? I felt overwhelmed every time I left my apartment with so many social norms that I had taken for granted before I transitioned. I found the message almost insulting, at times. As a Black, effeminate man, things were NOT going to get better... they were just going to get tolerable because I would become desensitized to the experience.

I spent so much of the time early in my transition angry. You can blame the testosterone, but it was that the blinders had been removed from my eyes. Overt racism exists all around us, but it's shrouded behind "Oh, come on. That's happens to everyone" and other completely ignorant statements. I was suddenly followed in stores. I was nervous to go out drinking and walk home because the cops were targeting Black men in Boystown and I was afraid I would get in trouble for some bogus reason. While I did gain male privileges, such as the sudden dissipation of fear of being out at night, drunk and alone, I lost so much more.

Our society functions around sex whether people want to talk about that or not. Men, particularly white men, could look past my Blackness because I was still pretty and a potential sexual encounter. This meant doors were held open for me, men were polite and I effectively lived in a bubble of niceties. Now, straight men, particularly straight, white men, target me for their anger. I get harassed every time I go to a straight-dominated space. Multiply that with vodka and I am legitimately afraid for my life sometimes.

The male experience is very different for every person, but my experience of movement from one side of gender to the other has made me painfully aware that often scholarly studies of male privilege is white and heterosexually oriented because, in most spaces, I am in far more danger and without social power than I had as a woman.

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

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# INSTANT REPLAY

REVIEW  
RELEARN

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When: Thursday, 10/25/2011

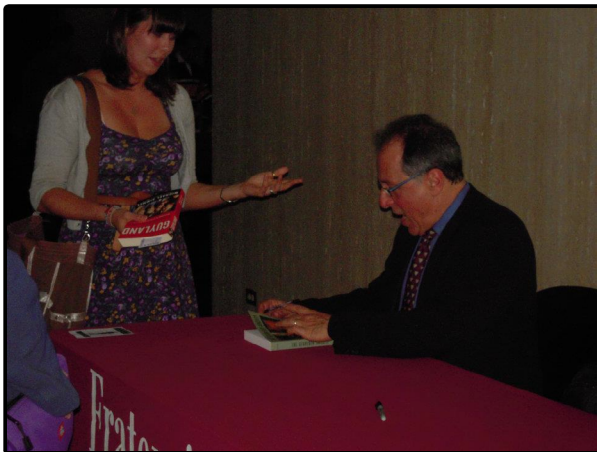
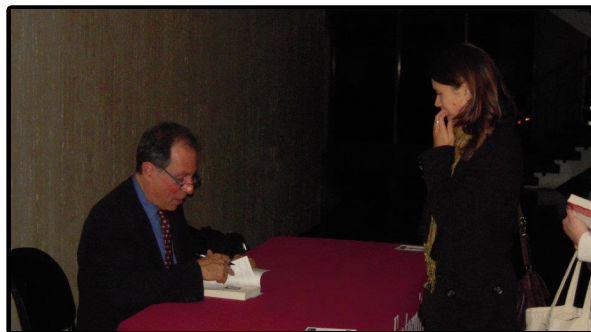
Who: Michael Kimmel,  
Author, Activist, Feminist

What: Book Signing and Lecture for  
*Guyland: The Perilous World  
Where Boys Become Men*

Why: To understand how sexism affects  
men and boys

Where: Piper Hall and Galvin  
Auditorium, Loyola Lakeshore  
Campus

How: WSGS Loyola



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# BOOKMARK HERE.

Find your next feminist & social justice texts here.  
Recommendations welcome.  
Read on.

**Year 1<sup>st</sup> Published:** 2011  
**Current Publisher:** Seal Press  
**MSRP:** \$17  
**Pages:** 224  
**Genre:** Gender Studies/Relationships/Self-help

## Topics:

- A defense of feminism and its effects on romantic/dating.
- Socialized gender roles are to blame for the pitfalls of dating and that feminism has made both dating and sex better.
- Dating books, myths of romance and sexuality, and the “romance industry”
- Singledom, sex, and dating while feminist.

## What does the back cover say?

*Warning. This book is an intervention and it's about to change the way you think about your love life.*

**Pros:** *Outdated* is a quick and easy read. If you are a woman targeted by heteronormative narratives looking for a book that reads like a pep talk and will make you feel better about yourself, you have come to the right place. If you are disenchanted by your dating life and in need of a sense of community, Mukhopadhyay creates the sense that you are not alone. The book takes on slut shaming, the virgin/whore dichotomy, scientific studies, judgmental friends, romantic fairytales, pick up artists, and the masculinity “crisis” through a pro-woman lens. This book helps further start a conversation that people need to be having about what it means to be a feminist in your romantic and sexual interactions as well as your relationships.

**Cons:** Although *Outdated* draws attention to a topic that needs more discussion in the feminist community Mukhaopadhyay doesn't dig deep enough. Her discussion left this reader wanting more thoughtful analysis, critical dissection, and constructive ideas of how to navigate relationships and sex while feminist. The majority of the book tells the reader that they are not alone, to hang in there, trust themselves, and be empowered. It calls for activism and change through radical love, but doesn't give concrete ways to do this. What this book needs is a radical vision to go along with its call for action. Mukhopadhyay's analysis only touches on men and masculinity. She criticizes romantic ideas based in a heteronormative narrative, but her book is really only written for women whose romantic lives fit that mold. Overall, it is a good introduction if you haven't studied feminism and want to delve into this topic. Otherwise, keep your eyes out for something with a little more depth and includes a more varied sexual population, or better yet, start writing that book yourself.

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# Quote Corner

Think. Know. Speak.  
Spread. Act. Transform.



## Voices from NOMAS

National Organization for Men Against Sexism

**P**atriarchy is a dual system, a system in which men oppress women, and in which men oppress themselves and each other.

-Joseph Pleck

**U**nder patriarchy, men's relationships with other men cannot help but be shaped and patterned by patriarchal norms, though they are less obvious than the norms governing male-female relationships.

-Joseph Pleck

**M**en cannot really be feminists anymore than whites can be black nationalists. However, men can be pro-feminist and whites can be pro-black nationalists.

-Brian Klocke

**T**hat young boys with guns committed all these murders raised not a ripple. We continued to call them "teens," "youth," or "children" rather than what they really were—boys. Yet gender is the single most obvious and intractable difference when it comes to violence in America. Men and boys are responsible for 95% of all violent crimes in this country.

- Michael Kimmel (on school shootings and masculinity)

**T**he belief that violence is manly is not a trait carried on any chromosome. It is not soldered into the wiring of the right or left hemisphere. It is not juiced by testosterone (half of all boys don't fight, most don't carry weapons, and very few actually kill). It is, unfortunately, taught to our boys.

- Michael Kimmel

**C**alling someone gay or a fag has become so universal that it's become synonymous with dumb, stupid or wrong. And it's "dumb" or "wrong" because it isn't masculine enough. To the "that's-so-gay" chorus, homosexuality is about gender nonconformity, not being a "real man," and so anti-gay sentiments become a shorthand method of gender policing. One survey found that most American boys would rather be punched in the face than called gay. Tell a guy that what he is doing or wearing is "gay," and the gender police have just written him a ticket. If he persists, they might have to lock him up.

- Michael Kimmel

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# WLA: (Re)Animated

Reimagine and Relive artifacts from the vaults of the Women's & Leadership Archives

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

- Denise Riley, Feminist Historian

From: WLA Women and Social Justice Photograph Collection  
"1960: Basketball"



*In this photograph:*

Basketball photo of two Loyola players and two Mundelein players, with the men in their uniforms and the women in skirts.

- Some who view this photograph may be relieved at how far we've come in terms of feminism and redefining the roles of women. But how far have we come in terms of redefining masculinity and the roles of men?

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.*

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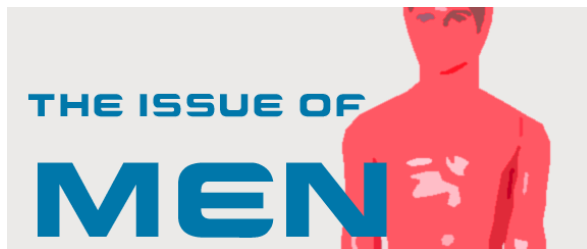
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THEMED ISSUE on

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## Men in High Heels are No Joke

<http://www.walkamileinhershoes.org/>

by Kathryn Berg

*This article previously appeared on Berg's Queer Foot Porn, advocating for the pleasure and desire of anyone who identifies as a woman on any given day of the week. To view more queer efforts to end sexual violence against women, visit [bqfp.net](http://bqfp.net)*

Walk a Mile in Her Shoes is an international Men's March to stop Rape, Sexual Assault, and Gender Violence, in which men march one mile in high-heeled shoes to spread the message that, "Rape Affects All of Us." It is an event designed to be educational, fun, and to invoke humor to open up discussions about sexual violence. Evidently, it has struck a chord: this year the march celebrated its 10th anniversary. Walk a Mile in Her Shoes creates a public opportunity for men to work towards ending violence against women. It arguably achieves something that traditional feminist movement is grappling with more than ever: creating a "United Gender Movement," in which both men and women are able to effectively collaborate on challenging systemic sexism.

Walk a Mile in Her Shoes is undeniably doing invaluable work by raising awareness and funds. The website reads, "What started out as a small group of men daring to totter around a park has grown to become a world-wide movement with tens of thousands of men raising millions of dollars for local rape crisis centers, domestic violence shelters and other sexualized violence education, prevention and remediation programs." Raising money and recognition for these underfunded agencies is vital to making social change. Yet simultaneously, describing the march as 'men daring to totter around a park' risks trivializing the issue. It suggests this march may serve as a gentle, accessible way for heteronormative men to dip their toes into "gender equality." In some respects, the march is like a drag show –not just because of the men in heels. Drag shows sometimes draw largely straight audiences, of intrigued heterosexuals who are not necessarily fully-fledged allies to LGBT community. Nevertheless, such drag shows create a unique educational venue, not unlike Walk a Mile in Her Shoes. Both offer a space where people situated in a position of privilege are given space to question norms, but where they can still pass it off as a joke if, for whatever reason, they are not yet ready to claim the cause as their own. But while drag shows subvert traditional notions of gendered dress and presentation, Walk a Mile in Her Shoes reiterates the binary.

What is so funny about watching men walk in high heels, and why has this proven an effective means of stirring up discussion about sexual violence? Is it simply because an unexpected smile and a heartfelt laugh allow people drop their defenses? Or is there a second layer of meaning that puts people at ease: by making a joke of men in high heels, does this well-meaning march also inadvertently assure folks that real men, masculine men, and heteronormative men can be against rape without losing their socially-constructed sense of manhood? On a good day, when I see or hear a man act feminine as a joke, I wince. On a bad day, it makes my toes curl –not in a sexy way. Not only is this a painfully unoriginal form of comedy, it signifies that a space is sexist: 'fun' means playfully pressuring men to perform rigid versions of masculinity, and expecting women to be good sports about conforming to exploitative feminine gender roles.

Gender Violence comes in all different forms, and in the spirit of Walk a Mile in Her Shoes' goal to open up discussion about sexual violence against women, I want to ask, at what point does humor perpetuate violence against women? Is Walk a Mile in Her Shoes, in essence, at risk of undermining its own mission by reaffirming that it is amusing to see men acting like women?

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## RESOURCES

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CAMPUS EVENTS

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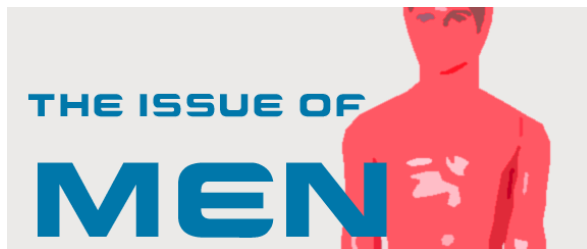
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## THEMED ISSUE on

### Masculinity, Patriarchy, & How Sexism Affects Men

Monday, November 21  
Volume 2011, Issue 41

*the weekly*  
**Digest**

Women's Studies & Gender Studies  
Loyola University Chicago

## MAGAZINE

LIFE ON BOTH SIDES

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BY KATHRYN BERG

DIALOGUING WITH MEN  
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## Dialoguing with Men

by Anna Gentry

I have this intense struggle with feminism and the men in my life. By men in my life I mean my co-workers, lovers, people I see on the street, etc... but the intense struggle I am speaking about is the struggle I have with the men in my life that I deeply respect and look up to, my brothers and my father in particular.

I grew up pretty much an only child. My brothers are thirteen and eleven years older than me. They have always been in my life (they probably have a greater impact on it than they realize), but they were away at college and then on opposite sides of the country doing their own things. My mom stayed at home when they were growing up, but went to work when I was two. My father was a factory worker when my brothers were children, but worked as a high school teacher when I was an adolescent. We had very different childhoods with drastically different versions of the same parents. My mom and dad changed a lot from when they had my oldest brother at the age of twenty one and their youngest child, me, at the age of thirty five.

The world changed a lot, too. My brothers were born at the same time as Third Wave Feminism, and they came of age in the eighties era backlash. I was born in the mid eighties growing up in the 90's Riot Grrrl climate (although I didn't hear about the Riot Grrrls until much later in life. Women's culture/ countercultures were not popular in my small rural Midwestern town).

The way my parents participated in gender roles has changed a lot throughout their relationship, as well. My mom stands up to my dad's raised voice now and my father is most definitely the more "emotional" of the two. Though they play their stereotypical roles at times I have always thought of my parents as progressive, liberal, intelligent pro-woman individuals. My dad was always my hero. This is why a casual conversation two years ago at Thanksgiving about my degree is still the moment that hurts the most—it turned into a heated argument (and, me in tears) and ended with my father saying that I just hated men.

A casual conversation ended with my father  
saying that **I just hated men.**

As a woman and a feminist I have been called some pretty terrible things, people have said some pretty awful things to me, and I have had some very intense emotional conversations. None of these has ever stung or stayed with me the way my father pulling out the "you just hate men" line has.

This brings me to my brothers. They also seem to think of themselves as progressive men who believe in gender equality and the rights of their mother, wives, sister, and daughters. They grew up in a time when, as Jennifer Baumgardner and Amy Richards describe in *Manifesta*, "feminism was in the water." We all grew up with feminism is one form or another. I'm not sure that they would call themselves feminist though.

*(continued on next page)*



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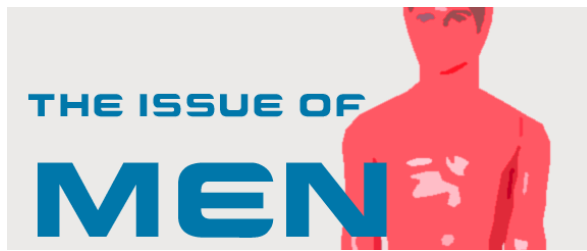
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When I started my Master's program in Women's and Gender Studies at Loyola University Chicago they were proud of me and took a genuine interest in my studies. They read all the papers I sent them, (even when some of them were hard for them to handle due to personal experiences I retold) and asked really good questions. They, like most people willing to ask, really wanted to know what feminism and women's studies was all about. I started recommending books and looking forward to conversations with them.

It was and is often frustrating. These men that I think of as progressive and important in my life read *Feminism is for Everyone* by bell hooks and felt attacked. The truly disheartening and draining realization for me was that the men in my life, men I have always viewed as allies, are all for gender equality up until the point they are called out on their male privilege. What do you do when misogyny is not the problem? How do you fight the battle with the educated liberal male who feels guilt when you show them their privileged position, but is not willing accept or face it? What do you do when you say the system is broken and they say you hate men?

**Facing your privilege is hard stuff and something young feminists are challenged to do every day.**

More importantly how do we talk to men who feel they are being attacked by feminism (besides rolling our eyes)? We need to create spaces where they can be/feel a part of the dialogue. We need to genuinely communicate. Feminism and Women's Studies is not something that my brothers seemed to feel they could be a part of. I am constantly searching for ways to talk to my father and brothers about masculinity and feminism in ways that makes them understand their place in the movement. They have to do the work, too. It is and will be uncomfortable for them. Facing your privilege is hard stuff and something young feminists are challenged to do every day. I'm not letting them off the hook. I'm furious at their refusal to open their minds, but I am aware of the challenge, and choose to participate in their understanding of the feminist movement as my activist cause. Patriarchy hurts men even as it privileges them. That is a hard concept for the privileged to grasp onto. I continue to search for ways to help the men in my life understand the simple and complex theories behind my movement. I just wish it wasn't so hard.



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## Woman-hood, Man-hood, Who-hood

by Mia Gutsell

I could go on a long tangent about the ideas of certain scholars, who have discussed the duality these terms imply, as Rosemary Radford Ruether has argued in several scholarly works. The basic breakdown of her ideas is that traditionally masculinity has meant the following: rationality, spirituality and individuality. Femininity has meant the opposite: emotion, carnality, and no differences between any women. I could also discuss how masculine ideals are valued in American society, and how the way to insult someone is to suggest they are becoming feminine, or in other words, weak.

However, so many scholars, academics, pundits, and others have gone over and over and over this subject to the point where I want to gnash my teeth. I don't want to add to the great pile of esoteric arguments. It's frustrating. Instead, I am going to talk about my own experiences in the most straight-forward way possible.

I will state this phrase: the idea that there are only two ways of being a person is bunk. Complete and utter garbage. But we all know that right? After all, isn't America the one country where the individual is raised up to mythic proportions? Where we're all supposed to be our super special awesome selves no matter what authority states (so long as we follow the law)? Right?

Well, from my own experiences, not necessarily. Oh sure, anyone can be an individual, so long as it isn't threatening to someone else's idea of normativity. In the article I wrote for the LGBTQA issue, I wrote how if someone breaks gender norms, then they are vilified. This situation can happen to anyone.

I can name plenty of my male peers in grammar school who used to be my friends, but had to change because I was a girl. One of my friends stopped talking to me just so he wouldn't be harassed. He didn't fit the masculine norm, and was as such made to conform.

**We need who-hood, as silly as it sounds.**

Womanhood is even more of a complicated matter. I can wear pants, and dress in baggier shirts, but I bet if I went somewhere else in the US of A, (or anywhere else in the world for that matter) I would not be considered a true woman. In fact, on the days I do conform to a more masculine type of dress, I feel more boyish. In essence, I help perpetuate an idea of masculinity as acceptable. I don't think I'll be seeing a large group of my male peers in a skirt anytime soon, unless there's a drag show going on, or it's Halloween.

*(continued on next page)*

What is my point, you may be wondering? Where the heck am I going with this writing?

Masculinity and femininity are ideals that hurt men and women equally. Actions should not be characterized by gender. Manhood and Womanhood are constructed concepts that actually are created, not natural. Rather, someone should be judged by who they are as a person. There needs to be a new way to construct identity. We need who-hood, as silly as it sounds. (Yes, I know it sounds like a phrase from a Dr. Seuss book. Go with me for a bit).

If someone wants to paint their toes  
or play a sport, not only should we let them—  
we should **encourage** them.

Let a child grow up not as a man, or a woman, but as who they are as a person. So if someone wants to paint their toes or play a sport, not only should we let them—we should encourage them. No one loses anything if someone decides to go against the grain. My wearing a tie doesn't ruin someone else's day unless they decide to let it be ruined.

I have a feeling I might be preaching to the choir. So, here's a suggestion for change. Tell the people you know who are not in the choir.

Tell them this:

I don't believe in masculinity.

I don't believe in femininity.

I believe in who-ity.

At the very least, it'll get a laugh. At the most, it might change them. Ripples in a pond grow larger as they spread out. Who knows, maybe in a few hundred years men and women will be able to wear skirts, pants, skorts or whatever else they want without raising an eyebrow. Maybe if a man likes taking care of children, he won't be considered weak or strange. Maybe if a woman gets angry, it might be because of the situation and not because of a supposed natural tendency to mood swings. Along with those possibilities, hopefully we'll be able to do what we want without judgment as well. In a few hundred years that is. I hope it's sooner, though.

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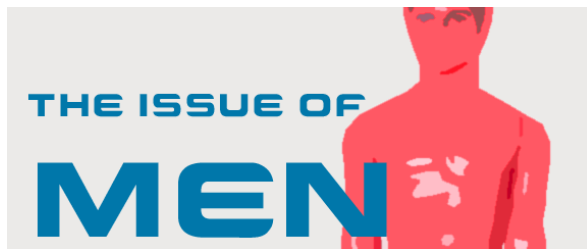
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## Unmendable

by Matthew Williamson

I never wanted to have children.

Everyone has things in their past they're ashamed of. When I was young, I thought I was beyond rules: I littered, drove recklessly, did drugs, had unprotected sex—it was pretty great.

My third love did many those things with me, and sometimes she was overly encouraging. We began to experiment with harder drugs and a connection was made that would eventually seem advantageous.

One day I asked her how late her period she was. "Three weeks," she said. Too much. Ten dollars and a squat over the toilet later, a small piece of plastic told us she was pregnant. How to deal with this? What to do when you've had the discussion that neither one of you want children? Was this going to be expensive? Who do you go see? What were all those drugs going to do?

The blood in the toilet a few days later signaled that the drugs effected something. This wasn't just a heavy period, either; it was intense, painful, tear-filled. There was horrible physical proof.

Time passed after that first scare; I thought I'd grown up, we both did. We moved to a new region together. I started basic training, which required me to go away for eight weeks with no phone contact. Boot Camp. It was Full Metal Jacket.

I received a letter every day but two. I still have every one of them. I heard everything that happened days after the fact due to mail restrictions. Her letters came handwritten with a rose on the border: "I still never got my period. We have been so cautious. I doubt it's anything but I think I'm going to take a test tomorrow. I miss you."

Pushups, running, swimming, and only four hours of sleep. The next mail call was forever away.

"I still haven't heard anything from you, I know you probably haven't had a chance to write. I took the test today, John was there to help me. I don't know what to do without you. I'm going to go to a clinic soon I think. Did you say that your paychecks would get automatically deposited? Love you."

I still hadn't been given time to write. It was Wednesday, her letter was from Sunday. I might get a chance to write on Saturday. She'd already gone to the clinic—what happened?

I cried myself to sleep. I had a pillow thrown at me after the lights had gone out, I turned and sobbed into my pillow. Five hours of sleep. Situps, presses, and memorization tests. Night wouldn't come fast enough.

"I wish you were here. John went with me. It's twins, they did a sonogram. Why won't you write to me, won't they let you? It's so cruel. The clinic wants me to go through with the pregnancy, they want me to give them up for adoption. I can't do that. Why am I here alone? They don't want to help me at all. I think I might have John drive me to the spot where we got those things that made this go away last time. I love you, miss you."

*(continued on next page)*

Lights out, face into the pillow. She'd made such a horrible connection. Her messages were from the past, I was trapped in the future. Whatever she'd decided to do she'd done already. Wait, sleep.

"I bought so much, I'm going to have John watch me while I take it all so that I don't OD. This'll work, it has to. Love you." Sleep.

Saturday I was able to write. She'd get my letter on Monday if I were lucky. I'd hear her response maybe on Wednesday. What do I say, what do I... I have to write, I have to try to make it stop, make this go away.

"This can all wait until I get home, don't hurt yourself. I cried myself to sleep the past few nights. I wish I could have written you sooner but I wasn't allowed. We'll figure this out when I get home. You're not alone."

There was no letter that night. Then Sunday. I was in a panic. I was helpless from the other end of the spectrum. I was alone with her etchings delivered to me by a stranger with a stern voice and a firm hand. I was hurting and unable to reach out, to connect, to be warned.

Monday; less sleep than normal, four hours. I had to list off the different parts of objects that held no value to me, say lines of an oath that meant nothing. Swimming, running, jumping.

"It didn't work, I feel sick. I can't go back to that clinic. I need to go somewhere else. Did you write me yet? John is going to take me tomorrow."

I got two letters that night.

"I went to the other clinic. I felt better going there, they didn't make me feel like shit. I felt like I was given options, and help. I'm going to get this taken care of next week. I wish you were here."

I'm right here. I'm shouting! I wish I were there. I'm so far away. She didn't get the letter. She's as alone as I am. I wish I could help her, to be with her, but there was nothing I could do. It was unfolding as if it had already happened. I was too late.

The next day was the second time I didn't get a letter. I paced, insomniac, physically exhausted, mentally strained.

"I got your letter today. It was the first thing I saw when I got home. Thank you. I love you. Your letter didn't get here soon enough though. I didn't tell anyone besides John, he's so kind and warm. I'm tired, I wish they'd let you write sooner. I'm sorry I didn't get the letter in time. I miss you."

I spent the next six and a half weeks wondering how things may have been different with minor alterations in the path I chose to walk in life. I later learned that the crisis pregnancy center she went to first had made her feel like there was no other choice besides spending nine months with the "mistake" she'd made. Using shame to guilt her into something other than what she'd gone to them in hopes of.

Making the connection back to the drugs put her directly in a path of danger thinking it was her only choice. Our friend spent a resolute evening watching over her and keeping her safe. If not for him I honestly think that she may have done too much.

From my distance I was helpless. Unable to connect, watching the events unfold slowly, handwritten word by word, on stationary that smelled like perfume. Conversation became available to us after nearly a month, but it felt like we were constantly on a different page. It had created a tear in our relationship that neither of us knew how to mend.

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

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WSGS

Resources coordinated by:  
Kathryn Berg  
WSGS Graduate Assistant  
Dual-Degree MSW and  
WSGS MA Student



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## REGISTRATION ANNOUNCEMENTS

### Stipends to Study Abroad in Mexico or Canada: Two Spots Remaining

The Loyola School of Social Work has a grant from the federal Department of Education to support a trilateral student exchange program. The grant will fund eligible students with an interest in migration issues to study abroad for a semester at one of the 4 partner Universities. There are just two spots remaining for the 2011-2012 school year. If you are interested, contact Maria Vidal De Haymes ASAP to apply. You can also visit the website to obtain more information at <http://luc.edu/socialwork/academics/SA.Canada.Mexico.shtml>

### Special Topics: Indian Women in Literature 397-002/450

Offered Spring 2012, Tuesdays, 6:00-8:30

Women's Studies and Gender Studies is delighted to welcome Fulbright-Nehru visiting lecturer Dr. Ananda Amrimala, Head of the Department of English and Vice-Principal of Sophia College for Women in Mumbai, Maharashtra. Her research interests include feminist criticism, women's writing in India, and feminist re-readings of Christian and Hindu scriptures. This course is open to both undergraduate and graduate students.

### Feminist Forum: Seeking Volunteers to Table-Sit for Tampon Drive

Monday, November 28, 10 a.m.- 2 p.m., Wednesday, November 30, 2 p.m.- 5 p.m., Thursday, December 1, 10 a.m. - 3 p.m.

Feminist Forum is recruiting volunteers to table-sit for their upcoming annual tampon drive. Donations will go to Sarah's Circle, a non-profit agency with a mission of serving women who are homeless or in need of a safe space. Located in Chicago's Uptown community, Sarah's Circle reaches over 900 women per year who are affected by homelessness, and has provided support for thousands of women over the course of its 30 year history. Sarah's Circle encourages women to empower themselves by rebuilding both emotionally and physically; realizing their unique potential as women.

To sign-up contact [Feminist.forum.luc@gmail.com](mailto:Feminist.forum.luc@gmail.com).

### "(Women's) Archival Spaces and Trans Voices? A (Re)Search and Proposal"

Friday, December 2, 3:00-4:00 p.m. | Piper Hall, Room 201

This presentation by Curtis Main is offered as part of the Women and Leadership Archives Series. For more information contact Beth Loch at [eloch@luc.edu](mailto:eloch@luc.edu).



LEARNING

### Live. Learn. Intern. -- Institute on Comparative & Political Economic Systems and Institute on Economics and International Affairs

Early Deadline for a 5% Tuition Discount: December 2, 2011 | Washington, DC, June 10 – August 4, 2012

Courses Accredited by Georgetown University [www.DCinternships.org](http://www.DCinternships.org)

Sponsored by The Fund for American Studies with courses accredited by Georgetown University, the Institute combines substantive internships, courses for academic credit, career development activities, site briefings and lectures led by prominent policy and economics experts. This fast-paced, eight-week residential program provides students from around the world with opportunities to gain the edge in today's competitive job market and graduate school admissions, as well as experience the excitement of Washington first-hand.

Students will be accepted on a rolling basis until the Final Deadline of March 7, 2012. Students applying by the Early Deadline of December 2, 2011 will be given preference in admissions and scholarship decisions and will receive a 5% discount on their tuition balance. For more information and an online application, please visit our website [www.DCinternships.org](http://www.DCinternships.org) or contact Haley Heieck, Program Coordinator, at [hheieck@tfas.org](mailto:hheieck@tfas.org) or 202.986.0384. Please click on this link to request an informational brochure: <https://www.DCinternships.org/tfas/brochure/index.asp>

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](mailto:kberg3@luc.edu)

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Seeking (anonymous) submission to...

# TALK SEX

Send us your writing and poetry about **SEX** to be read by CARE members at our upcoming event. All readings are *anonymous* and submissions are *confidential*.

We are seeking writings from a number of backgrounds, experiences, and sexualities!

[talksexloyola@gmail.com](mailto:talksexloyola@gmail.com)

**Deadline:**

**29 November 2011**



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# CAMPUS

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## Theresa Mintle: Chief of Staff to Mayor Rahm Emanuel

Monday, November 21, 5:30-7 p.m. | Terry Student Center (WTC)

For more information e-mail [inside.government.luc@gmail.com](mailto:inside.government.luc@gmail.com), visit our webpage at [luc.edu/insidegovernment](http://luc.edu/insidegovernment) or find us on Facebook! Pizza and drinks will be served.

## Safe Space LGBTQI Ally Training

Tuesday, November 29, 12:00-3:00

Registration Deadline: November 25

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

## Talk Sex Loyola

Call for Submissions

Deadline for Submissions: November 29

Send us your writing and poetry about SEX to be read by CARE (College Advocates for Reproductive Education) members at our upcoming event. All readings are anonymous and submissions are confidential. We are seeking writings from a number of backgrounds, experiences, and sexualities! [talksexloyola@gmail.com](mailto:talksexloyola@gmail.com)

## Open Call for an Anthology of Trans & Genderqueer Poetry

Call for Submissions

Deadline: November 30

Submit 7-10 pages of poetry, and a prose "poetics" statement, to [transanthology@gmail.com](mailto:transanthology@gmail.com)

## Lilli Carre, Cartoonist: A Series of "Moving Drawings" on the Windows Facing Sheridan

Thursday, December 8th, 5-6:30 p.m. | Ralph Arnold Fine Arts Annex

Lilli Carre will project a series of short animated films she describes as "moving drawings" on the windows facing Sheridan Road. Heads explode, flowers grow, arrows are shot into ears, facial features rearrange themselves, cat-girls dance, and people blow chewing gum bubbles at each other. Lilli is a Chicago-based artist who makes comics, illustrations, and animations. Her films have been shown at festivals around the world, including the Sundance Film Festival. Last year she co-founded the Eyeworks Festival of Experimental Animation and is working on plans for the 2011 fest. Cost: Free



# CONFERENCES

*Stay tuned for new Conference Announcements in future Digests!\**

\* If you have a conference announcement for students, staff, and the community, contact [kberg@luc.edu](mailto:kberg@luc.edu)

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# Hazing Awareness Scholarship Renewed for Fall 2011/Spring 2012 School Year



\$700 HAZING AWARENESS Scholarship (increase from \$500 for Fall 2011/Spring 2012)

NOTE: Easy scholarship to apply for so do it today, don't take this one for granted! NO APPLICATION FEE REQUIRED FROM YOU. Simply read and follow the instructions below. If instructions are not followed your application will not be considered.

Milk & Honey Publishing, 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.

Also, up to the first 10 applicants of each deadline month (see below) will receive one free collectible rare "Big Walt Anderson" autographed book of their choice from CollegeGreekBooks.com, which includes The Secret Sisterhood and Pledge Brothers but not the movie Frat Daze, nor movies Secret Sisterhood Part 1 or Part 2 Fall of the Alpha Chapter, delivered personally by Walter "Big Walt" Anderson or shipped via USPS (post office) mail.

Contact your school's scholarship office and request an application or apply online at [www.collegegreekbooks.com/cashaward.html](http://www.collegegreekbooks.com/cashaward.html) - you may download the scholarship application there as well.

Deadlines: Aug. 6th, 2011, Sept. 6th, 2011, Oct. 6th, 2011, Nov. 6th, 2011, Dec. 6th, 2011, Jan. 6th, 2012, Feb. 6th, 2012, March 6th, 2012, April 6th, 2012, May 6th, 2012, June 6th, 2012 and July 6th, 2012. YOUR APPLICATION WILL BE VALID FOR THE UPCOMING DEADLINE DATE ONLY! YOU MAY APPLY ONCE PER LONG SEMESTER ONLY!

Awards granted around the 30th of each month  
(starting Sept 30, 2011 you may check [collegegreekbooks.com/cashaward.html](http://collegegreekbooks.com/cashaward.html) for monthly award winners)

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# LOCAL EVENTS

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Volume 2011, Issue 41

*The Weekly*  
**Digest**

Women's Studies & Gender Studies  
Loyola University Chicago

## Chicago Premiere of America the Beautiful 2: The Thin Commandments

Friday, December 2, 7 p.m. | Music Box Theater, 3733 North Southport Ave.

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

## Desparecidos: "Reclaiming Voices of a Lost Generation"

Saturday, December 3, 12:30 to 3 p.m. | National Museum of Mexican Art, 1852 West 19th Street, Chicago

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



# ACADEMIC FUNDING

## Carrie Chapman Catt Prize for Research on Women and Politics

Postmark Deadline: December 1, 2011

The Carrie Chapman Catt Center for Women and Politics in the College of Liberal Arts and Sciences at Iowa State University is pleased to announce the competition for the 2011 Carrie Chapman Catt Prize for research on Women and Politics.

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

## Internal Fellowships to Conduct Research in Tunisia

Application Deadline: December 15, 2011 | Award Amount: 3 awards (\$10,435 each)

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

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

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The Gender and Sexuality Center at UIC presents:  
**Transgender Oral History Project**

**Installation Unveiling**

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

**Relationship Building & Breaking**

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

**New Volunteer Meeting**

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

**Queer Story Share**

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

**Closing reception**

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

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

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

# Theresa Mintle

Chief of Staff to  
Mayor Rahm Emanuel

Monday, November 21, 2011

5:30 pm -7:00pm

Terry Student Center (WTC)

303/304



For more information email [inside.government.luc@gmail.com](mailto:inside.government.luc@gmail.com), visit our webpage at [luc.edu/insidegovernment](http://luc.edu/insidegovernment) or find us on Facebook!

\*\* Pizza & drinks will be served \*\*



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# CALLS FOR PAPERS

## 7th International Gender and Language Association Conference

**Extended Deadline for Abstracts: November 30, 2011 | IGALA 7, Brazil, 2012**

With the theme “Resignifying Gender and Sexuality in Language and Discourse,” IGALA 7 aims to bring together scholars from diverse fields of knowledge as well as geographical regions who are interested in broadening and deepening our understanding of the complex relationships among language, gender and sexuality. For more information visit: <http://www.unisinos.br/eventos/igala>

## 2nd annual Gender Matters Conference: Gendered Borders

**Friday, April 13, Governors State University, University Park, Illinois**

**Submission Deadline: 1 December 2011**

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

## 54th Annual Conference of the Women's Studies Section, Western Social Science Association

**Deadline for Abstracts: December 1, 2011**

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



# 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](mailto:kberg@luc.edu)**

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## The Men's Project:

A group for men to explore what it means to "be a man"



The Men's Project is a leadership initiative on campus that focuses on exploring masculinity and what it means (and should mean) to "be a man." This 10-week program, based out of Student Diversity and Multicultural Affairs, is a great way for undergraduate men to learn more about masculinity, the role of gender in society, and how both are related to violence in the community. Participants will meet each Tuesday night to share, discuss, and reflect on "the male experience" at Loyola and will also gain valuable bystander intervention skills to prevent rape and other gender-related violence in the future.

**Space is limited, apply early** at [http://www.luc.edu/diversity/men's\\_project.shtml](http://www.luc.edu/diversity/men's_project.shtml). Check back for the deadline for [applications](#) for the 2012 spring semester.

This is a 3hr/wk commitment for 10 consecutive weeks.

### Vision

The Men's Project will create lasting and positive change at Loyola and in the world by empowering men to take a stand against rape and other forms of violence in their daily lives.

### Mission

The mission of the Men's Project at Loyola University Chicago is to foster a community free from violence by:

- Exploring what it means to be a man
- Addressing various forms of masculinities & gender related issues
- Learning and practicing bystander skills to create change in our campus and overall global community

Questions or concerns? Please contact [diversity@luc.edu](mailto:diversity@luc.edu).

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# CAREERS

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## Adjunct Lecturer Needed for Spring 2012

The Justice Studies Department is looking to hire an adjunct lecturer for the Spring 2012 semester, January 9 - May 8, to teach JUST 328: Social Justice and LGBTQ Issues.

This course explores lesbian, gay, bisexual, transgender and queer social justice issues. Students will study LGBTQ issues and theories in the context of social justice practice both historic and contemporary. This will include an examination of race, class, gender, and ethnicity in LGBTQ communities, along with a discussion of legal, social, and political steps taken and contemplated to end the oppression of LGBTQ people. Day/Time: Wednesdays, 7:05 – 9:45 p.m. Location: Main Campus; Individuals interested in applying to teach this course should email a cover letter indicating their interest and a current curriculum vitae to:

Dr. Cris Toffolo, Professor & Chair

Justice Studies Department, Northeastern Illinois University

5500 North St. Louis Avenue, LWH 4062, Chicago, IL 60625-4699

c-toffolo@neiu.edu

## Women's Studies Program Director, Purdue University

**Review of Applications begins: December 1**

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

The appointment is 100% in Women's Studies with a tenure home in one of the academic departments of the College of Liberal Arts. The successful candidate must be qualified for appointment with tenure and full professor rank in one of the following: Anthropology, English, Communication, Foreign Languages and Literatures, History, Political Science, Philosophy, Sociology, or Visual and Performing Arts. Under the Dean of the College of Liberal Arts, the Director will offer leadership to all aspects of Women's Studies program development and public engagement, supervise staff, teach one course per semester, and fulfill other academic duties such as mentoring graduate and undergraduate students, maintaining scholarly research, and serving on committees, including the College of Liberal Arts Council of Department Heads.

Send letter of application, curriculum vitae, statement of approach to leadership and administration, and contact information for four references by December 1, 2011 to:

Professor Ellen Gruenbaum, Chair, Women's Studies Director Search Committee

c/o Ms. Julie Knoeller, juliek@purdue.edu, or

Women's Studies Program

Beering Hall of Liberal Arts and Education, Room 6164

Purdue University

100 N. University St.

West Lafayette, IN 47907



# VOLUNTEER

**Stay tuned for new Volunteer Opportunities in future Digests!\***

\* If you know of a volunteer opportunity for students, staff, and the community, contact [kberg@luc.edu](mailto:kberg@luc.edu)

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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](mailto:kberg3@luc.edu)

# MEXICO-SUMMER 2012

## Upcoming Information Sessions

Wednesday, October 5<sup>th</sup>- 5:00-6:30pm- Lewis Towers  
Wednesday, November 9<sup>th</sup>- 5:00-6:30pm- Lewis Towers  
Wednesday, December 7<sup>th</sup>- 5:00-6:30pm- Lewis Towers  
12<sup>th</sup> floor conference room

Learn about summer internships, cultural immersion, and Spanish language courses offered in Mexico, summer 2012 through a collaboration between

### **Loyola School of Social Work and Universidad Iberoamericana -Mexico City**



#### *Course Opportunities:*

- 1) SOWK 731: Social Work practice with Refugees & Immigrants  
-Taught by Dr. Marta Lundy, Mexico City, May 9-May 17
- 2) SOWK 733: North American Migration Dynamics  
-Taught by Dr. Maria Vida, Mexico City, May 14-May 22

#### *Field Opportunity: (May 23-July 31)*

- Summer Long Internship (fulfills field placement requirement)
- Students need to be conversational in Spanish
- 3 day orientation in Mexico City, 2 month internship in Chiapas

Please RSVP to Jessica Martone at [jmartone@luc.edu](mailto:jmartone@luc.edu)

Loyola University Chicago School of Social Work

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# We want you to Submit!

## Digest Contributor Guidelines

### Principles

#### i) Feminist Consciousness:

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

#### ii) Accessibility:

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

#### iii) Jesuit Social Justice Education & Effort:

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

### Expectations and Specifics

- You may request to identify yourself by name, alias, or as "anonymous" for publication in the digest. For reasons of accountability, the staff must know who you are, first and last name plus email address.
- We promote accountability of our contributors, and prefer your real name and your preferred title (i.e., Maruka Hernandez, CTA Operations Director, 34 years old, mother of 4; or J. Curtis Main, Loyola graduate student in WSGS, white, 27 years old), but understand, in terms of safety, privacy, and controversy, if you desire limitations. We are happy to publish imagery of you along with your submission, at our discretion.
- We gladly accept submission of varying length- from a quick comment to several pages. Comments may be reserved for a special "feedback" section. In order to process and include a submission for a particular issue, please send your submission by the Friday before the publication comes out, which is every Monday.
- Please include a short statement of context when submitting imagery, audio, and video.
- We appreciate various styles of scholarship; the best work reveals thoughtfulness, insight, and fresh perspectives.
- Such submissions should be clear, concise, and impactful. We aim to be socially conscious and inclusive of various cultures, identities, opinions, and lifestyles.
- As a product of the support and resources of Loyola University and its Women Studies and Gender Studies department, all contributors must be respectful of the origin of the magazine; this can be accomplished in part by ensuring that each article is part of an open discourse rather than an exclusive manifesto.
- All articles must have some clear connection to the mission of the magazine. It may be helpful to provide a sentence or two describing how your article fits into the magazine as a whole.
- The writing must be the original work of the author and may be personal, theoretical, or a combination of the two. When quoting or using the ideas of others, it must be properly quoted and annotated. Please fact-check your work and double-check any quotes, allusions and references. When referencing members of Loyola and the surrounding community, an effort should be made to allow each person to review the section of the article that involves them to allow for fairness and accuracy.
- Gratuitous use of expletives and other inflammatory or degrading words and imagery may be censored if it does not fit with the overall message of the article or magazine. We do not wish to edit content, but if we feel we must insist on changes other than fixing typos and grammar, we will do so with the intent that it does not compromise the author's original message. If no compromise can be made, the editor reserves the right not to publish an article.
- All articles are assumed to be the opinion of the contributor and not necessarily a reflection of the views of Loyola University and the WSGS program.

**We very much look forward to your submissions and your contribution to our overall mission.  
Please send your submissions to: bmadrid@luc.edu**

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